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*Alfred Ely*

THE  
CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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PUBLISHED MONTHLY.

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VOL. VII.

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
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Vol. VII.]

JANUARY, 1814.

[No. 1.

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*A NEW-YEAR'S ADDRESS.*

**A**T the commencement of the New Year, the Editors of the "Magazine" wish its readers the enjoyment of the rich blessings of Divine Providence, and a portion in the promises of God's infinite grace. While we have been enabled by their liberality to continue this publication, which has now circulated in this, and the adjacent States, for thirteen years, it has been our constant exertion to render it worthy of the attention of their patrons, and to make it conducive to the promotion of their immortal interests.

At the opening of the year, a few reflections, naturally suggested by the occasion, may justly claim our attention. By the care of God our holy Preserver, who has kept us through the past year, we are enabled to enter upon another, in the enjoyment of many mercies, and with many favorable prospects. How poorly have we requited the care of Heaven, and the long-suffering of God, which have been

watching over us and waiting upon us, while we have been drawing upon the divine mercies, insensible to our infinite obligations. At the commencement of the past year, and at various periods during its progress, when particular events of Providence, or the faithful whispers of the Divine Spirit, have awakened the soul to serious thoughtfulness; we made our vows, and flattered ourselves with many hopes that our past negligence and wickedness should be forsaken, and our affections be more devoted to the service of God. Many of these resolutions were made in times of deep solemnity, when we felt ourselves, and chose to be, in the immediate presence of the holy Searcher of hearts. These resolutions were made under the most just sense of divine things, when the mind was in the most favorable state to form a correct judgment concerning truth and duty, when passion slumbered, and we viewed ourselves as we are, beings accountable and immortal. The commencement of the year calls

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upon us to consider our standing with God, for we are to be again dependent on his mercy. All the good which we hope to enjoy in the year on which we are entering; all the capacity for doing good to ourselves or others, must be derived from the Most High, and must be drawn, without any claim, from the fulness of his grace. With what prospects then do we enter upon new hopes of the divine favors? Our vows of obedience that are past, are remembered on high, and it is equally known how they have been observed. If this has been done with a humble fidelity, we may enter upon new engagements with safety and hope. If our past resolutions have been forgotten, while they admonish us of the accumulated guilt devolving upon us, they show with what fearful caution we should depend on our own engagements. In the time of resolving, the confidence is strong, for the power of temptation is not then perceived. But in the season of trial, our strength is weakened, the various scenes which conspired to confirm our confidence, are forgotten, and, except the Lord of heaven support us, we inevitably fall. The review of any portion of our past life, always confirms these solemn truths. But though painful, they are not discouraging; for a mighty provision is made for the support of the needy, an arm is revealed to uphold those who would fall.

As we advance to the artificial divisions of time, in the progress of our existence, we naturally fancy ourselves standing on elevated ground, taking

a careful review of the past, and looking with anxious solicitude to the future. In the retrospect, we discover much to deplore; much which excites our regret; and much to engage our gratitude and confidence. While the innumerable errors of our conduct naturally produce the deepest regret; while our follies and iniquities have been such as to excite the most painful astonishment; we perceive, that, notwithstanding all our departure from God, he has not withholden his mercies, he has not ceased to open the doors of his grace.—In turning to the future, though the path is shrouded in darkness, we know that it is under the eye of Heaven, we know that it is protected, by Him who hath hitherto upheld us, that his faithfulness is unchanging, that his truth is eternal. Still, the aspect of the future ought ever to awaken the deepest solicitude, for the path before us is short, when we shall pass a changethat will fix our endless futurity. The number of our acquaintance that have passed this change in any past period of our recollection, assures us that it is near to those who survive. We then leave the path in which we have hitherto travelled, a path of mystery and doubt, of darkness and light, of hope and fear; and enter upon one where all is light and glory, or all is despair and gloom eternal.

The consideration of the continued long-suffering and mercy of God, of the continuance of our probationary season, of the rapidly-approaching limit of human life, call upon us with irresistible power, to enter upon

every future period of our being, with a deep impression of its importance, and of the solemn consequences of which it may be productive. We now begin another year. Some who now read this Christian Register with delight, and turn over the pages of the successive Numbers with solicitude, to find tidings of prosperity to the church of God; before the year shall close, will be united with the church triumphant, where prayer and faith will be for ever lost in the vision of the Redeemer. Thousands who enter upon the year with a confidence, thoughtless of its eventful scenes, eager in the pursuit of worldly objects, assured that these can satisfy the soul, instead of seeing its close, with the expected earthly enjoyments, will be found in a state of unmingled wickedness, destitute of every alleviation, destitute of hope. Some, who commence the year with hearts heavily burdened with divine realities, sensible of a load of guilt, and of the hardness of that heart which rises in opposition to a God of holiness, fearful that no liberation from the bondage of iniquity will ever be obtained, daily striving to mourn and pray against every discouragement, will find, before its close, the Sun of righteousness shining upon their souls, their hearts melting in tenderness at the view of a Saviour's love, and their mouths longing to speak the praises of redeeming grace.—Some, with whom the Spirit of God is now affectionately striving, who have been brought to see their state of eternal danger, who are convinced of their guilt

in the sight of God, and of the certain danger of an alienation from Christ; by reason of their obstinate insubmission, will be left to the hardness of sin, to return to their former stupidity, and to be more confirmed in the ways of evil. In the vicissitudes of human life, some will be deprived of many advantages which they now enjoy for the acquisition of divine knowledge, and of many benefits of precept and example which are happily calculated to turn the mind to divine things, which will not be duly estimated till irrecoverably lost. In the changes of the present year, many who are now in the enjoyment of tranquil prosperity, will be subjected to the severe frowns of a holy Providence; will be brought to feel that earthly joys are not worth the possession, that human life is little else than a burden. The fondest hopes, the fairest expectations, of thousands, will meet with disappointment and loss.

With such prospects before us, what is the refuge of wisdom? There is an Ark, that is an effectual security in every tempest. There is a Rock, around which the buffeting billows of adversity perpetually rage, but rage in vain. There is a Sun which steadily shines in every darkness, which enlightens the gloom of despondency, which warms the heart of the disconsolate. There is a Guide, who can smooth the most difficult ascent; who can enlighten the path of perplexity. There is a life-giving Power, that can animate the heaviest lethargy, that can raise from the deepest de-



pression and gloom.—Such is Christ. Such is the Saviour, offered to every sinner who holds a Bible, to every one that knows the returning Sabbath.—Such is the Redeemer, sent of God to restore lost man to his favor and bring him to heavenly peace.

As we stand at the commencement of the year, taking a view of the moral scene, we perceive with joy that He who holds the government of the world has not been unmindful of his Church. His recorded promises are, most clearly, remembered on high, and they advance to their accomplishment. Unaffected by temporary changes, the holy designs are steadily progressing, the long desire of prophets and saints begins to appear. Whatever evils yet await a sinful world, the darkest times of the church are undoubtedly, past. The ardent and persevering spirit for extending the privileges of the gospel, which it has pleased God to awaken in his people to such a high degree, has given an impulse to the interests of Zion which artificial obstacles cannot resist. The efforts of the present day to convey the light of divine truth to the ignorant and the perishing, are generally conducted in a very judicious manner. Great exertions have been made in various periods of the church to extend the pale of Christianity, and bring pagan idolaters to the worship of the divine Redeemer. But in all these attempts, there has been but little done to communicate the knowledge of the holy scriptures. Strong and persevering

efforts have been often made to enlighten the ignorant, and convince the unbelieving, of which there are always multitudes in every part of Christendom, but the thought has seldom occurred that this must be done, principally, by the possession of revealed truth. At present, this seems to be the means on which the friends of Zion principally rely, for the enlargement of its borders, for the salvation of sinners. In these animating events we hope that we see the beginning of the Angel's flight, who will *preach the everlasting gospel unto them that dwell on the earth*, rising over smoking cities and sanguinary plains, to seek out the long lost sons of Jacob, and the long benighted servants of idolatry. In these animating scenes, we shall doubtless see some ill-judged efforts; but there is every reason to believe that the effect of the whole will be an irrecoverable shock to the dominion of error, preparing the minds of men to look at the character of the divine Nazarene, to study his holy truth, and pay allegiance to his high dominion.

The holy prophets of God very clearly point out two states of the kingdom of Christ on earth. A state of great depression, and a state of high prosperity. The latter is to succeed the former. The transition from one to the other, the intermediate state between the adversity and the prosperity of the church, is not so particularly described. A few general sketches is the most which we have. The present time, is, most evidently, a part of that interest-

ing period. A state of depression, consisting in extreme weakness and corruption, the Christian church has long experienced. From that, it is now rising in the strength of the promises, to the joys provided for the faithful. Some of the evidences of this truth furnished by the present state of the world, are the following: A more universal belief among Christians, than at any former time, of a future period of general prosperity and peace to the church. A greatly increased acknowledgment of the true doctrines of the gospel, which have generally been termed *the doctrines of grace*. A general expectation among pious people of the approach of the deliverance of Zion, accompanied by constant and fervent prayer for its accomplishment. The exertions now made by the Christian world, by a general co-operation of all Christian people, for the extensive furtherance of the gospel; among Jews, Mahometans, and Pagans. And, finally, the mighty efforts of Gentilism, apparently, animated by the rage of despair, to subvert the interests of truth. To one of these remarks, it may be added, that the signal deliverances of the church of God have usually been preceded by an ardent expectation of pious people, that the Most High would soon appear for them.—When Moses first offered himself as a deliverer to his oppressed bretheren in Egypt, they would not receive him. At his second coming, they received the tidings with joy, and readily complied with the divine pre-

scriptions. They seem to have been expecting and waiting for the event, for their cry had ascended to God. Previous to Israel's deliverance from Assyrian captivity, Daniel, apprehending that the time was approaching, was daily on his knees, pleading for the restoration of Zion's desolated walls. In this, we may well conclude, he was joined by many of the pious captives, who could not be compelled to sing the songs of Zion to gratify their ruthless oppressors. Previous to the great advent of the Messiah, a general expectation pervaded the nations, Asiatics and Europeans as well as Jews, that an extraordinary Personage would soon appear, whose coming would produce the greatest blessings to men. This fact is attested by many heathen authors of high reputation. In all these cases, the expectations which were entertained could never have been founded on natural or political calculations, but must have been derived from the prophetic promises of God. These expectations were not disappointed. The general prospect which now pervades the nations, believers and unbelievers, of the approach of a period of universal peace and prosperity to the world, is, in like manner, derived from the best evidence, the numerous declarations of Him in whose hands are the destinies of empires, confirmed by all the passing events of his providential government.

In the view of the interests, of divine truth to which the present subject naturally leads, we are not to overlook the state of

religion among ourselves. The churches in this State, generally, enjoy the smiles of the divine favor. There is at the present time a remarkable union of sentiment among the churches and ministers of the State, in those great doctrines which constitute the basis of the Christian salvation, which were the doctrines of the primitive church, of the Reformation, and of the New England fathers, which have been so ably elucidated and defended by the Edwardses, Hopkins, Bellamy, and others who constitute the eminent Lights of the American church. The Pastors of our churches, generally, are eminently laborious in their work, using their exertions in various ways, to fulfil the ministry which is given them to perform, and to lead immortal souls to Christ. In the most of our societies, religious conferences and seasons for prayer are often attended, in a humble hope of the special blessings of the Holy Spirit. To this it becomes us to add with grateful acknowledgments of the divine mercies, that, in the year past, many of our churches have been refreshed with the signal visitations of divine grace, hopefully bringing many souls to an eternal union with Christ. In several places the presence of the holy Comforter is still strikingly visible. Amid our abounding iniquities, the God of our fathers, and the God of Zion has not forgotten to be gracious.

On the other hand, we cannot avoid the notice of many things which call for deep lamentation. Our country is severely chastened with the right-

eous judgments of heaven.—Multitudes among us, with every opportunity to attend to their immortal interests, are wholly regardless of the great salvation. A fatal indifference to divine things possesses the hearts of thousands, while all the terrors of the divine law are most clearly set before them. Many of our churches are in a state of great coldness, and inattention, not indeed contending for error, nor hardly striving for the truth. The love of the world greatly possesses the hearts of numerous Christian professors; while the passing events of the day seem to interest their affections more deeply than the high concerns of the kingdom of Christ. Many of our churches have long lain without any reviving visitations of God's grace, and are still slumbering in alarming apathy.

A holy God, whose ways are unsearchable, has, in the year past, bereaved the churches and societies of an uncommon number of the venerable servants of Christ, whom he has dismissed from their earthly labors, to receive the reward of their fidelity in the triumphs of the church in glory. It is believed so great a number of ministers have never been removed from this State by death in any preceding year. Among the fathers, we have been called to lament the revered Murdock, Camp, Jarvis, Benedict, Belden, Foot, Robbins, and Waterman, who could not continue by reason of death. While the vigor of life, and the midst of usefulness could not detain Ells, Hooker, and Graves; at the call of that Master,

whom they loved to obey, their orphan flocks are called to reflect on the solemn declaration of their Lord, *What I do thou knowest not now, but thou shalt know hereafter.* Nor could youth or the fond hopes of the church plead an exemption for the pious Hart, who is called from his labors in the morning of his day; called by the great Master of the vineyard. Those who survive in the field of Christ will feel admonished to increase their diligence, mindful of the shortness of the time allotted them to labor for their Lord, mindful of that account of their fidelity to which he will shortly call them. From the tombs of their brethren and fathers they hear the voice, "Christ is a good Master, all his promises and threatenings are true, be watchful, be humble, be faithful, and a holy crown of unfading glory will shortly be your eternal portion." Oh, that the falling mantle of these ascending servants of Christ, may rest upon their successors.—Blessed be God that Jesus lives: The divine advocate of sinners, the holy King of Zion. His truth is sure, his promises cannot fail.



*A Summary View of the Duty of Self-Examination.*

"**M**AN, know thyself," is one of the most useful and comprehensive precepts in the whole compass of Christian morals. Among the many highly important and interesting subjects which religion presents to our serious consideration and

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study, God and our own hearts are the chief. If men continue ignorant of their Creator, and strangers to themselves, of what avail will be the acquisition of all other kinds of knowledge, however highly esteemed among men? It is in retirement, and by self-converse, that we gradually gain the best acquaintance with ourselves, and are thereby disciplined for the duties and difficulties of the world. Self-knowledge ought therefore to be the chief study, and self-government the great business of life. These are essential branches of personal piety.

The consolation, stability, and peace of the Christian depend, in a considerable degree, on an intimate and proper acquaintance with himself; but an accurate knowledge of our true character and spiritual state, is not to be attained without frequent, serious, and impartial investigation. The appointed means of attaining this knowledge is self-examination; which has for its object a just acquaintance with ourselves, particularly with our moral or spiritual state before God. The object of examining the spiritual state of our souls before God is to ascertain whether we are renewed or unrenewed in the spirit of our minds, in a state of holiness or sin. It is of the utmost importance to know this; because our happiness or misery, both here and hereafter, is inseparably connected with it.—Here the first inquiry is not, what measure or degree of holiness or piety we possess; but whether we are at all the subjects of the regenerating and

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transforming grace of God. On the commencement of self-scrutiny, the question which it most behoves us to ask is not, whether we are "strong in the faith;" but simply, whether, judging by a faithful comparison of our hearts and lives with Scripture, we are possessed, in any degree, of that divine principle which purifies the heart, operates by holy love, and produces a life devoted to God. If this distinction be kept in view, it will secure the mind from much perplexity and indecision in the performance of this duty. It should be remembered, however, that satisfactory evidence of the true state of our souls is not to be attained on a single scrutiny, however solemn and impartial. This is ordinarily the result of much experience and earnest prayer, of frequent and vigilant self-observation, and of an anxious study of the word of God. The Scriptures are the only infallible test of true religion; and when we have ascertained from this unerring standard, that we are partakers of the grace of God, and have commenced the Christian course, it is then incumbent on us to examine daily what progress we have made and are making in the divine life, to inquire whether we are advancing or declining in practical piety. The duty, as it is here laid down, comprehends, of course, an examination of the temper and conduct we maintain in the ordinary intercourse of society, and of the consistency and correspondence of our practice with our profession.

The obligation which all pro-

fessing Christians are under to the practice of this duty, arises from the Divine command.—The duty of self-examination is clearly and expressly enjoined in the word of God, Ps. iv. 4. 2 Cor. xiii. 5. Gal. vi. 4. It stands therefore, in this respect, on the same footing as repentance, faith, or obedience to the Divine will: we have also the example of the holiest men in every age of the church, to incite us to the performance of it.

But even if no express command had been given to us, the obligation of self-scrutiny would hardly have been less binding than it is. The indispensable necessity of it would have been sufficiently evident, had we only considered the depravity and deceitfulness of the human heart, the great tendency there is in us to flatter ourselves, our proneness to form our estimate of ourselves from the opinion which others may express. But, above all, the dreadful and irreparable ruin which must attend a mistake with respect to our real character before God, establishes the necessity of this duty, on the most unquestionable grounds.

Let us consider also, in this view, the advantages attending it. By enabling us to penetrate into the inmost recesses of our minds, self-inspection will prove the best means to subdue our pride, and prejudice, and to promote true humility, circumspection, and Christian candor.—It will also lay a rational and solid foundation for holy hope and joy, in the immediate prospect of an eternal world. The

almost overwhelming sense of past sins, which, not unfrequently, rushes on the conscience in a dying hour, will, at least, be greatly moderated, if not prevented, by a stated devout regard to the duty of self-examination through life. Nor is there any thing which will more effectually diminish, if not entirely remove, the fear of death, than a solid scriptural evidence of the right state of our souls before God; so that when called to encounter with the last enemy, his terrors will be removed, and we shall be enabled, through Divine grace, to triumph over death and the grave. Besides this, by frequently bringing ourselves to the test of God's word, and impartially comparing our heart and life with its divine precepts, we shall more effectually escape the snares of Satan, more consistently maintain a conversation becoming the Gospel, and walk more worthily of the holy vocation wherewith we are called.

But in urging the necessity and importance of this duty, it is not to be understood, that the most diligent and scrupulous examination will ever place any one in a holy and safe state of mind, or be the means of imparting a devout or spiritual frame of heart. It is rather to be viewed as the means of ascertaining our defects, and thus leading us to humble ourselves before God in repentance, and to implore his grace; of ascertaining also our progress in the divine life, and thus exciting our gratitude to Him who has, by his grace, thus far conducted us on our way to the heavenly rest.

Though the Scriptures prescribe no particular rules by which we must proceed in the discharge of this duty, they afford sufficient information to direct and decide all our inquiries. Unquestionably, it should be entered on with the utmost seriousness and deliberation, and always accompanied with earnest prayer for the Divine assistance, and for the special direction and blessing of God; without which, all our efforts will be vain and fruitless. The most general complaint among Christians in the practice of this duty is, the want of sufficient steadfastness of thought. Indeed, we have too much cause to deplore the instability of our minds in all the duties of devotion; especially in those which are most spiritual, and which call for the most fixed attention.

In this duty, especially, we find the absolute necessity of the promised agency of the Holy Spirit, to preserve the mind in an intent, and still more an impartial, frame. But while we earnestly implore the effectual influence of Divine grace, we should on no account omit the use of all the other means which are adapted to secure the proposed end; such as selecting the most convenient time, that our circumstances will allow for retirement, taking care to preserve a faithful recollection of those failures in duty, or tendencies to failure, which call for peculiar vigilance, and more earnest supplication; avoiding places and persons, which expose us to temptation; availing ourselves of the counsel of judicious friends, with all those

scriptural means which the providence of God provides for us.

In every part of the proposed investigation, the Holy Spirit of God must be our guide, and the Scriptures our only rule of judgment; and the scrutiny, to be effectual, must be careful, impartial, and rigorous. A transient glance, or a casual view, will be insufficient and unavailing. The human heart is "deceitful above all things, and desperately wicked," and must be examined in every variety of aspect, and especially in respect to the tendency of its prevailing desires, and prevailing habits, both of thought and action.

We can never form a right judgment of ourselves, from partial and detached views of our feelings, character, and conduct. We must pay an *universal* regard to the will of God.— Instead of comparing ourselves in *all* the parts of faith and duty with the whole of the Divine law, we are apt to rest on some *one* line or course of conduct, or some separate set of actions, as an evidence that all is well with us. This, however, will not do. We must honestly aim to know, from a careful comparison of our whole spirit, temper, and conduct, with the directions and requisitions of Scripture, what it is which may be fairly said to distinguish our character, and to give a decided denomination to our moral and religious state.

With the view of still more satisfactorily ascertaining, whether a radical change has been effected in our hearts and lives, we ought impartially to compare our present with our for-

mer moral condition and habits; particularly at the time when we had no serious concern about the salvation of our soul. In this scrutiny, we should well weigh the difference between the predominant principles and pursuits of our heart and life, now and formerly, as well as the motives which have influenced the change. Do we conscientiously abhor and abstain from whatever gratified our carnal propensities in the days of our ignorance and sin? Have we relinquished the world, as our ultimate rest and portion, as the prevailing object of our cares and anxieties; and are we now seeking our supreme satisfaction in the favor and service, and everlasting enjoyment of God? Are we so enlightened as to perceive the infinite value and importance of divine and spiritual things, and to prefer and delight in them above all the pleasures and possessions of the present life? In these respects, has a perceptible change been effected in the deliberate assent of our understanding, the determination of our will, and the delight of our affections? If so, a Divine renovation has been wrought in us; we are truly renewed in the Divine image. This is a plain and safe rule, by which to judge of our moral character and conduct. But then our estimate must be taken, not from any temporary emotions, or transient feelings, however raptuous, but from the settled choice and decision of the heart and the prevailing tenor of the conduct. The real predominant bias of the mind, is indeed the truest criterion of character. Men vainly imagine

that what merely dwells in their thoughts can scarcely be said to have an existence ; at least, that it does not at all go to constitute our real character. But, in truth, we are *that* before God, which we are in the main bent of our thoughts. The hope, and consequently the happiness, of the Christian, in the contemplation of his spiritual state, must, if it be well founded, be supported by a firm and settled conviction, that God and eternal things have a decided preference in our regards over every other object ; that heavenly and holy desires and affections have (though not without much alloy, infirmity, and imperfection) the supreme, if not the undisturbed, possession of our hearts.

The person who can say with truth, that he sincerely seeks the favor of God, and conformity to his image, in preference to every thing else ; that he delights in the service of God, incomparably more than in any other gratification ; that to obey God, and to enjoy him both here and hereafter, is the chief pursuit of his life : that person may rest assured, that a saving change has been wrought in his heart : he possesses the best proof that he is in a state of acceptance with God, and an heir of eternal life.

For what is the proof that any man "is born of God?" It is, that he is renewed in the spirit of his mind ; and is become "a new creature ;" that "old things are passed away, and all things are become new ;" that he has a new and holy direction imparted to all his powers, and passions ; that he is the subject

of new and divine feelings and affections, aversions and attachments, joys and sorrows, desires and apprehensions. He has formed a new and just estimate of the present and future life, has adopted new principles of thought and action, directs his endeavors to new ends, and is governed by new motives.

By attending to these general principles, we shall surely find no difficulty in determining whether sin or holiness has the dominion over us, and whether the concerns of time or those of eternity predominate in our souls. "To whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness." By a fair comparison of ourselves with the revealed will of God, we may indeed with certainty know the state of our minds. The character and conduct which the grace of God and the faith of the Gospel invariably produce, are minutely described in the holy scriptures. If, on comparing ourselves with the marks there laid down, we find an agreement, the conclusion is undeniable ; always remembering that the Scriptures distinguish the saving operations of God on the soul by their purity and their permanence. We should place ourselves, therefore, in the full light of Revelation, and then examine our sentiments by its doctrines, our heart by its spirit, our life by its precepts, and our faith and hope by its promises and prospects.

We shall be greatly assisted in deciding on our state, by comparing our own character,



disposition, and conduct with those of the righteous, as recorded in the word of God, where we have an impartial and undisguised delineation of the true Christian, under all the varying circumstances of life.— Here we may behold, as in a mirror, the movements of mind, and the habits of life which characterize and distinguish the man of God from all others.

Do we then cordially enter into the views, and imbibe and exemplify the spirit of the saints of former ages? Do we approve and embrace their principles, as recorded in the Bible? Do we walk by the same rule, and mind the same things? Are we governed by the same Divine precepts, comforted by the same great and precious promises, animated by the same immortal prospects? Do we rejoice in hope of the same inheritance and glory? In a word, are we seeking to be saved in the same way; entirely renouncing our own righteousness, in respect to our justification before God, and relying only on the perfect obedience, atoning sacrifice, and divine merit of the Lord Jesus Christ, for acceptance with God and eternal life? Do we, with all our hearts, approve the design, and gratefully embrace the method, of Divine mercy, revealed in the Gospel for the salvation of sinners? In this scrutiny, we should not set up any standard of our own as the test of conversion. A mistaken rule of this kind has misled many pious persons. Scripture and experience clearly prove, that the *circumstances* attending the conviction and conversion of

sinners are not always the same, but often materially different. The point which calls for examination is, not the mere circumstances attending our repentance and return to God; but whether the change which we have experienced corresponds, in its nature and effects, with that change of heart which the Scripture requires, when it says, "putting off the old man, which is corrupt, put on the new man, which after God is created in righteousness and true holiness." For if the effects which are experienced in our hearts, and exhibited in our lives, agree with those which are recorded with approbation of the saints in the word of God, we then have solid evidence of our repentance and conversion. In an especial manner are we to compare ourselves with Him who was given as an example that we might walk in his steps. It is emphatically stated as a scriptural characteristic of real Christians, that they are "*in Christ Jesus.*" He is said to be their *life*; and they are described as being *one* with him: vitally united to him by a living faith, they imbibe his spirit, so as to have the same mind in them which is also in him.— They imitate his example, obey his commands, rely on his sacrifice, receive from his fulness, and "grow up unto him as their living Head, in all things."

But, in performing the duty of self-examination, we are to enquire, not only whether we have really commenced the Christian course, whether we are really "born again of the Spirit; but what progress we have made

and are making in the Divine life.

The Christian should be "going on unto perfection," "pressing toward the mark for the prize of his high calling of God in Christ Jesus." It has been often said, with great truth, that there is no standing still in the Christian life; for if we are not advancing in it, we shall be declining. We are exhorted to give all diligence to add to our faith, virtue, knowledge, temperance, patience, &c.; and certainly, if religion does not make us "holy in all manner of conversation, as he who hath called us is holy," it effects nothing for us to any valuable purpose. But, then, let us not suppose that it is designed by God to accomplish this end for us all at once: no, our sanctification is a gradually progressive work. If we would know whether we are becoming more and more meet for the inheritance of the saints in light, we must ascertain whether we are *advancing* in knowledge, in holiness, in humility, in conformity to the image of God. Growth in grace may be known by the increasing vigor, delight, and spirituality of our minds in devotional duties, especially those which are private and personal; as the private perusal and study of the Scriptures, secret prayer, meditation on divine subjects, self-denial, and watchfulness. Our progress in religion may be known by the increased frequency and fervor of our desires for complete deliverance from all sin, and perfect conformity to the image of God; and by our joyful anticipations of heaven, as a state of spotless

purity, as well as of safety and bliss.

In the scrutiny we make into our outward conduct, the grand inquiry is, whether we are living answerably to our Christian privileges and profession. Are we glorifying God in all things?—But here it will be necessary to be more particular. First, then, what is our temper and deportment in our intercourse with our families and relative connections? Our conduct in the most intimate of those social circles in which we move, is perhaps the truest test of the habitual state of our hearts. Do we exemplify, in our freest and most unrestrained hours, that spirituality of mind which is calculated to produce in the hearts of those around us a conviction of the reality and importance of religion? Has Jehovah not only a domestic altar in our dwellings, but do we practically say, "As for me and my house, we will serve the Lord;" and is our conversation ordinarily in heaven? Do we discover to those who are most intimate with us, that our religious principles have had the effect of sweetening our tempers, purifying our motives, subduing our passions, mortifying our evil propensities, and governing our lives? It is not only a possible, but comparatively an easy, thing to abstain from the outward and grosser immoralities, which prevail in the world through lust, but yet at the same time to be the slaves of some unhallowed temper at home. There are even, it is to be feared, some persons professing Christianity, who keep themselves externally unspotted

from the world, while they are a prey to some guilty passion in secret. We may conduct ourselves unblameably before men, and yet suffer our hearts to remain considerably under the influence, if not under the dominion, of pride, peevishness, envy, malice, or of a selfish, a covetous, or a sensual spirit. How affecting is it, to see men, who profess to have their supreme treasure in heaven, shewing, by the whole course of their conduct, that they still seek their happiness on earth! If these things do not predominate to such a degree as to impeach our sincerity, they yet will, in proportion as they prevail, mar our peace, impede our usefulness, bring distress on our minds, and be a reproach to the religion we profess.

But it is also incumbent on us to inquire into our conduct as members of civil society. Is our particular engagement, pursuit, and business in life, lawful? are our dealings in the world conscientiously regulated by the word of God? And here it is not the actions only that will require to be examined, for these are sufficiently obvious, but the principles, the motives, the springs of our conduct: these call for the closest scrutiny, and ought to be followed through their most secret windings. It is plain from Scripture, that growth in grace is marked by an increasing circumspection in our common and daily deportment, an holy care and watchfulness over our ordinary conversation and transactions in life.

In this respect, many persons have greatly erred: some have

considered real religion to consist exclusively in certain emotions and ecstasies of mind, without in the least attending to the general tenor of their outward conduct; while others, observing how little the practice and temper of many professing Christians correspond with what they profess to feel, entirely discard the consideration of inward emotions, and look only to the outward conduct. Both err. By properly regarding the operations of our minds, as well as the tenor of our outward conduct, we are in less danger of being deceived. The one is a check upon the other; and it is only when our feelings and conduct correspond with each other, and with Scripture, that we have any well-grounded evidence of our being in the right way.

We should, further, particularly, examine how we feel and act towards our brethren in the faith. An affection for all who bear the image of Christ, is one of the scriptural marks of true conversion: "Hereby we know that we have passed from death unto life, because we love the brethren." If, then, we are of the household of faith, we shall feel that we have an unity of interest, principle, and affection with all who love our Lord Jesus Christ in sincerity;—we shall esteem them the excellent of the earth, and take them as our chosen companions and friends;—and we shall shew our regard to them by cheerfully co-operating with them, to the utmost of our power, in supporting and advancing the cause of God in the world.

To close this branch of the subject, I will merely add, that the duty of self-examination extends not only to our sins, failings, and sinful propensities, but to our prejudices, and our errors in judgment: not only to our external conduct, but to our opinions, to our creed, and to the foundation of our faith. There can be no doubt, if we receive the divine testimony, that there exists an inseparable connection between faith and practice; and that the faith of Christ produces a set of opinions and feelings, and a course of conduct, peculiar to itself.

It may now be proper to consider the *time* when this duty should be attended to. Besides that daily vigilance which we ought to exercise, and that more careful *self-inspection* which should accompany every Lord's day, it is highly expedient that certain periods should be fixed for a still more solemn performance of this duty.

It is, however, unadvisable to select, for the performance of this duty, a time when we are under a deep and affecting sense of our own sinfulness and corruption, or when we are overwhelmed with temptation, and are in great darkness and distress of *mind*. Neither should we choose for this exercise, the time when we are more than ordinarily favored with a joyful and triumphant state of mind. In either case, we shall be very likely to draw conclusions from the particular impressions of the moment which would not be warranted by a view of our habitual state. In the former case, we should be apt to write unjust

and severe things against ourselves; and in the latter, to think more highly of ourselves than we ought to think.

With these exceptions, it will be proper to engage in this duty whenever we are about to receive the Lord's supper; and for this we have an express command of God, 1 Cor. xi. 28.;—also, on our entering into any new condition or relation of life, the nature of which will lay us under new obligations, expose us to new trials, and call for the additional exercise of Christian grace;—and, moreover, when we commence any remarkable period of time, as the entrance of a new year, the anniversary of our birth, or the annual return of the day on which a parent or near relative died. These and similar seasons seem to be well adapted for self-scrutiny and serious reflection.

It is necessary further to remark, that whatever be the particular point to which at any time we direct our inquiry, we should examine it narrowly, and rigorously probe every purpose of the heart which has a reference to it. It is hardly possible to enter too closely and deeply into the scrutiny of our hearts; and this scrutiny should be undertaken with an anxious desire to promote repentance and humiliation of soul, and renewed acts of faith and holy obedience. But having done our utmost to be secure from self-deception, we must still say, with the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and



lead me in the way everlasting." The necessity of this rigorous investigation will be more obvious, if we consider that it is not our being right in one thing, which will prove that our state is right in the sight of God: on the contrary, we must ever remember, that, while some defect in the exercise of the Christian graces will always attend us in the present life, the *total* absence of any one such grace is inconsistent with real godliness.

Whenever we engage in this duty, we should particularly pray that we may be enabled to keep in view the mediation, sacrifice, and intercession of the Lord Jesus Christ, that we may not be immoderately depressed or discouraged. A clear perception of the infinite and abiding merit of our Saviour, and a firm reliance on the all-sufficiency of his grace, will not only preserve us from sinking into despondency, but inspire us with holy hope and confidence in the Divine mercy.

In examining ourselves, we should not fail to observe what is right in our hearts and conduct, in order that we may give God the glory, and derive thence encouragement and comfort to our souls. It is no part of true

humility to overlook or undervalue what divine grace has accomplished on our behalf. It is, however, a still more essential part of this scrutiny to detect and mark whatever is wrong; that we may be duly humbled on account of it, and turn from it with penitence and contrition of soul. And here let us never forget, that all sins which are not forsaken may be considered as sins of which we have not repented; and that our confessions of such sins, and professed sorrow on account of them, if unaccompanied by constant watchfulness against them, and a vigorous resistance to them, must be insincere. If this duty be properly performed, we shall frequently find it necessary to retrace the steps we have already taken, and to repeat our earliest and most solemn engagements with which we commenced our religious course, and to commend ourselves afresh, as depraved, destitute, and guilty creatures, to the infinite mercy and grace of God through Christ, that we may be redeemed from all evil, sanctified wholly in body, soul, and spirit, and saved with an everlasting salvation. G. B.

[Ch. Ob.]

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## RELIGIOUS INTELLIGENCE.

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*An Address to the Christian Public on the subject of Missions to the Heathen and Translations of the Scriptures.*

(Concluded from Vol. VI. p. 473.)

WE are anxious to fix your attention, Christian brethren, on the

great object of evangelizing *all* nations;—an object more glorious, more worthy of the universal patronage and admiration of the people of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many

countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known;—when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar signs of the times, and by the gradual operation of causes above the powers of man to contrive or combine;—we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of Popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do our part? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this “harvest time of the world?”

Some may inquire, What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should pray constantly

and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, nor the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible, that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood by books\* the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the sure word of prophecy, the time of general deliverance, and should engage in earnest and united prayer. They should pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momentous crisis demands. They should pray that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray, that all Missionary Societies, and all individuals who have an influence in the direction of missions may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous and persevering, full of faith and of the Holy Ghost,—and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become the power of God and the wisdom of God to many who shall believe through their instrumentality; and that a divine blessing may rest on

\* Dan. ix. 2.

all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians who are accustomed to assemble for social prayer consider, whether this concert may not be further extended. But whether this season be equally convenient for all or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, *For Zion's sake will I not hold my peace; 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. And the Gentiles shall see thy righteousness, and all kings thy glory.*

Another obvious duty, binding upon all Christians, is to show the sincerity of their prayers by their practice. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess; that all their means and opportunities of doing good are recorded in the book of God's remembrance; and that an account must be rendered of the manner in which this stewardship has been exercised. Who in this favored land, can say, that he has not been entrusted with at least *one talent*? Who can be willing to hide that talent in a napkin? How many are there, who have their five, their ten, their fifty, their hundred talents? And how un-

happy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them; to have produced none of the good to which it ought to have been applied; and to have proved its earthly possessors guilty of unfaithfulness to the rightful Proprietor?

The proportion of his property, which each Christian should devote to public and charitable purposes differs according to the different circumstances, in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, *even all her living*, is a great sacrifice; but for a wealthy man to give two hundred mites can be no sacrifice at all; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year; always remembering, that it is safer to err on the side of generosity than on that of parsimony; that few err in giving too much, many in *withholding more than is meet*; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to our various charitable purposes now existing in this country. We are confident, however that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalry exists but that which provokes to love, and to good works, there is

reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage, as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this be done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the Gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judea; the *Gentiles would never have heard the Gospel till many ages after the Christian era*; our ancestors in Britain would never have been converted. The same objection could have been applied, nay, was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home is for Christians to exert themselves to send it abroad.* On the most thorough examination this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The

increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to the act for incorporating the Board in whose behalf we speak, that it was designed to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining.* However strange this may appear to some, it will not seem strange to him who considers the import of these words: *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give than to receive.* The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself.—The same remark, which was made respecting the increase of religion in England will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information respecting the wants of the heathen and the encouragement to support missions.* Without information no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.\*

\* *The committee would particularly recommend the Rev Dr. Dwight's sermon, delivered in*

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

*Beloved Brethren,*

We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge?*

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be and servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so

*Boston, at the annual meeting of the Board on the 16th ult*

*Besides the religious Magazines, the History of Missions, by Mr. Eleazer Lord, is highly worthy of perusal.*

weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their designs are in a high degree interesting to all the disciples of Christ may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless, peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits, which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Saviour, and wiped them with the hairs of her head. *She did it to honor the person of her Lord before his burial; they are invited to show the same affection, by furnishing the means of calling to spiritual life in HIM those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the co-operation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many

distinct heathen countries; to select the most promising fields of action;—to judge of the qualifications of missionaries;—to meet unexpected trials with fortitude and undiminished resolution;—to anticipate and supply the wants of distant laborers in the vineyard;—to keep up an extensive foreign correspondence;—to make prompt and regular remittances, in the changing state of the world;—to instruct missionaries in all the unforeseen and difficult cases which may occur;—to manage with skill and prudence the pecuniary affairs of the institution;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers of this Board, is an arduous work; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church like a river, and the glory of the Gentiles like a flowing stream.

JEDIDIAH MORSE,  
SAMUEL WORCESTER, } Com-  
JEREMIAH EVARTS, } mittee

Boston, Oct. 25, 1813.

*The following Intelligence, which very much interest the feelings of the Christian world, is received from England. On the 22d of June last, the British Parliament removed the principal restrictions which had greatly impeded the propagation of Christianity in India.*

Ed.

WE hasten to congratulate our readers, not only that the public

sentiment has been thus honorably and extensively expressed; but that it has not been expressed in vain. On the 22d of June, Lord Castle-reagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adoption of the following Resolution which had been previously agreed to in a Committee of the whole House: viz.

“That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

“Provided always, that the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.”

The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wilberforce, ably seconded by Mr. W. Smith and some other gentlemen; and opposed by Sir H. Montgomery, Mr. Forbes, Mr. Pendergrast, Sir Thos. Sutton, &c. We hope to be able, in our next Number, to give our readers a connected view of this great argument. Suffice it in the mean time to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53; 89 voting for it, and only 36 against it.

The above Resolution, having been communicated to the House of Lords on the following day, was taken into consideration of their Lordships on the 24th inst. It was moved by Lord Buckinghamshire,

after some able preparatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honorable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee and afterwards in the House.

In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgments to the Author of all good, for this signal instance of his favor. To him who alone can order the unruly wills and affections of men, we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great, though subordinate obligation, which we owe to his instruments. To his Majesty's Ministers in particular, is the Christian Church, is Great Britain, is India, indebted for this noble recognition of the claims of our holy Religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks, of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of Heaven. It would be endless to particularize the individual Members of Parliament whose able and assiduous labors have contributed to produce the result which we are now contemplating. We are unwilling, however, to overlook the memorable part which the nation at large has taken on this momentous occasion. About nine hundred petitions signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest which the thinking part of the British population feel,

in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the legislature, have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart-felt satisfaction.—LAUS DEO. [Ch. Ob.



### India Missionary Extracts.

January 16, 1812.

“MY DEAR WARD,

“IN making known our scriptures here, amidst many agreeable and unforeseen circumstances, I meet with some disappointments: Muzhadeo and Kistna, I am sorry to say, are grown very shy and avoid even coming near me; yet I hear they still continue reading the scriptures. Bhzwanee is firm; he reads the scriptures much, and has a regular meeting with his family; three or four other women and some men, also read the scriptures every night, with prayer. Narayn reads the scriptures twice a day in his family, and his mother is so fond of them, and so sweet and lovely is the name of Jesus in her mind, that she recommends belief and trust in him to the exclusion of idol worship, to all about her, and amongst her own friends. Mahratta Testaments have been given to many who have gone to a great distance. A boy and his mother took home with them to their village, about 120 cross from hence, the book of Luke and the Epistle to the Romans. The day before yesterday, a pundit who keeps a school, promised me he would read our scriptures daily before his scholars. In two companies of Madras sepoy who are come here, and will remain some time, are about seventeen Christians of the Roman Catholic persuasion, some of whom come to hear the scriptures read on a

Sunday. I have proposed to them to hear them read daily by a person whom I would send.

I am, &c."

*Hindoost'ham—Digah.—Feb. 1812.*

"My dear brother Carey,

"I have lately been introduced to several gentlemen who live in Tyhoot. They have been to our neighbor Mr. \_\_\_\_\_ on a visit for several days, and have regularly attended worship at our house; are in the indigo line, and have at least 10,000 natives employed. They have given me an invitation to go over and see them, but as I have not

vet a Hindost'hanee tongue, and have no parts of the Hindost'hanee scriptures to distribute, it would be of no use for me to go. I suppose the inhabitants of this district have never heard the gospel. Two or three in the service have applied to us for the Hindost'hanee scriptures to give away. There are thousands of natives around us, to whom we could give the word of life, if we had it to give. I hope you will lay these things to heart, and use every means in your power to send us a good itinerant or two, and a considerable number of Hindost'hanee Testaments.

I am &c. J. ROWE."

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*Fifteenth Annual Account of the Missionary labors directed by the Trustees of the Missionary Society of Connecticut; performed chiefly in the year 1813: with a Statement of Receipts and Expenditures, and a List of Books sent into the New Settlements for gratuitous distribution.*

**THE** Constitution of the Missionary Society of Connecticut has made it the duty of the Trustees "to exhibit annually a particular account of the missionaries employed by them; of the places to which they have been sent; of the missions; and of whatever, relating to the institution, the General Association shall require."

First of all, in the present repetition of this duty, the Trustees would ascribe praise to the King of Zion. The annual account here exhibited....the fifteenth since the organization of the Society....will, as they humbly hope, afford evidence, that he has not withheld his superintending smiles from their faithful, but imperfect, efforts in his cause. It may strengthen the confidence of the charitable, that their "prayers and their alms have come up for a memorial before God," together with those of their fellow believers, in all the regions of Christendom. It may, also, draw forth, into lively exercise, the thanksgivings of many for the continuance of his merciful watchfulness and care, and excite cheerful and persevering activity to make known his name and salvation, as far as the earth is inhabited by souls that they must meet at his tribunal.

The account now offered refers principally to labors in 1813. It necessarily contains, however, some statements of service by missionaries, whose journals, near the close of the preceding year, did not arrive seasonably for insertion in the last annual account:

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The number of missionaries, by whom, during the period here embraced, the friends of Christ in Connecticut have published the gospel to the poor, is thirty-four. A majority of these have each a pastoral charge in the wilderness, a stipulated portion of the time, and thus, as the Trustees apprehend, are rendered doubly useful. Their labors have been extended over many hundreds of miles. They have been aided in the wide diffusion of divine instruction by the co-operation of numbers from other Societies engaged in the same work of holy charity. It is still an affecting truth, that even these numerous evangelists have not been able to proclaim the "good tidings of great joy" but to a small part of that spiritual desert which more than half encircles the American States. Nevertheless, something...yea, much...has been done, and is yet doing. "The word of the Lord runs and is glorified." Divine knowledge and worship are making progress, by the blessing of Christ upon this pious work. The "leaven hid in three measure of meal" is pervading "the whole lump." The rising light of the morning advances towards the splendor of "the perfect day."

Vermont early attracted the attention of the missionary eye. In some parts, the condition of its inhabitants, viewed in the light of sacred privileges, has, for twenty years, been improving. Its borders, nevertheless, and considerable portions of its interior, continue to present extensive demands for the exercise of religious charity.

The Rev. John Willard has a pastoral charge at Lunenburg, in the north eastern department of that State. His stated residence is quite in the midst of missionary ground. At several distinct periods in 1812, and early in 1813, he was employed twelve weeks. He crossed occasionally into New Hampshire, but spent his time principally among the destitute, west of the river. He was called, the last winter, to be much conversant with the sorrowful scenes produced by the mortal epidemic. In one town, there was scarcely a family without some sick, and deaths were frequent. At such a time, the ambassador of Christ must have been especially needed and useful. He conversed and prayed with many sick people, and with many mourners. He was happy to observe more of a disposition to hear, on the subject of salvation, than in any of the three winters next preceding. The call for more missionaries was frequently made, and he much lamented, that more were not sent into that destitute region. In every town, he found some well wishers to Zion; and, in a few instances, those that were enquiring "what they should do to be saved."

The Trustees would here introduce a single remark. They deem it indispensable, that the missionary journals state explicitly the number of sermons delivered; of families and schools visited for purposes of religion; of church meetings and conferences attended; of times when special ordinances were administered; of miles travelled; and of other services inseparably attached to

the duties of the faithful evangelist. But they view it as repetitious and burdensome, rather than useful, to fill up their annual account of each missionary, with a specific statement of these numbers. The charitable have no reason to complain, hitherto, of unfaithfulness, or the want of diligence, in those whom their bounty supports as preachers of the gospel in the destitute settlements.

At Pittsford, toward the western border of Vermont, the Rev. Holland Weeks has a pastoral charge. The condition of the country around him calls urgently for missionary assistance. In the former part of 1813, and at different periods of the preceding year, he labored a number of months in that field. Amidst the tumults of the day in that quarter, he was a happy witness of religious seriousness in a number of places. Notwithstanding the confusion arising from sectarian extravagance, the number of those who adhered steadfastly to "the faith once delivered to the saints," was evidently increasing.

Near the end of February, 1813, the Rev. Asaph Morgan entered on missionary labor for sixteen weeks, towards the southeastern division of Vermont, and in the parts of New Hampshire adjacent. It was the season, when the pestilence wasted the life of mortals so extensively in that region. He understood, that in a single town, where he labored repeatedly, more than sixty were removed to the world of retribution, in about ten weeks. By this dispensation, many were prevented from an attendance on his ministrations. Much of his time was, with great propriety, occupied in visiting the houses of the sick, of the dying, and of those in mourning. Divisions, also, among the people, by the prevalence of the most awful and deadly heresies, rendered the congregations, in some instances, small. He found zealots copious in "great swelling words of vanity," and pretending to much religious affection, while they were evidently unacquainted with the character, either of God or of themselves. In a few settlements which he visited, the churches had become nearly or quite extinct, through the influence of false teachers propagating doctrines pleasant to that carnal mind which delights in "strong delusions." In a single instance, he had the joy of beholding a powerful work of grace....assailed, however, by bold and violent hostility of those that hate God. In every place where he labored, he met with some, who joyfully received divine instruction, and expressed great thankfulness, that the Society had sent a missionary among them.

In the autumn of 1812, the Rev. Marshfield Steele....impelled by the calamities of war to retire from his pastoral charge in Machias, District of Maine....labored a few weeks among the southwestern towns of Vermont. He found the people, in most places, either too much divided in opinion about religious subjects, or too indifferent, to supply themselves with those stated instructions, which are required equally by the gospel and their own salvation. In a single instance only, was he witness to a great and happy re-

vival of attention to religion....fifty having recently joined themselves to the Lord by a public profession. Leaving Vermont, he passed into the counties of Madison and Chenango, State of New York. Here he persevered in his labors, till the beginning of March. Near the beginning of July, he resumed the work in the north-western district of Vermont. He spent nine weeks in the counties of Franklin and Chittenden. Thence he crossed Lake Champlain, and labored ten weeks, chiefly in the counties of Warren, Essex, and Clinton, N. Y. The amount of his time devoted to this employment was about ten months. In almost every place, he found some that heard the gospel with satisfaction. He thought he perceived reason to hope, that his labors, and especially his numerous family and school visits, were, in some instances at least, not without profit. He made it a rule, where he saw people deviating from evident duty, to converse with them freely on the subject, and without, "respect to persons." His exhortations to a reformation....addressed in the spirit of meekness ....were acknowledged to be important, and apparently gave no offence. He was universally well received, and not rarely with great cordiality. He heard none say, that missionaries came too often; and many, in different towns, were anxious to know when they might hope for others,

The Rev. Elihu Mason has a pastoral charge\* in Herkimer N. Y. During the autumn of 1812, and the winter following, he travelled a few weeks as a missionary in the county of Herkimer. He visited from house to house, in every place of his missionary labors; attended the sick; and endeavored to lead the children of schools into a knowledge of the truth.

Near the close of July, Mr. Joseph Treat, a licentiate of Litchfield South association, entered the missionary field in the county of Wayne, Penn. where he labored a short time, and proceeded westerly to Luzerne, and probably, into Bradford, and the adjacent region of New-York. His appointment was for sixteen weeks. No recent communications have been received from him.

Early in March, Mr. Oliver Hill, a candidate for the ministry, commenced missionary service, and labored sixteen weeks, principally in the counties of Susquehannah and Bradford, Penn. He was cordially received, and treated with all the respect and kindness which could be reasonably expected. In no instance did he consider himself as meeting open opposition. Appearances greatly encouraged him to hope, that the blessing of God was rendering missionary labors productive of the most important and happy effects. He found a growing attention to the education of children, and to domestic and public worship. In a large proportion of the settlements which he visited, stated reading meetings were held on the Sabbath. One he mentions, in particular, which instituted such meetings, as soon as three families had moved on; and they

\* Mr. Mason has lately been dismissed.

were steadily continued. A happy sobriety of manners and morals; improvement in useful information; and above all, a powerful work of grace, were the blessed fruits.... And here the Trustees would remark, that they have uniformly found such meetings, when regularly conducted, and perseveringly maintained, vastly advantageous to villages, in the wilderness, not favored with evangelical preaching.... Mr. Hill has stated, that within a few years, five ministers have been settled in those two counties; several churches formed; and in a number of settlements, very animating revivals of religion have taken place. By all serious characters, and by numbers not serious, many thanks were expressed for the attention of Missionary Societies, and for the labors of missionaries; and very earnest were the desires manifested, that these favors might be continued.

The latter part of Feb. the Rev. Samuel Sargeant, of Vermont, labored four months as a missionary, in the upper counties of Pennsylvania. He was affectionately received in every place. In nearly every settlement, he found persons ready, with seriousness and meekness, to ask questions on the doctrines, duties, and hopes revealed in the gospel. He was a witness of solemnity and devotion, at the family prayers of morning and evening, far beyond his most sanguine expectations. This was especially observable, in explaining and applying the passages of scripture which were read—and read generally as selected by the family. He never found a family impatient or dissatisfied at the length of time devoted to morning and evening worship. He discovered an affecting want of books, and especially of sermons, in the field of his labors. The books distributed by the Missionary Society were thankfully received; and as far as he could judge, were the means of much religious improvement. No district, perhaps, of the wide missionary field has profited more, by the aid of pious charity, in proportion to the labor bestowed, than the four northern counties of Pennsylvania.

In Westford, county of Otsego, N. Y. the Rev. George Colton has a pastoral charge. At two distinct periods—one, the latter part of 1812—the other, the season preceding—he labored four months as a missionary, principally in the county of Wayne, Penn. He distributed many Tracts; and the joy and gratitude with which the people received them were almost incredible. The great importance of sending religious books into those new settlements, was, according to his observation, beyond all reasonable dispute. Much excellent fruit of them has already appeared, and will more fully appear in the eternal world. In a population of probably more than four thousand souls, he found only one congregational church; one of the close communion baptists; one of the open communion; and two or three methodist classes. These last were declining rapidly, as it appeared, through the heterodoxy, ignorance, and immorality of their preachers. The books worthy of notice among the people were few, excepting those bestowed by

Missionary, and other charitable Societies. The Bibles sent by the Connecticut Bible Society were very gratefully accepted. It seemed as if no district could be found more in need of assistance at the hand of pious charity, than the county of Wayne. In many settlements, the people had no schools. In others, they were kept only a few months in a year. Of several places, peace, morality, and a fondness for religious meetings when possible, were the pleasant features. Of others, the reverse was the horrid aspect.

The Rev. Ebenezer Kingsbury has a pastoral charge in Harford, county of Susquehannah, Penn. By a recurrence to the missionary accounts, for a few of the last years, it may be seen, that he has been long experienced in this arduous and weighty employment. Between the first of April, 1812, and the close of that year, he labored almost five months as a missionary. He performed much service in the vicinity of his stated charge, within the boundaries of the ancient Luzerne, passing occasionally, however, into the adjoining counties of New-York. His travels amounted to about one thousand miles. His preaching, family and school visits, and other ministrations, were proportional. The self-denials inseparable from the service were relieved by a variety of cheering scenes. Some sinners were awakened. Believers were strengthened and comforted. In a number of places very deep impressions of seriousness were manifest. In one, there was a powerful and animating revival....The state of many settlements in that region is distressing, by reason of sectarian heresies, propagated with an industry worthy of a good cause. It seemed less distressing *then* however, than in years past....In a tract of country larger than the whole of Connecticut, there were only seven churches and five stated pastors.....Many settlements have no preaching, but such as missionaries supply....In the county of Litchfield, adjoining Luzerne, there were two churches and one pastor. In the adjacent county of Tioga, there was neither church nor minister. He found more missionaries, therefore, very greatly needed, and, by many, very earnestly desired.—He was gratefully and hospitably received; and many thanks were presented for the attention of the Society, and for the pious beneficence of the charitable in Connecticut.

The Rev. Worthington Wright commenced missionary service in the northern counties of Pennsylvania, the latter end of May, 1812. His labors, through the summer of that year, were noticed by the Trustees, in their last annual account. From the commencement of the following autumn, he labored in the same counties, a large portion of the time, until June, 1813, when he was installed in a pastoral charge, at Bethany, county of Wayne. His journals of service, for nearly three months, since that event....so important to an extensive tract around him....have been received. In many places, great stupidity prevailed, though Sabbath day meetings were well attended. He devoted himself much to fami-

ly visits for pious conversation and teaching. Several instances of special impression, and of hopeful conversion occurred within his observation. In one considerable settlement, he found, quite recently, a general seriousness of enquiry, and a lively attention to the concerns of the soul.

Late in June, the Rev. Daniel Waldo re-commenced the missionary service in the county of Sullivan, N. York. Thence he proceeded in various directions through the county of Wayne, and the neighboring counties of Pennsylvania, visiting, as occasions invited, the parts of N. York located in their vicinity. He persevered in his labors till near the middle of October. Feeling the immense importance of having parental talents and influence rightly directed, he spent much time in visiting from house to house; exhorting heads of households to the duty of strictly maintaining family worship and instruction; and admonishing them sacredly to observe the Sabbath, as they regarded the well being of themselves and their children both here and hereafter, and would hope, at last, to be acknowledged as having been faithful to "train them up in the way they should go." Great was the number of settlements, in which the people had no religious meetings upon the Lord's day, excepting the rare occasions, when they were favored with missionary assistance. To parents and children, and especially to children, the consequences were melancholy beyond description. On heads of families, thus situated and thus negligent, he urged the duty and the usefulness of leading their households, every Sabbath, to public worship.....Feeling, also, the inexpressible value of correct early impressions, he was assiduous in his attention to schools. He endeavored to fix in the tender mind a permanent regard to the worth of excelling in goodness, as the way of supporting unspotted and reputable characters in worldly society; and, above all, the necessity of "loving God and keeping his commandments," as the only way to a peaceful death and a happy eternity. He hoped, that these efforts were not, in all instances, unprofitable.....He distributed some hundreds of Tracts, connecting the gift with remarks designed to excite an earnest attention to religion.....Numbers complained of abounding iniquity, sighing and groaning for the wickedness of the land; while few exerted themselves in favor of a reformation.—Intemperance, profane swearing, and notorious violations of God's law instituting the Sabbath, were prominent sins. In some villages a large majority devoted to hunting, rioting, and drunkenness, that seventh part of time which God, in mercy to man, has consecrated and set apart for worldly rest, for spiritual improvement, and preparation for heaven. Nevertheless, as might be expected, he was conversant with great diversities of character. By numbers, a fervent gratitude to the Society was expressed for their kind attention in sending the occasional ministrations of the gospel; and many earnest wishes were manifested, that they might continue to be remembered with these privileges. He observed,

that the gratuitous distribution of the Bible was very acceptable and very useful.

From the latter part of Sept. 1812, to the middle of Sept. 1813, the Rev. David Harrower labored eight months as a missionary, chiefly in the counties of Otsego, Chenango, and Delaware, N. Y. In this service, he travelled nearly eleven hundred miles; delivered one hundred and fifty six sermons; visited more than one hundred families; and performed the other numerous duties of an evangelist. It appears, that the divine smiles attended his labors. Solemn impressions were, in many instances, manifest. He was called to spend much time in conversation with persons inquiring seriously on the greatest and weightiest of all subjects. He had, also, occasion to deal particularly with those, who, "loving darkness rather than light," had embraced perilous opinions. In general, he was kindly received. Many thanks to the Missionary Society were expressed, and many prayers offered by the pious for their success. But great varieties were observable. There were settlements, in which the people appeared to be almost universally in a deep sleep. In others, individuals, here and there, had their eyes opened on their sinfulness, and trembled in view of "wrath unto the uttermost." Numbers, also, gave hopeful evidence, that grace had "brought them up out of the horrible pit and miry clay." In a few villages, were glorious revivals. In others, abounding heresies, pleasing to the unrenewed mind, excited strong and violent opposition to "the truth as it is in Jesus."

The Rev. Joel T. Benedict has a pastoral charge in Franklin, Delaware county, N. Y. Between the middle of Sept. 1812, and the close of August, 1813, he travelled, at different periods as circumstances permitted, and labored as a missionary, more than three months, in the counties of Chenango, Otsego, Delaware, and Schoharie.—In March and April, the epidemic prevailed extensively over that district of our country. Multitudes were sick. To many, the disease was the messenger of mortality. Mourners were multiplied. In the space of six weeks, fifty died in a single town. This extreme distress among the people threw peculiar and interesting labor upon the hands of the missionary. It was, therefore, judged expedient, that Mr. Harrower accompany Mr. Benedict—the Lord's days excepted. This alarming judgment, however, instead of awakening the generality of the people to the great concerns of salvation, seemed to render them more unfeeling, if possible, and more stupid. In no places did he find the inhabitants more indifferent upon this one point, than in those where the sickness and mortality were most prevalent. In some sections, vigorous, and, in many instances, successful exertions were made to spread the destructive opinions of infidelity. Books against Christianity were industriously circulated. Societies, called *debating societies*, were established for the same purpose. Teachers, contaminated with scepticism, were crowded into the schools; while prayer, the catechism, and

the Bible, were publickly and avowedly excluded from many of those, which he visited. But the labors of missionaries were not, on this account, accomplishing the *less*—probably, much *greater* good.... Though the effect of divine truth, upon the heart and conscience, was evidently less powerful, the last season, than in some of the preceding, in which he labored as a missionary over much of the same field ; yet in a few settlements, there were considerable awakenings. Rebels against heaven were made to see, that “they had no cloak for their sin.” By the blessing of Christ on missionary labor, numbers became hopefully reconciled to God, and were made able to rejoice in his holy government and salvation.

The latter part of February, the Rev. William F. Miller began missionary labor in the western sections of N. York, and spent four months in this service. He was employed principally in the counties of Madison, Onondaga, Cortland, Cayuga, Seneca, Steuben, Ontario, Genesee, Allegany, Tioga, Broome, Chenango, and Delaware. In this extensive circuit, he discovered many varieties of denomination actuated by opinions altogether repellent to each other. As might be expected, in a great diversity of instances, erroneous opinions issued in a loose practice. In places not a few, the Sabbath, as a day to be kept holy, was in a manner lost ; and with the Sabbath, moral order was deplorably gone. The intemperate use of ardent spirits was, likewise, evidently a *mighty* instrument in the destruction of all morality and religion in many of the new settlements. It proved not less deadly to the soul than to the body. Amidst this moral ruin, however, he observed numerous tokens for good, in the dispensations of a forbearing and gracious Providence. In several settlements were powerful revivals of religious attention. Individuals were found, in a great number of places, who were exceedingly tender in their feelings, and who highly prized the privilege of hearing the gospel. He was impressed with a full conviction, that however great may seem to be the difficulties in the way of extending an acquaintance with the pure gospel among those “perishing with lack of vision,” the Missionary Society, and the numerous friends of this cause, have no good reason for discouragement. The blessed effects of missionary exertions appeared very strikingly in the best settled parts of those new countries where he labored. Well regulated societies, and flourishing churches, are, by the divine blessing, among the fruits of the missionary institution.

The Rev. Comfort Williams had accepted an invitation to take a pastoral charge, at Ogdensburg, on the St. Lawrence. He had resided there with his family a number of months, and a day had been assigned for his ordination. The perils of war, however, impelled him to retire from that place. On the 19th of December, he commenced missionary labors, and travelled in the counties of Lewis, Jefferson, St. Lawrence, and Oneida, N. York. Near the



beginning of February, 1813, he received ordination as an evangelist, by the Oneida Presbytery, at Utica. The amount of time spent as a missionary, both before and after his ordination, was about three months. He delivered fifty sermons; visited two hundred and fifty-nine families for the purposes of religious instruction; and attended schools and conferences, with the other duties pertaining to the evangelical teacher. It was a time of sore distress by the epidemic in that region.—With very few exceptions, he was kindly received, wherever he called. The serious people in those settlements expressed a tender sense of their obligations to the Missionary Society of Connecticut; and they rejoice to have missionaries visit their families.... The judgments of heaven,—desolation by pestilence and the sword, then suffered in that section of our land,—instead of leading the wicked to repentance and reformation,—seemed rather to produce a hardening and demoralizing effect.—There was urgent need, and, among the considerate, an anxious desire, of missionary aid. In a few places, he observed hopeful appearances of a saving work.

Early in February, the Rev. Ebenezer I. Leavenworth, then pastor of a church in Camden, state of N. York, entered on missionary labor in that vicinity. His appointment was for sixteen weeks, which he fulfilled in the following autumn. He found many settlements in a much more awful state than he expected; though, in preceding years, he had been considerably conversant with those parts. The demoralizing influence of public commotions there was astonishing. Error was rolling on like a sweeping flood. In some places, and especially in those, where missionaries had rarely or never been, he could hardly discover the *appearance* of respect for moral and religious instruction. More than half of the families in a considerable settlement were destitute of the Bible. In others, the few friends of God were famishing with the want of spiritual food. Others, however, there were, in which he had the satisfaction of finding, that the true religion was gaining strength. Missionary labors, as far as they had extended, had been useful beyond calculation. One clear, plain, and faithful missionary sermon had seemed to be rendered the means, in the divine hand, of preserving a settlement from total depravation of morals, for a number of years.

The Rev. Israel Brainerd has a pastoral charge at Verona, county of Oneida. This is, also, in the midst of a wide region, destitute, in a great measure, of spiritual privileges. Between the middle of July, 1812, and the close of March, 1813, he travelled, several months, and labored as a missionary. He distributed many books among the poor. The satisfaction which he took in this branch of his employment, was an abundant compensation for his trouble. The emotions of gratitude excited in the receivers, gave hopeful evidence, that they would be read with attention, and preserved with care. He should always feel himself happy in being employed as an agent by the Society in the distri-

bution of books....It was his deliberate purpose to visit those places which stood in most need of missionary labors. In some settlements, there was an outpouring of the Holy Spirit, and a revival of religion....He found people in a diversity of conditions; many unconcerned about their peace with God; some listening with eager attention to the public and private illustrations of divine truth; some anxiously inquiring the way of escape from the wrath to come; some rejoicing in a recent hope of eternal life; some distressed above measure by the loss of friends, during the prevalence of the wasting epidemic; and some on the borders of the grave, about to close, in a few moments, and finally, their opportunities of preparing to meet their Judge in peace.... Amidst crying sins and overwhelming judgments, he beheld many proofs, that "the mercies of the Lord are not clean gone forever."

In Avon, the western part of the state of N. York, the Rev. John F. Bliss has a pastoral charge. The last summer, he spent a few weeks in missionary service. He travelled as far as lake Ontario, visiting a considerable number of towns, and many families, in that very destitute region. The people in general were awfully stupid. The spirit of infidelity manifested itself with its characteristic impudence. In every place, however, he found a remnant, preserved and kept by distinguishing grace. These "wept when they remembered Zion." Though he became acquainted with nothing, that might be called a revival of religion, yet Christ appeared to be gathering souls, here and there one, into his kingdom not leaving himself wholly without witness.

The Rev. John Spencer, of Canadawa, on the south east border of lake Erie, Pennsylvania, labored the whole year, as a missionary, chiefly in the Holland purchase. From mid-summer 1812, until the following winter, the universal and distressing agitations of that border rendered his prospects of usefulness more discouraging and gloomy. In the succeeding winter, spring and summer, however, meetings were better attended. No special revivals have been enjoyed within the circle of his labors. He observed, nevertheless, that the attention to preaching, and the anxiety manifested for more evangelical instruction, were increasing, at the time of his last communication....He has been long experienced in this service, through that extensive, but rapidly settling, wilderness. His travels, as a missionary, have, probably, exceeded seven thousand miles.

On the 13th of October, 1813, the Rev. William Hanford was ordained, an evangelist, at North Stamford, Conn. by request of the Trustees. He had been appointed to the missionary field in New Connecticut. In a few days, he commenced his journey to that country. He is supposed to have arrived there, a few weeks since, and to be now engaged in the work. Accounts from him were not yet to be expected.

By request of the Trustees, the Rev. Harvey Coe was ordained, an evangelist, at Westfield, Mass. on the 19th of May, 1813.

New Connecticut was the field to which he had been appointed for missionary service. On the 17th of June, he arrived in that region. He has labored, a part of the time, at the expense of the people....In some of the settlements, he found much inattention to religion, and consequently much looseness of morals. In general, however, there was a desire to hear preaching. Numbers, in various parts, were seriously inquiring on the subject of the great salvation. In one or two towns, there was an animating impression in favor of things most important....He soon perceived great need of more laborers in that harvest. The people in several settlements were anxious to obtain pastors for such a portion of the time as their means of support would allow. If the charitable in New England could know how greatly preaching is needed there, and, in very numerous instances, sought after in vain, they would use still greater exertions for the maintenance of missionaries.

By request of the Trustees, the Rev. Simeon Woodruff was ordained, an evangelist, at Washinton, Conn. on the 21st of April, 1813. He had been appointed to the field of missions in New Connecticut. He immediately began the journey; in a few weeks arrived; and engaged in the service. Some part of the time, he has been supported by the people....The more he has become acquainted with the past and present condition of those new settlements in a moral and religious point of view, the more deeply has he been impressed with the importance and utility of missionary labors. Great good has been done. Much yet remains to be done. The call for more laborers was very urgent.

The Rev. Joshua Beer has a pastoral charge in Springfield, N. Connecticut. During the year which ended in August, 1813, he labored, nearly eight months, as a missionary, in that section of Ohio. There, also, the epidemic was distressing and mortal, the last winter and spring. He was much occupied in visiting the sick and attending funerals.

The late Rev. James Boyd had a pastoral charge in the towns of Warren and Newton, N. Conn. Near the close of 1812, and the beginning of 1813, he labored about two months, under the direction of the Trustees. On the 8th of March, he was called "to give an account of his stewardship. Blessed are the dead who die in the Lord." On this frowning dispensation, the Trustees sympathize with his afflicted family and the people of his charge; and with the churches and people at large in that country. They had confidence in Mr. Boyd as a minister and missionary; as humble and pious; as judicious, zealous, and exemplary; as one of those faithful servants whose labors Christ approves and blesses for the prosperity of Zion. While those of his special charge hold him in tender and affectionate remembrance, his loss must be deeply felt and lamented by all that wish well to the best interests of the settlements rising in that region.

The Rev. William Wick has a pastoral charge in Youngstown, N. Conn. and in Hopewell, Penn. He has not been able, the year past, to devote more than a few weeks to missionary employment. In his ministrations, however; in his distribution of books; in his counsel to those in difficulty; in his instructions to inquiring minds; and in his attention to the general interests of the Redeemer's kingdom, his experience and zeal appear to have rendered him particularly useful.

The Rev. Nathan B. Darrow has a pastoral charge in Vienna, N. Conn. Within little less than a year previous to June 1813, he labored nearly five months as a missionary. In a few places, appearances were hopeful and pleasant to the pious eye. Most of that season, however, was a period of trembling, consternation and alarm. The sword was threatening, and the pestilence was laying waste. He feared that multitudes, instead of returning unto the Lord, were forgetting their guilt, their dependence, duty, and accountability, and were hardening under the rod of divine indignation.

The Rev. Thomas Barr has a pastoral charge in Euclid, N. Conn. During the last quarter of 1812, he spent more than two months in missionary service, and nearly two, in the early part of 1813. It was an afflictive season in the place of his stated ministry, and along that part of the lake shore. Many families had fled thither for refuge from the vengeance of pagan ferocity. Many prisoners, on parole, were brought into that vicinity. It was, also, the resort of militia and other troops in considerable numbers. As to health and sustenance, the exiled families, and many of those who had been captured, were in circumstances of extreme distress. He thought himself bound in duty, therefore, to confine his missionary labors almost wholly to the towns of Cleveland, Euclid, Mentor, and Painesville. In the opinion of the Trustees, this decision was judicious....Mr. Barr very sensibly felt the want of more missionaries in that country, and, in strong terms, expressed his certainty, that they would be affectionately received. Many more Bibles were still needed. The hundreds already sent by the Connecticut Bible Society, had, more clearly, if possible, demonstrated the necessity of many hundreds more. They were anxiously inquired for; and while he had any to distribute, the difficulty consisted in deciding which of the many needy applicants should receive the invaluable donation.

A few weeks, between the beginning of Oct. 1812, and the 20th of August, in the following year, the Rev. John Field labored at the expense of the people in N. Conn. and nearly eight months as a missionary. This, also, comprehended the season of great distress by sickness, and of still greater by the conflicts of the sword. In a few instances, the convincing, renewing, and sanctifying influences of the Holy Spirit were manifest where he labored. But, for several months, the people appeared to be agitated with far deeper anxiety about the result of their worldly sufferings, than about their eternal doom.

The Rev. Abraham Scott has a pastoral charge at Steubenville, county of Jefferson, Ohio. In the course of the last year, and at different periods of the preceding, he was employed nearly four months in missionary labors. He travelled occasionally in the counties of Jefferson, Columbiana, Ohio, and Mercer, Penn. but chiefly in N. Conn. He found the people, generally, desirous of attending on the "one thing needful," though instances of open scoffing and infidelity were frequent....The divine blessing had evidently attended the labors of missionaries. Revivals of religion had been experienced. Numbers were hopefully "brought out of darkness into marvellous light." Good people were refreshed and comforted. The charitable in Connecticut had already much reason to rejoice in the fruits of their benevolence. They continue to have every desirable encouragement to persevering assiduity in the same work of love. There was reason to trust that many in New-Connecticut would for ever praise God for those missionary exertions by which he had reconciled them to himself, and given them peace in the serious view of judgment and eternity.

The Rev. Giles H. Cowles has a pastoral charge in Austinburg, N. Conn. In the year following the 29th of June, 1812, he labored about six months as a missionary, principally in the northern and central parts of that region. The commotion of public affairs produced, generally, an effect unfavorable to the observance of the Sabbath, and to religious attention. Individuals, were, nevertheless, found inquiring "the way to Zion."...The people, there, were peculiarly called upon to learn righteousness by "the judgments of the Lord that were abroad in the earth" and alighting in terrible calamities, upon themselves....The settlements were, most of them, anxious to be favored with preaching; and there were several towns in preparation to support the stated pastoral institutions of the gospel, if the Society could send them ministers.

The Rev. John Seward has a pastoral charge at Aurora, N. Conn. In the year 1812, he travelled seventeen hundred miles, and delivered one hundred and eighty-four sermons in the missionary service. From the 23d of Nov. 1812, to the 23d of Sept. last, he labored about three months as a missionary. With the great revival enjoyed in the county of Portage, the season preceding, Mr. Seward, from his location and other circumstances, was particularly conversant. The fruits of that blessed work were pleasant....With multitudes of considerate people, he deeply regretted the scarcity of missionaries and of stated pastors.

The Rev. Jonathan Leslie has a pastoral charge, at Harpersfield, N. Conn. In the missionary service, he labored about four months the last year....The distribution of Bibles was followed with the most desirable consequences. Still, the destitute were by no means, all supplied. Many were inquiring, "Can you give me a Bible?"....For several years, he has labored as a

missionary in N. Conn. To the effects of these labors, performed by a considerable number of missionaries, he has been attentive. In those towns, where missionaries have been most generally received, the state of society was best. He found the fact evident, beyond dispute, that in proportion as a town prizes and supports the gospel, the inhabitants, and especially the rising generation, become intelligent and respectable. On the other hand, good habits were not acquired where the gospel and its institutions were lightly esteemed; and if they ever existed, they became soon extinguished....Mr. Lesslie was a considerable time, with the army, as chaplain. This was a field which afforded the minister of the gospel many opportunities of peculiar usefulness. Under date of October 8th, he says, "The day on which I arrived in Erie, I received a polite invitation from Commodore Perry to attend divine service in his ship. I conceived it my duty to accept, and preached on board, in the forenoon, from Matthew xxiv. 44....This was an awful meeting house....twenty 32's mounted; boarding pikes, muskets, swords, and other instruments of death. I felt like preaching on the very confines of eternity, to men who must, in a short time, be hurried violently to the judgment bar of God: Some appeared to feel the force of the remarks which I made. Sailors and marines were peculiarly attentive....Most of my hearers, on that day, are now in eternity.—Commodore Perry expressed a desire to have his men furnished with Bibles." It will be observed, that the fleet sailed almost immediately after this service, on the expedition which delivered N. Conn. from all present dread of the Indians. The devout in that region contemplated their deliverance, as a signal answer to the prayers of God's people.

In Granville, Licking county, Ohio, the Rev. Timothy Harris has a pastoral charge. In the course of a year from the beginning of Sept 1812, he labored about three months, as a missionary in that part of the country. With great satisfaction he observed an improvement in the moral state of society, even among some who had lived almost beyond hope—He seldom beheld a careless, or inattentive assembly. There was a growing esteem of evangelical ministers; and an increasing desire to have such ministers among them.—He found a goodly number unusually alive to God; and he was unable to describe, how much they mourned, on account of their destitute situation in its effects on themselves; and, especially, as it affected the rising and wicked generation around them. Such mourners in Zion apparently prized it as a greater privilege to enjoy *one* sabbath in the sanctuary, than many professors do the stated preaching of a year.

(To be continued.)

TO THE EDITORS OF THE CON. EVAN. MAGAZINE.

Rev. Sirs,

January 5, 1814.

You will find enclosed a five dollar note, which I wish to be appropriated to Foreign Missions. I would transmit it to the Board of Commissioners for Foreign Missions; but as the distance is so much greater, and as I take your Magazine I choose to send it to you.—I wish to aid the missionary cause, and sincerely rejoice that God is, at the present day, doing such great things for the promulgation of the gospel. Wherever I see zeal in the missionary cause, my heart kindles into love and joy, and breathes forth praises to God. If you think this will excite the zeal of others, you are at liberty to insert it. I hope I shall be able to continue the same donation annually; and, if possible, to encrease the sum. What immense sums of money are lavished in luxury and pride! but Oh, how few in comparison are as liberal to give to Jesus, and to rescue deluded immortals from eternal darkness! Oh, that people could believe that their silver and gold are the Lord's. Happy would it be for God's creatures to feel that they are not their own; and be fully persuaded that it is more blessed to give than to receive.

A FRIEND TO MISSIONS.



*Donations to the Missionary Society of Connecticut.*

1813.

Nov. 6.	From Rev. Abel Flint, avails of Magazines, sold,	\$ 3 00
Dec. 8.	From Rev. Marshfield Steele, collected in New- Settlements, . . . . .	9 91
		<hr/>
		\$ 12 91
		<hr/>



*Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.*

1813.

December 8.	From a Friend of Missions at Glastenbury,	\$ 3 ....
1814.		
January 15.	From the hands of P. B. Gleason & Co. } received by them....from a friend of } Missions, ,	5 ....
		<hr/>
		\$ 8 ....
		<hr/> <hr/>

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**CONNECTICUT**

**EVANGELICAL MAGAZINE;**

**AND**

**RELIGIOUS INTELLIGENCER.**

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**VOL. VII.]**

**FEBRUARY, 1814.**

**[No. 2.**

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*Fifteenth Annual Account of the Missionary labors directed by the Trustees of the Missionary Society of Connecticut; performed chiefly in the year 1813: with a Statement of Receipts and Expenditures, and a List of Books sent into the New Settlements for gratuitous distribution.*

(Concluded from p. 39.)

**MESSRS.** Samuel J. Mills and John F. Schermerhorn, licensed preachers, commenced an extraordinary series of travels, as missionaries, in July, 1812. To gain a correct acquaintance with the moral and religious condition of the people along the western borders of the American states, from lake Erie to New Orleans, was their object, and that of those who employed them. Such information, it was apprehended, might lead the benevolent to send missionaries and Bibles into those remote and very destitute regions. The Trustees gave them a commission for so much of their time as they should spend in missionary employment while passing through territories in which the Connecticut missionaries labor. They accomplished their object in about twelve months. The information collected by Mr. Mills on this tour has already been published in the "Connecticut Evangelical Magazine." The impression made by his interesting report, on many serious minds beyond the mountains, has induced the Synod of Pittsburgh to attempt vigorous measures for the education of promising young men, with a view to their becoming ministers of the gospel and missionaries. That report informs the Christian public, of the deplorable darkness in which, as to the enjoyment of the Bible and religious instruction, their fellow citizens, to an extent almost immense, are passing on to the judgment seat. In places to which wealth and population give importance, those missionaries excited

VOL. VII. No. 2.

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a very flattering attention to this subject. They led to the formation of Bible Societies, in regions where the scriptures are very little read or known, and where the Sabbath is devoted to pastimes the most injurious, rather than to the preparation of the soul to meet its Judge.

The Trustees have now given a faithful account of the manner in which they have discharged the solemn duties of their office, the season past. They have, likewise, stated the *effects*, as far as these become the object of discernment by the human eye. The great day will disclose the whole.

They feel a persuasion, that much good, pertaining to the social and worldly interests of the new settlements, has been accomplished by the labors of missionaries. This, however, taken by itself, is an inferior consideration. The whole amount of temporal attainments will soon be nothing to all that now dwell on the earth. They humbly hope, that objects infinitely higher have been secured. No rational doubt can exist, that the salvation of one soul outweighs the sum total of mere earthly good; and must be worthy of all the missionary exertions and perils the world has ever seen. But, instead of *one*, they feel justified in the belief, that *many* souls have been brought to salvation, by means of the missionaries, of whose labors they here give an account.

Several special revivals have been alluded to, in which numbers appear to have become reconciled to the holy character, law, and government of God. The names of those highly favored places would have been mentioned, had it been deemed requisite. But accounts of them are already, more or less, before the public. There is reason, abundant and satisfactory, for the belief, that Christ has made the labors of missionaries instrumental in these works of grace. Those friends of Christ, also, whose prayers and alms have sustained the missionaries, have a rich share in the honors and the joys of this instrumentality.

By his blessing on the same means, many individuals, where no general awakenings have taken place, have been convinced of sin and ruin without a Saviour; and with deep, and honest, and successful concern have inquired, "what they should do to be saved." The missionary, taking them by the hand, has led them to Christ and pardon; to peace and hope; to "joy unspeakable and full of glory."

The perverseness of depravity, combined with the powers of darkness, will, while permitted, throw difficulties in the way of all praise worthy undertakings. The sweat of the brow is necessary for the acquisition of every thing valuable. Such is divine constitution, equally in the systems of nature and of grace. Missionaries must have the same experience with other teachers of God's counsel. They have to encounter not only secret, but open and violent, opposition. While they preach, *a few hear—many* forbear. To multitudes, doubtless, the word of life, by them declared, proves "a savor of death unto death." Those

that *will* die, *must*, whether the gospel be preached to them, or not.

But let no discouragements, drive the people of God from the post of duty. Their "prayers and their alms" will be continually needed, in the great work of sending Bibles and missionaries through the destitute regions of our own country, and through the world, until "the kingdoms of the earth shall become the kingdoms of the Lord, and of his anointed."

The commandments of Christ are the great rule of duty.—He bids his friends "declare his name and his salvation" to the utmost possible extent. Obedience would be enough, were there no promises of success in attempts to bring others into his everlasting kingdom. But he *has* promised prosperity to faithful exertions—to prayers, and alms, and toils, in behalf of perishing souls; and it is seen, as if written with the brightness of a sun beam, that he is true to his promises.

The Trustees rejoice, with all that love Zion, in what Christ, "the Captain of salvation," has done, the year past, and in preceding years, by the Connecticut Society—by all Missionary and Bible Societies, domestic and foreign, and by every institution of holy charity...in preparing the way to "bring many sons and daughters with him to glory." It is, verily, a pleasant hope which they indulge, that the missionary labors, under their special direction, will continue to be crowned with a blessing from on high; will be means of opening the gates of light to millions, that, otherwise, will have no guide in their way to the judgment of the great day; will be made instrumental of permanent advantages to our country, to future generations, to the world. For they know, that "godliness is profitable for all things, having promise of the life that now is and of that which is to come; that faith cometh by hearing; and hearing by the word of God; that none can hear without a preacher; that they cannot preach, except they be sent; and that the gospel is the power of God unto salvation, to every one that believeth."

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, }  
January 12, 1814. }

Attest,

ABEL FLINT, *Secretary.*

## A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CON-  
NECTICUT, JANUARY 1, 1814.

No. 1.

*Contributions for support of Missions, in sundry Ecclesiastical Societies in the State, in the month of May, 1813, pursuant to a Resolve of the General Assembly, passed May, 1811.*

<b>HARTFORD COUNTY.</b>			East Haven,	14 76
<b>HARTFORD,</b>	First Society,	118 29	Guilford, First,	22
	South,	29 22	East,	14 59
	West,	40	North,	10 26
Berlin,	Kensington,	8 30	Hamden, Mount Carmel,	16 25
	New Britain,	42 56	East Plains,	7
	Worthington,	17 68	Meriden,	9 06
Bristol,		28	Middlebury,	9
Burlington,		7 83	Milford, First,	33 36
Canton,		34	Second,	19 37
East Hartford, First,		37	North Haven,	18 08
East Windsor, First,		32 52	Oxford,	5
	North,	38	Southbury, First,	16
Enfield,		17 70	South Britain,	14 10
Farmington, First,		91 08	Wallingford,	7 30
	Northington,	12 57	Waterbury, First,	7 80
Glastenbury, First,		28 61	Salem,	6 41
Granby, Salmon Brook,		11	Wolcott,	9 27
Hartland, East,		3 27	Woodbridge, Amity,	15
	West,	9 59	Bethany,	5 07
Marlborough,		7 28		
Simsbury,		34 65	<b>Total, New-Haven County,</b>	<b>503 80</b>
Southington,		18 34		
Wethersfield, First,		71 39	<b>NEW-LONDON COUNTY.</b>	
	Newington,	17 03	New-London,	101
	Rockyhill,	32	Norwich, First,	44 05
Windsor, First,		27 21	Bozrah,	5
	Wintonbury,	13 53	Colchester, First,	12 25
		<hr/>	West Chester,	10 65
<b>Total, Hartford County,</b>		<b>828 65</b>	Franklin,	14 87
			Groton, Second,	6
<b>NEW-HAVEN COUNTY.</b>			Lisbon, Newent,	13 52
New-Haven, First,		40	Lyme, First,	14 01
	United Society,	51	North Quarter	5 28
Branford, First,		13	Montville, First,	15
	Northford,	10	Preston, First,	7 42
	North Branford,	6 50	North,	23 50
Cheshire, First,		119 30	Stonington,	12
Derby, Great-Hill,		4 32		
		<hr/>	<b>Total, New-London County,</b>	<b>284 55</b>

## FAIRFIELD COUNTY.

Fairfield, First,	48 69
Greens Farms,	30 25
Greenfield,	16 06
Danbury, First,	25 20
Brookfield,	10 70
Greenwich, First,	6 03
West,	56
Baptist,	2 11
Huntington, Ripton,	9 57
New Stratford,	10 38
New Canaan,	37 67
Newtown,	5 82
Norwalk,	43
Redding,	12 03
Ridgefield, First,	7
Sherman,	8
Stamford, First,	30
North Stamford,	9
Middlesex,	16
Stanwich,	11 25
Stratford, First,	12 75
Trumbull,	6 50
Weston, Norfield,	4 52
North Fairfield,	7 57
Wilton,	16 14
<b>Total, Fairfield County,</b>	<b>442 24</b>

## WINDHAM COUNTY.

Windham, Scotland,	7 10
Ashford, First,	7 07
Brooklyn,	5
Canterbury, First,	21 62
Westminster,	8 47
Columbia,	7 40
Hampton,	25 52
Killingley, Second,	5 03
Lebanon, First,	47 81
Goshen,	11 63
Mansfield, First,	19 18
North,	11 50
Chaplin,	1 50
Plainfield,	18 52
Pomfret, First,	7 25
Abington,	11 77
Thompson,	9 18
Woodstock, First,	20 77
Muddy Brook,	24 57
West,	7 27
<b>Total, Windham County,</b>	<b>278 16</b>

## LITCHFIELD COUNTY.

Litchfield, First,	66
South Farms,	13
Bethlem,	22 31
Canaan, First,	7 53
North,	7 46
Colebrook,	23

Cornwall, First,	20 16
Second,	7 44
Goshen,	52 08
Harwinton,	12
New Hartford,	42 77
New Milford, First,	22 25
Bridgewater,	5 93
Norfolk,	33 27
Plymouth,	9
Roxbury,	7 29
Salisbury,	18 63
Sharon, First,	33
Torrington, First,	25
Torrington,	21 50
Washington, First,	31 76
New Preston,	17 77
Watertown,	21 75
Warren,	15 29
Woodbury,	17 31
<b>Total, Litchfield County,</b>	<b>553 50</b>

## MIDDLESEX COUNTY.

Middletown, First,	68 61
Upper houses,	16 98
Westfield,	4 35
Haddam,	11 58
Chatham, First,	8 50
Middle Haddam,	3 10
Durham,	11 08
East Haddam, First,	18 64
Millington,	15 12
Hadlime,	7 35
Killingworth, First,	7 42
North,	14 61
Saybrook, First,	11 60
Pochaug,	6 25
Chester,	12 16
<b>Total, Middlesex County,</b>	<b>217 30</b>

## TOLLAND COUNTY.

Tolland,	16 17
Bolton,	8 68
Coventry, First,	14
North,	14 50
Andover,	10
Ellington,	23 25
Hebron, First,	4 04
Gilead,	9 10
Somers,	21 78
Stafford, First,	4 31
Second,	2 76
Vernon,	29 11
Willington,	10
<b>Total, Tolland County,</b>	<b>167 70</b>

## SUMMARY.

HARTFORD COUNTY, - - - - -	\$ 828 65
NEW-HAVEN, do. - - - - -	503 80
NEW-LONDON, do. - - - - -	284 55
FAIRFIELD, do. - - - - -	442 24
WINDHAM, do. - - - - -	278 16
LITCHFIELD, do. - - - - -	553 50
MIDDLESEX, do. - - - - -	217 30
TOLLAND, do. - - - - -	167 70
	<hr/>
TOTAL, \$	3275 90
	<hr/>



No 2.

*Receipts by the Treasurer from other sources than the Contributions in  
May, 1813.*

*Contributions in the New Settlements, viz.*

To Rev. Joshua Beer,	\$ 2
Rev. Abraham Scott,	15 53
Rev. John Field,	13
Rev. George Colton,	2
Rev. Elihu Mason,	2
Rev. Ebenezer Kingsbury,	6 15
Rev. Israel Brainerd,	3 90
Rev. Samuel Sargeant,	6 27
Rev. Holland Weeks,	5
Rev. Nathan B. Derrow,	4
Mr. Oliver Hill,	3 81
Rev. Giles H. Cowles,	16 50
Rev. Simeon Woodruff,	6 25
Rev. William F. Miller,	27 47
Rev. Asaph Morgan,	19 59
Rev. Joel T. Benedict,	21 26
Rev. David Harrower,	14 62
Rev. John Spencer,	7 56
Rev. Timothy Harris,	34 05
Mr. Samuel J. Mills,	9
Rev. Daniel Waldo,	13 37
Rev. Marshfield Steele,	11 41
	<hr/>
	244 74

*Sundry Donations, viz.*

From Hon. Jesse Root, Coventry,	100
Miss Sarah Strong, Burlington,	100
Hebron Association for Missions,	8 97
Mrs. M. Bishop, Preble, N. Y.	3
Rev. Giles H. Cowles,	1
Thomas W. Williams,	1
A Friend of Missions,	1
Do. Do. Torrington,	0 50
A Female Do.	1
	<hr/>
	216 47

*Avails of Books, viz.*

Dwight's Psalms and Hymns,	200
Connecticut Evangelical Magazine,	3
	<hr/> 203
Interest on Notes and Bonds,	1594 39
	<hr/> \$ 2258 60



## NO. 3.

*Disbursements by order of the Trustees.**To Missionaries, viz.*

To Rev. Joshua Beer,	New Connecticut,	\$ 2
Rev. Abraham Scott,	do.	15 53
Rev. George Colton,	New York,	88
Rev. Elihu Mason,	do.	28
Rev. Israel Brainerd,	do.	69
Rev. John Willard,	Vermont,	56
Rev. Worthington Wright,	Pennsylvania,	344
Mr. Joseph Treat,	do.	40
Rev. Comfort Williams,	New York,	88
Rev. Ebenezer Kingsbury,	Pennsylvania,	104
Rev. John Seward,	New Connecticut,	60
Rev. Josiah Hopkins,	Vermont,	40
Rev. Simeon Parmele,	do.	30
Rev. James Boyd,	New Connecticut,	132 20
Rev. Jonathan Lesslie,	do.	48
Rev. John F. Bliss,	New York,	16
Rev. William F. Miller,	do.	172
Rev. Asaph Morgan,	Vermont,	128
Rev. Joel T. Benedict,	New York,	61 26
Rev. David Harrower,	do.	246 23
Rev. William Hanford,	New Connecticut,	50
Rev. Timothy Harris,	Ohio,	37 65
Mr. Samuel J. Mills,	do.	109
Rev. Holland Weeks,	Vermont,	144
Rev. Daniel Waldo,	Pennsylvania,	128
Rev. John Bascom,	do.	40
Mr. Oliver Hill,	do.	148
Rev. John Spencer,	New York,	416
Rev. Harvey Coe,	New Connecticut,	100
Rev. Marshfield Steele,	Vermont & New York,	304
Rev. Giles H. Cowles,	New Connecticut,	260 68
Rev. Eben. I. Leavenworth,	New York,	128
Rev. Samuel Sargeant,	Pennsylvania,	176
Rev. Nathan B. Darrow,	New Connecticut,	153 32
Rev. John Field,	do.	329
Rev. Simeon Woodruff,	do.	128 25
		<hr/> 4420 12

*Other Expenses in the course of the year, viz.*

For sundry Books for New Settlements, packing and transporting Books, and rent of a room for the Book Committee,	345 92
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100

For Printing Narrative,	26
For Stationary, Postage and contingent expenses,	49 77
	<hr/>
	\$ 5041 81

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No. 4.

*Treasurer's Account Current.*

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.	
with <i>Andrew Kingsbury</i> , as their Treasurer.	
To Cash paid by order of the Committee, as per Statement No. 3.	5041 81
To Balance carried to credit of new account,	29046 13½
	<hr/>
	\$ 34087 94½
	<hr/>
By Balance in favor of the Society, January 1, 1813.	28553 44½
By Contributions in May, 1813, as per Statement, No. 1.	3275 90
By Donations, Interest, &c. as per Statement, No. 2.	2258 60
	<hr/>
	\$ 34087 94½
By Balance of the above Acct. all belonging to the permanent Fund,	29046 13½

*A. KINGSBURY, Treasurer of the Miss. Soc. of Conn.*  
*ABEL FLINT, Auditor.*

HARTFORD, JANUARY 1, 1814.

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*A particular List of the Contributions received in the New Settlements, contained in the General Statement, No. 2.*

To Rev. Joshua Beer, in New Connecticut. At Middletown,	\$ 2	To Rev. George Colton, in New-York,	\$ 2
	<hr/>		<hr/>
To Rev. Abraham Scott, in Ohio. In Belmont County, Jefferson do.	3 1	To Rev. Elihu Mason, in New-York,	\$ 2
Sundry places,	11 53		<hr/>
	<hr/>	To Rev. Ebenezer Kingsbury, in Pennsylvania. At Nanticoke, Windsor,	2 15 2
	\$ 15 53	Of Mrs. Jackson, Newport, Mrs. Turrell, Windsor, Miss Williams, do. Mr. David Payne. do. a Lady,	0 60 0 50 0 25 0 13 0 50
To Rev. John Field, in New Connecticut. At Rootstown, Burton,	6 6		<hr/>
Of Mr. Hammond,	1	To Rev. Israel Brainerd, in New-York, At sundry places,	\$ 6 15 \$ 3 90
	<hr/>		<hr/>
	\$ 13		

To Rev. Samuel Sargeant, in Pennsylvania, At sundry places,	\$ 6 27	To Rev. Joel T. Benedict, in New-York, At Plymouth, Masonsville, Punch Hill, Scoharrie, At Scoharrie, Oxford, 2d. Society, Of Mr. Frenton Norwich, a stranger, a young Lady,	1 2 40 2 70 6 79 5 2 1 0 25 0 12 <hr/> \$ 21 26
To Rev. Holland Weeks, in Vermont, At sundry places.	\$ 5		
To Rev. Nathan B. Darrow, in New Connecticut, Of Simeon Forbes Green, Josiah Brown, Morgan,	1 3 <hr/> \$ 4		
To Mr. Oliver Hill, in Pennsylvania, Of Miss Lydia Owen Choconut, James Rose, Silver Lake, Mr. Foster, Towandee, Mary Adams, Lawsville, Esther Lane, Willingboro', Sybil Adams, do. Mrs. M. Tyler, Mount Ararat,	0 50 1 0 12 0 25 0 19 0 75 1 <hr/> \$ 3 81	To Rev. David Harrower, in New-York. At Masonsville, Tomkins, Plymouth, Otsego, sundry places,	0 50 3 1 12 5 5 <hr/> \$ 14 62
To Rev. Giles H. Cowles, in New Connecticut, At Somers, Rome, Kinsman, Of Mrs. Bidwell, Gustavus,	4 8 4 0 50 <hr/> \$ 16 50	To Rev. John Spencer, in New-York. At sundry places,	\$ 7 56
To Rev. Simeon Woodruff, in New-York, At Buffaloe,	\$ 6 25	To Rev. Timothy Harris, in Ohio, In Coshoctaw County,	\$ 34 05
To Rev. William F. Miller, in New-York, At Virgil, Sparta, Attica, Wayne, Greene, Walton, Middletown, Of Jacob Swartwood, Spencer, Isaac Swartwood, do.	4 29 7 67 2 20 4 1 25 4 81 2 25 0 50 0 50 <hr/> \$ 27 47	To Mr. Samuel J. Mills, in New Connecticut. At sundry places,	\$ 9
To Rev. Asaph Morgan, in Vermont, At Reading, Goshen, Of a friend in Woodstock, do Wendall,	10 28 6 94 2 0 37 <hr/> \$ 19 59	To Rev. Daniel Waldo, in Pennsylvania. At Damascus, Of Mr. E. B. Berkshire,	8 37 5 <hr/> \$ 13 37
		To Rev. Marshfield Steele, in New-York and Vermont. At Oxford, Essex, Huntsburgh, Highgate, Sheldon,	1 50 5 97 0 82 1 2 12 <hr/> \$ 11 41



*Donations of Books to the Society.*

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*On the Means of Grace.*

**F**EW subjects in Theology are more important than the Doctrine of Means. All Christians, excepting some few who in subserviency to favorite theories are led to other opinions, are agreed in the sentiment, that the Means of Grace ought to be used; that they should be used both by believers and unbelievers, and that to a diligent use of them there is much encouragement. Yet each of these positions have been supposed to be attended with difficulty, and it has been often thought that the sovereignty of God in the regeneration of sinners, and the absolute dependence of men on his power and grace, are not reconcilable with the doctrine of means.

In examining this subject, we shall, first, show what are the common means of grace; then endeavor to illustrate their nature and design; and then take notice of the encouragement to a faithful use of all the means of divine appointment.

The means of grace, are those duties and services which we are required to perform; the observance of which is connected with holiness of heart, and eternal life. The nature of this connection is, hereafter to be shown; yet that there is such a connection, cannot reasonably, be denied. In determining what are the means of grace, we can have no authority but the testimony of God. Grace in the heart being his own gift, no means can be connected with the attainment of this blessing, but such a proceed from the divine ap-

pointment. To the scriptures, then, are we to look for this instruction, and we shall not look in vain.

One of the most essential means of grace is prayer. This is a duty of divine appointment, and is incumbent on all the children of men. The numerous authorities, of precept and example, furnished by the word of God to enforce the duty of prayer, will readily occur to every attentive reader of the scriptures. Christ taught his people the manner in which they should pray, and he enforced the direction by his constant example. The various kinds of prayer, secret, social, and public, with the proper objects of attention in our supplications, are clearly taught. The scriptures also point out the nature of prayer; showing what views of the divine character ought to be entertained, and what affections should be exercised in our solemn addresses to God.

Another means of grace, and, perhaps, the next in importance to prayer, is a preached gospel. The preaching of the gospel is the public exhibition and elucidation of revealed truth, which has been practised in all periods of the church. Noah is called, a preacher of righteousness, and we are informed that, the gospel was preached unto Abraham. Public instruction, consisting in illustrating and enforcing the truth of God, constituted the principal business of the prophets. The term prophet, is generally used in the New Testament to signify, merely, an instructor in divine truth.—The preaching of the

gospel has ever been the most powerful means, in the hand of God, of enlightening the ignorant, of convincing the unbelieving, of awakening the stupid, and of bringing sinners to a cordial acceptance of Christ. In this way, the truths of God are to be unfolded, their reality and consistency are to be exhibited, and the sanctions with which they are enforced, are to be made known. The preaching of the cross, has, indeed, always been accounted by many as foolishness, but they are those who perish; while to them that are saved, it is the power of God. And we are assured by the inspired apostle, that "it pleased God by the foolishness of preaching to save them that believe." And upon this subject he argues on another occasion: "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher?"

Reading the scriptures, with attention and solemnity, is a very important means of grace. The scriptures clearly bring into view the characters of God and men; the relation existing between them; the requirements of the divine law and the gospel, and the future prospects of all the children of men. In these truths every thing is contained, which is calculated to enlighten the understanding, to move the heart, and to engage all the powers of the soul in the contemplation of divine things. That the scriptures are given to us in such intelligible language; that Divine Providence has so disposed events that they can always be procured where the gospel is

known, sufficiently evinces the design of the Most High, that his word should ever be used as an important means of grace. All periods of the church are replete with testimonies of the efficacy of divine truth, when carefully studied, for bringing immortal souls to God. The apostle Paul observes to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." Thus are the scriptures declared to be able to accomplish the end for which all means are designed. Our Lord directs, "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

All means of divine instruction, whereby we have opportunity to learn the nature or excellency of divine truth, either by testimony or practice; whereby the mind is led to more just views of divine truth, and a more favorable apprehension of the duties which God enjoins, may be considered means of grace. Frequenting religious company, associating with those from whom new ideas of moral truth can often be received, and whose lives exhibit the practicability and excellency of the divine precepts, naturally leads the mind to a frequent contemplation of divine things, and convinces the conscience of their reality. Whatever objects are naturally calculated to produce these impressions upon the mind, are means of grace; because such exercises of mind always accompany grace in the heart. The wise man assures us, "it is better to go to the house

of mourning than to go to the house of feasting ; for that is the end of all men ; and the living will lay it to heart."— That is, the house of mourning, as it is naturally suited to turn the mind to a consideration of eternal scenes, to impress a conviction of their reality and importance, is a proper means of grace.

The observance of all moral duties, may be considered a means of grace. Moral duties derive their authority from God and the divine law. If they are observed, under this impression, the being and precepts of the Most High, will be constantly in view. No meditation or study can give such just views of the divine law as practical obedience. This law, *Christ Jesus came to fulfil, and, on it, his gospel is founded.* Thus a faithful obedience of the divine precepts naturally leads to a just acquaintance with the great truths of God.

Having shown what are the more common and important means of grace ; we now proceed to consider their nature and design. We have seen that the means of grace are of divine appointment. If they are appointed by infinite wisdom, they must have been appointed for an important purpose ; which must be used by men, and to be used for the attainment of a valuable object. The reason of the use of means is now to be shown.

The difficulties which have supposed to exist on this subject, have arisen, principally, from the want of a plain and important distinction. The differ-

ence between means and cause. A cause is necessarily connected with its effect. Every effect depends on its cause, and depends for its existence on nothing else. If the cause exist, the effect must be produced. If the effect appear, we know the existence of the cause. The exertion of creative power produced the universe. Fire produces heat. Power, applied to a body at rest, produces motion. Heat dissolves ice. The death of Christ caused great astonishment in heaven. The loss of a friend whom we love, causes pain. These are causes and effects, between which there is an absolute connection. One cannot exist without the other. And the effect depends on nothing but the cause assigned.—The connection between means and their end, is of a different nature. Means commonly are necessary to the attainment of the end in view ; that is, to such a degree as that the end would not exist without them. But at the same time, they are not the efficient productive cause, and some other cause must exist to produce the effect. Means may exist, and the end in view be never obtained. Food and drink, are the means for the support of animal life. The tillage of the earth is the means of producing its fruit. Exercise and temperance are the means of health. The atonement of Christ is the means of the salvation of men. The particular operations of Moses in Egypt, previous to the existence of the several plagues, were the means of those terrible judgments. The great wickedness of Sodom and Go-

morrah was the means of their destruction. In these cases it will readily be seen, that although it is necessary to use the means in order to the attainment of the end in view, some other efficiency is needful to the production of the object. The earth will not produce its crops without tillage and sowing; but all this can never cause the seed to grow. Sinners could never be saved without the atonement of Christ; but that being made, the heart must be sanctified by the Holy Spirit, and the believer be assisted to the performance of the duties of faith and obedience, or he will never be brought to heaven. God told Moses to stretch his rod over the waters of Egypt that they might become blood. No one supposes that this action of Moses, of itself produced the blood. That was done by the power of the God of Israel. Still Moses must have stretched out his rod agreeably to the divine command; and without that, we have no reason to conclude that the effect would have been produced.

The connection between means and their end, is a connection of divine constitution. It does not arise necessarily, from the nature of things, like the connection of cause and effect, but depends entirely on the appointment of God. It belongs to Him who is the creator and upholder of all things, to perform the designs of his wisdom in such a manner as he pleases. All events with which we are acquainted, in the natural and moral world are effected thro' the instrumentality of means.

Though causes and effects, means and ends, all depend on God, he sees fit to employ means for the accomplishment of all his purposes. If we doubt of the need or the fitness of appointed means we arraign the wisdom of Heaven. In doing this we go beyond our limits, and presume to judge of the counsels of Jehovah, which are never submitted to our view. We know of no reason why God appointed that man should be supported by the fruits of the earth, and that those should be procured by his labor, but only his own good pleasure. If the divine being be perfect, this is reason sufficient. This reason was sufficient for Christ in the most trying scenes which his mind ever contemplated. Thus he says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." In view of his extremest sufferings, he says, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Whatever his Father's will might be, he always confided that it was conformable to the most perfect righteousness and wisdom. We know, indeed, that the divine power is without limit, and that it is not necessary for the Most High to resort to any secondary causes for the performance of all his will. But he sees fit thus to do: and the reason of this he has never made known to creatures. So far as God has constituted means for the attain-

ment of any object, we are ever to consider the connection between the means and end as absolute, and not to expect the end to be obtained without the application of the constituted means. It is useless to say, God could perform the work by his immediate efficiency, without the intervention of means.— This is conceded. But such is the manner in which his own perfect wisdom has appointed that such things shall be effected. And when he sees fit to make known to us the means which he has appointed for the accomplishment of any purpose, we are to view that as the way, and the only way in which the event will be brought about. When the Most High revealed to Joshua his purposes of delivering Jericho into his hands, he directed the means by which Israel should obtain possession. They were to march in solemn procession around the city for seven days, blowing with trumpets. Here the means were faithfully performed, and Israel possessed the city. And no one declares those means unnecessary, any more than batteries and mines by which walled towns are generally taken. The connection which exists between means and the end is always such a connection as God appoints. The difference in different cases consists in the manner in which we arrive at the knowledge of the divine appointments. In the case just noticed, the means were known by immediate communication from God. In most instances, we learn the means necessary to the accomplishment of any object, by our ex-

perience of the ordinary operations of nature, and by observing the common events of divine providence. The founder knows the means by which he can separate the metals from their native ore; that is, by observing the common operations of various methods which are tried for this purpose, he discovers those means which are effectual. The founder, and all his powers, and all the instruments which he uses, are of God. But having discovered the process by which he can extract the precious metals from their unvalued ore, he concludes with safety, that these are the means by which the holy Creator intended that this effect should be produced. There is no difference in this case, and that in which Moses stretched his rod over the waters of Egypt and changed them to blood, except that in one case the means are made known by an express communication from God; in the other, by an attentive observance of the operations of his works. True, we call one a miracle; that is, the means accomplished the end in that particular case only: while in the other instance, the relation of the means to the end is supposed to be uniform and perpetual. But in the particular event which we notice, the constituted connection was as real and as necessary, as in any other which can be named.

Having thus seen the nature of means, we proceed to show the reason why they are to be used. This is, *the command of God*. That God has a right to command the services of men;

that they are bound to be obedient to his commands, are positions, which will not be questioned. It is no less evident that the observance of those services which we have shown to constitute the means of grace, is commanded of God. The duty of prayer, of public worship, of studying the scriptures, of conforming to the precepts of the moral law, are enjoined by the Most High, as acts of duty and obedience. In that view, and for that reason, they are to be obeyed. It is wholly unnecessary for us to know the reason, in the divine mind, for the precepts which are given us, to determine our duty of obedience. Though there be an appointed connection between means and the end, infinite wisdom and infinite goodness have so constituted the system of salvation, that the instituted means of grace, are religious duties which the children of men ought to perform, independently of any bearing which these services may have upon the salvation of their souls.—These duties, then, are to be performed, under a double obligation, as tending to the service of God, and as connected with our immortal blessedness. But without the former obligation, if these duties were enjoined, as means of our own salvation only, the divine appointment would be absolute, and every instance of neglect would be inexcusable. Whatever be the reason of the divine precept, whether God require any service as tending to our own benefit, or to any other object, the nature of the precept remains

unaltered, the obligation to obedience is plain and perfect.—The prophet Ezekiel was ordered to prophecy to the dry bones of the valley. • He had no reason for doing this; he could discover no motive for speaking to the bones which were *very dry*, but the divine command. Thus he says : “ So I prophesied as I was commanded.” The divine precept taught him what to do, and he could not hesitate about a compliance.... When the prospects of Israel appeared desperate, God appeared to the humble shepherd of Midian, and directed him to go to the court of Egypt and demand their release, and to lead them to the heritage of their fathers. No attempt could appear more hopeless; no means ever appeared more inadequate to the proposed design; but the command was from the God of Abraham, and it must be obeyed.—The indications of divine Providence clearly convinced the Queen of Persia that it was the will of God that she should put her life to the hazard, and present her petition to the king, that her devoted people might be saved from destruction. The means appeared very impotent and very dangerous; but they were evidently such as God appointed, and they were successful.

It makes no difference in the nature of means, nor does it diminish the obligation to their observance, that the connection appears to us natural, or, artificial and arbitrary. In many instances, we imagine that we can see a very natural connection between means and their

end; and we pronounce them reasonable and important. In other cases, we fancy that appointed means are entirely arbitrary, and not worthy of regard. This is assuming a right of judgment, for which we are altogether unqualified. Man is in no wise sufficiently acquainted with the nature of the divine government; with the events of God's providence respecting men; or even with the tendency and operation of things with which we are most conversant, to pronounce, what is natural, or what is artificial, in the appointments of Jehovah. The laws of nature are nothing but the appointments of the Creator. That attraction which retains the celestial bodies in their respective orbits, and that power which continues them in their steady progress around their common center, are merely the constitutions of God. These operations, and the means by which they are continued, were constituted by him at the creation. When we say means are natural, we can intend no more than that they are such as have long been known to men.—When we believe them to be artificial or arbitrary, we mean that they are such as are very little known to us, or, at most, that they are such that we do not easily perceive the connection between them and the end with which they are connected. Now, it is most easy to perceive that our conceptions in this case cannot alter the nature or the authority of the means of divine appointment. When the fact is ascertained that the means are appointed of God, we can

go no further. This is true of all means. And because we have had more knowledge of some than others, or because we can in some instances more easily perceive their operation, shall we say that some means are reasonable, and others are not? In such a case, the solemn expostulation of divine truth would very forcibly apply.—“Nay but, O man, who art thou that repliest against God?” Our judgment concerning things in such cases, is derived from experience; and our experience of the works of God, and the dealings of his providence, is so limited, that, in forming an opinion in such cases, we should proceed with great caution. Of the nature of that constituted connection existing between means and the end, we know very little. The husbandman knows that his ground must be fertilized, tilled and sown, in order to procure a crop.—These are God's appointed means, and he uses them with cheerfulness; but in what manner these operations produce the harvest, he cannot tell. He knows the means and the end; the intermediate agency is the Lord's. The walls of Jericho were demolished by means before unknown. We are ready to say there was no connection between those means and the end which was effected. Now, the walls of cities are commonly razed by the operation of gun-powder. The effects of powder certainly appeared as miraculous, when first discovered, as the triumph of Joshua. And no one, unacquainted with its effects, could see any more



connection between the deposit of a quantity of powder under the ramparts of a city, and their ruin, than between the means used by Israel, and the ruin of the walls of Jericho. Had the means by which Israel prevailed against Amalek, under the inspection of Moses, or those by which Gideon routed the host of Midian, been the common means of warfare, they would now be considered as perfectly natural and reasonable. A navigator of the Phenicians, or one who traversed the ocean a thousand years ago, would have pronounced the means by which distant voyages are now performed with safety, perfectly miraculous. And had some inspired prophet guided a ship through the ocean by means of a metallic needle, till the discovery of magnetic attraction, it would have been deemed as real a miracle, as any found on sacred record. There are many events in the ordinary operations of human concerns, in which we can see little, or no relation of the means to the end. The most perfect liquids are changed to solids, and solids are changed to liquids. Had a prophet of Israel, by a divine guidance, been led to a spring in the Arabian wilderness, and from its waters, perfectly transparent, brought dry and pure salt for the use of the people, it would have been viewed as the immediate operation of the power of God. Such, indeed, it would have been; but such an effect is now the result of a common operation, and we view the means to be perfectly natural by which it is produced.—

When God produces an effect, in the ways of his providence, by means unknown to men, we call it a miracle; but because we are unacquainted with the operation of those means, we cannot pronounce them unnecessary.

The scriptures record many events which were brought to pass by means which appear to us very extraordinary, and which, if we did not know the particular steps of the process, we should conclude could have no connection with the end in view. How could the envy of Joseph's brethren, and their selling him as a slave to strangers, be supposed to have any connection with the preservation of themselves and their families, in the time of famine? How could Moses's departing from the royal court of Egypt, and refusing to be called the son of Pharaoh's daughter, have any tendency to the emancipation of his numerous people who were holden as bondmen? Who could conclude that the impious feast of Belshazzar could have any connection with the restoration of Jerusalem? Yet on account of that, the city gates were left unguarded, the Persian army entered, slew the king, and subverted the Assyrian Empire, which issued in the release of the Jews from captivity. What connection can human wisdom discover between the visit of David to his brethren in the army, on a peaceful message from his father, and his future elevation to the throne of Israel? Yea, who would conceive that the treachery of Judas; that the condemnation of Jesus

of Nazareth by a Roman magistrate, could have any tendency to the redemption of the world? While a plague of unparalleled destruction was raging in the camp of Israel. Aaron took his censer, put incense upon it, and lighted it with fire, and ran into the midst of the congregation, and the plague ceased. Sennacherib invaded Judea with an army which he believed invincible. He encamped before Jerusalem, at that time, almost in a defenceless state, determined to take and destroy the city.—King Hezekiah took his threatening letter, carried it to the temple of the Lord, and made his supplications before him, and the Assyrian army was destroyed.—From these events it appears, that the human mind can determine very little of the nature of the connection between means and their end; and that we are wholly incompetent to say what means are natural, and what are not. The obligation upon men to observe and use any means which may be appointed for us in the wisdom of God, cannot therefore depend, in any degree, upon our apprehension of their reasonableness and propriety, or of their imperfection and inutility.

(To be continued.)

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(CIRCULAR LETTER.)

*The Ministers and Messengers of the New Jersey Baptist Association, to the several Churches they represent, send Christian Salutation:—*

*Beloved Brethren,*

AMIDST the convulsions of the word, we as an Association, have been permitted to meet in "a place prepared of God." For the benign providence, and for spiritual pleasures in various exercises, and for the tidings from the churches, we from the altar of our hearts offer our gratitude to the Lord.

Anticipating your raised expectations, we according to custom present you our circular address. In our present new relation, on no article of our holy religion do we more need light, than on that which relates to the Holy Spirit. What a stab have the very vitals of Christianity received, by entirely denying his influences! Some, on the other hand, affect to believe that the natural light of reason and conscience, "which lighteth every man who cometh into the world," is the Spirit of Christ, a light within all men. But the Spirit of truth the world cannot receive, because it seeth him not, neither knoweth him. John xiv. 17.

The charges want proof, that the doctrine of the divine influences is opposed to reason, fosters inactivity, exposes to deception, or opens a door to enthusiasm and fanaticism. Does it militate against reason to affirm that the Spirit's aid is necessary to understand spiritual things? Shall we slacken our efforts because God has promised us help? Is not the most effectual way to guard against errors, to believe that nothing is good in us, that nothing is done by us acceptably to God, but what is warranted

by scripture? Is it not the free-thinker who preaches implicit faith, and the infidel who warns of the danger of following reason?

The giving of his Son *for*, and of his Spirit *to* his people, are the two great works of God for their salvation. Hence, from the joyful moment in which hope for fallen man first beamed, his promises have been respecting the coming of the Messiah, and the mission of the Spirit: Old Testament saints looked for the former—we expect the latter. His coming quite abolished the Old, and laid the foundation of the New Testament dispensation. He is to supply the personal presence of Zion's King, till time expires. Our dying Saviour bequeathed him as a legacy to his followers. What is all the gospel without the Spirit to *apply*? Is there any spiritual benefit communicated to us but by him? Is not the only unpardonable sin that against the Holy Ghost, and the only person for whom we are forbidden to pray he "who commits the sin unto death?" Therefore, of what vast importance is this subject to all—what a distinguished figure does it make in that religion which is from heaven!

Wishing you, dear brethren, to be established in the precious truth, permit us to summon your attention to the *dispensation and office-work of the Spirit*. That he is a PERSON, distinct from the Father, and from the Son, is evinced from the definition of a person being given him—from the actions and affections of a person being

ascribed to him—from his mission, and from his appearance at Jordan, and on the memorable day of Pentecost. That he is a *divine* person, appears from his names—from his perfections—from his works, and from his worship. For any extraordinary afflatus, we do not in these days argue; but that the Spirit is with the church in his ordinary operations. Have we received not the spirit of the world, but the Spirit which those who believe on him should receive? John vii. 39. To show that the Spirit is above all price and all reward, and to exhibit his boundless love, the Father is said to *give* the Spirit. Luke xi. 13. 1 John iii. 24. To the saints the Comforter is *sent* by the Father and by the Son. John xiv. 26. and xv. 26. On our way to the goodly land which is afar off, we through this wilderness, like Israel, need a daily supply. He, therefore, *ministereth* to you the Spirit, according to the stipulations of the everlasting covenant, ordered in all things and sure. Gal. iii 5. Phil. i. 19. Let earth behold the Son, of whom the Father says, I have put my Spirit upon him. Isaiah xlii. 1. Pointing the eye of faith to gospel days, and animating the bosom by the abundance of grace and of gifts; God says, I will *pour* out my Spirit upon thy seed. Isaiah xlv. 3. Now if the Spirit is with those only to whom he is *thus* dispensed, how plain the inference that he is not a common light in all men. This would exclude the possibility of special and distinguishing grace. Only as *many* as

are led by the Spirit of God are the sons of God. Rom. viii 14. These, says Jude, are ψυχοι, natural men, having *not* the Spirit. In our natural state, there is in us no latent principle, heat or light to awake and save us. Rom. vii. 18.

As our divine Redeemer came to do the will of his Father which sent him, which perfectly accorded with his own will : so the heavenly Paraclete is sent, nevertheless comes voluntarily, to do his own will, and accomplish his purposes in the counsels of grace. To express the eternal and natural emanation of the Spirit, but principally his dispensatory egress, he is called the Spirit of truth which *proceedeth* from the Father.— John xiii. 26. It was necessary Christ should suffer, satisfy divine justice, and open a way for the more plenteous effusion of the Spirit, consistently with all the perfections of Deity. Therefore Jesus says, If I go not away, the Comforter will not come.— While Peter preached, the Holy Ghost *fell* like the fire from heaven which typified him.— Acts x. 44. 1 Kings xviii. 38, 39. With complacency, the Spirit rests and abides with those to whom he is *given* and *sent*. John xiv. 16. He is said to *come* upon the wicked : from them his departure is total and for ever. 1 Sam. x. 10. and xvi. 14. The righteous he leaves partially, for a season—Cast me not away from thy presence, and take not thy holy Spirit from me !

The whole work of building the church is committed to the Spirit. It presupposes the pur-

pose and love of the Father, and the mediation of the Son : it is not therefore an original, but a finishing work. We shall only refer you to his operations to improve natural abilities, in things natural and moral, political and artificial. Judges xiv. 10. and vi. 34. Numb. xi. 16—25. Exodus xxxi. 2, 3.—The first eminent gift of the Spirit was that of *prophecy*: God himself gave the first promise, and in confirmation of it, the Holy Ghost spake by the mouth of his prophets, which have been since the world began. Patriarchs, by a prophetic spirit, named some who should succeed them in the line whence Christ should come. The Spirit communicated his mind sometimes by an articulate *voice* miraculously formed.....sometimes by *dreams* in supernatural sleep, and at others by *visions*. Exod. xxxiii. 11. Gen. xv. 12. Acts x. 10. His usual method was by an immediate internal work impressing the mind, assuring them that “the word of the Lord came unto them.”

The love of the saints and the hatred of the wicked to the Bible...its effects upon the heart ... its sublime diction and sentiments, loudly proclaim its author divine. Accordingly another work of the Spirit was the *inspiration of scripture*. The penmen, exercising their natural faculties, enjoyed such a degree of his influences, as to preserve them from all error, or had their mental powers elevated, or entirely suspended, while they were but the amanuenses of the Holy Ghost.—To the prophets, apostles and others,

God bore witness by signs, and wonders, and diverse miracles and gifts of the Holy Ghost, confirming the word. The gospel being thus confirmed by miracle is carried on by means: *this* gift therefore ceased immediately after the days of the apostles.\* The Father, in his eternal purpose and love, prepared the Saviour's body, but its actual formation was the work of the Holy Ghost. Luke i. 35. Jesus was qualified for his prophetic office, to which he principally attended while on earth, wrought miracles, offered himself on the altar of divine justice, and was quickened by the Spirit.

From this his work towards the great Head of the church, we pass to his office work for the members.—He is the source of all spiritual gifts. 1 Cor. xi 4...11. Eph. iv. 11...13. The apostles tarried at Jerusalem till they were endued with power from on high, by the coming of the Holy Ghost upon them. To efface all ideas of a wordly kingdom, and to qualify for preaching the gospel in the different languages of the earth, on the last day of the feast of weeks, which was the first day of the common week, the fountain of the divine influences was broken up:—they spake with tongues as the Spirit gave them utterance.

“What gifts, what miracles he gave,  
And power to kill, and power to save,  
Furnish'd their tongues with wondrous words,  
Instead of shields, and spears, and swords.”

\* Vide Mosheim, vol. i. p. 331.

Still he sanctifies, calls, qualifies, commissions and sends forth preachers of the everlasting gospel, and places overseers in the church. Firm as the throne of the great Eternal are the promises, “Lo! I am with you always, even to the end of the world”—“My Spirit and my words shall not depart from thee.” Isaiah lix. 21.

The total and universal depravity of human nature—the nature of sin and of God—the whole œconomy of the gospel—the state, the employ and the society of heaven, render a change of heart indispensably necessary to our immortal happiness: this the Spirit effects in all the members of Christ's mystical body. There is a time when God sends forth the Spirit of his Son into the hearts of his children. He reproveth of sin, of righteousness and of judgment to come—reveals the inflexible justice of God in all his works, his ways, and his laws. Of the Spirit, the sinner is born again, but not again and again—is washed in the laver of regeneration, created in righteousness and true holiness, renewed, quickened, raised from spiritual death, and translated from darkness into marvellous light. The soul is a trophy of victory, a prey taken from the mighty, and the lawful captive delivered. We have an unction from the Holy One, and know all things needful for our salvation—

“The blessed unction from above,  
Is comfort, life, and fire of love.”

The Comforter, like the star in the east, guides to Jesus—reveals and glorifies him. To the

Spirit are we indebted for every just view of truth, for every spiritual idea, for every holy desire. The vision being closed, he reveals no truth except what is in scripture. He is the only infallible expositor of his own writings; which, without his influences, are as a lock without a key, a cypher without an interpreter, or a sealed book. 1 Cor. xxix. 10. From him flows every grace which adorns the Christian, and excites the astonishment of a graceless world. Gal. v. 22.

He displays his sovereignty not only in the persons, but in the different means, and ways, and times of life in which he brings to the knowledge of the truth. The weakest instruments oft display his power. He is now in the whirlwind, and now in the still small voice: therefore, no one is a standard for another in religious exercises of mind; we must "try the spirits" by the word. The saving influences of the Spirit in the human family, are co-extensive with the mediatorial work of Christ. The heathen, though they cannot receive the Spirit by the hearing of faith, may not be entirely without his influences.

Among God's children there is a family likeness: their experiences, like the colors in the rainbow, flow one into another and are substantially the same. Pure religion in every age, in every nation, and in every individual is the same. In the ninth century, Meccarius of Ireland propagated the monstrous error, that one soul performed the rational functions in all the

human race. It is a truth, that *one spirit* pervades the bosoms of all the saints on earth, and of all in heaven: by one spirit are they all baptized into one body. He that is joined to the Lord is one spirit. There is one body and one spirit, even as ye are called in one hope of your calling. 1 Cor. xii. 13. Eph. iv. 4. Owing to the mixture of man's teaching, is the diversity of opinion respecting religion in the world. The truths which the Holy Ghost teaches, are the same in all God's people. To employ our time to teach their value and endear them to us; truths, like the plants in nature, are found promiscuously in the field of scripture. As among many there is but one true solar system; so there is but one true system of religion, which places the Sun of Righteousness in the centre, and the universe revolving by his orders.

Our rational nature is meet to be commanded, and needs to be assisted. The blessed Spirit aids in the discharge of all Christian duties. He gives the Spirit, and the gift of supplication—a feeling sense of our wants—awakens holy aspirations, and directs to the proper medium Jesus Christ, and to apposite thoughts, expressions, and ends in prayer. He helpeth our infirmities, and maketh intercession for us according to the will of God, without which we ask amiss. He never excited a desire in the bosom which he will not satisfy—never indicted a prayer which he will not answer: By his aid, we tender to God the odour of heart-felt praise. Brethren, be filled with

the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your hearts to the Lord. Eph. v. 19.—Through Christ who strengtheneth us, we can do all things, from a right principle, love to God—by a right rule, his revealed will; and to a right end, the divine glory. The eternal purposes of his love, the immutability of his counsel and perfections, the Redeemer's purchase, the nature of grace, and the plain words of God, assure that the good work begun in you will be perfected—grace, like Aaron's rod, shall overcome at last. Exodus vii. 12. By suggesting pious thoughts, inspiring holy desires and affections, irradiating our understandings, renewing our will and attracting it to holiness by the various means of grace, by providences and by good works foreordained, the Spirit causes sanctification to progress. He is as the dew, or the rain upon the grass, and makes the winter pass away. He has an unchangeable regard to the workmanship of his own hands, fulfils the good pleasure of his will in the saints, and forms them a glorious church without spot, or wrinkle, or any such thing.

Another part of the office work of the Spirit is, to seal his people. 1 Cor. i. 22. The use of the seal was to give an impress. Ye, brethren, bear the image of the heavenly, not the mark of the beast—Christ hath God the Father sealed, by giving him the Spirit. In this way also are believers sealed. Therefore the Spirit is the ear-

nest of our inheritance. Ephes. i. 13, 14. As sure as God has given you the first fruits of the Spirit, so sure will he give you the plenteous harvest of imperishable glory. The Spirit is a stream; you cannot see the source whence it flows, or the ocean to which it leads: but it will rise as high as the fountain, and be in you a well of water springing up into everlasting life.

“Thou art the earnest of his love,  
The pledge of joys to come;  
And thy soft wings, celestial Dove,  
Shall safe convey me home.”

From its being blamable in Christians not to know their union with Christ, from the common privilege of believers, and from the injunction to make our calling and election sure, we infer, that full assurance of an interest in Christ is attainable in this life. 2 Cor. xiii. 5. 1 John v. 20. If you discover in you one link of the golden chain of salvation, you may upon the best grounds conclude that you have the whole—Not a soul shall perish, who has one of the graces of the Spirit—He who searcheth all things, bears witness with our spirits that we are the children of God.

These are doctrines which the Spirit has taught concerning himself. From the historic page we learn, that these are the views of the orthodox in every age, and these are the sentiments we profess at our organization, and would hand them down to all succeeding generations.

Dear brethren, grieve not the Spirit, who alone renders you invincible. 1 John iv. 4. Quench

not the Spirit, either by indulging known sin, or earthly mind-fulness, or by divisions among you, or by neglecting the divinely appointed means of grace. If the mariner would be benefited by the wind, he must hoist the sail. Not for but in the means expect the blessing. The manna was given to all the camp, and the Spirit is promised to all in their several stations. May he be with you, and guide you into all truth. Be wise neither above, nor below what is written. Walk in the Spirit. Be ye built up an habitation for God. Not by might, nor by power, but by my Spirit, saith the Lord; he shall bring forth the headstone thereof with shoutings, crying, grace, grace unto it. And the name of the city shall be Jehovah Shamma—the Lord is there.—May every one of us be also there for ever. Amen.

ISAAC CARLILE, *Moderator.*  
STEPHEN C. USTICK, *Clerk.*



From the Christian Observer.

As I have been led to understand that many persons wish to know my sentiments relative to the great events of the day, as viewed in connection with what I have written on the subject of prophecy, I readily communicate them through the medium of your publication.

1. In my work on the 1260 days, I attempted to shew, that the last head of the great apocalyptic beast, or secular Roman empire was the feudal imperial sovereignty, first established by Charlemagne in France, and after-

wards translated into Germany under Otho. But this sovereignty has since reverted from Germany to France, when the title of Emperor of the Romans was formally abdicated by the chief of the house of Austria, and when Italy and a large part of the Carlovingian empire, together with the titles of King of Italy and Rome were successfully claimed by the chief of the French government. If, therefore, my interpretation rest on a solid basis, the imperial sovereignty of France is the present representative of the last head of the Roman beast.

2. I further endeavored to shew in the same work, that the series of apocalyptic vials commenced about the epoch of the French revolution; that four of them had begun to be poured out previous to the publication of the work, but that the fifth and its successors were then still future. Now the fifth vial is said to be poured out upon the throne or imperial authority of the beast; and its effect is the filling of his whole kingdom with darkness, and the producing of an inconceivable degree of rage in the hearts of his adherents. But the French Government had become the beast under his last head, previous to the effusion of this vial. Therefore, if such an opinion be well founded, the prophecy of the fifth vial must relate to some signal humiliation, or rather series of humiliations, which France, considered as the present representative of the last head, is destined to undergo.

3. I have now little more to do than to call the attention of

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the serious inquirer to what has been passing on the great stage of Europe during the space of the last four years and a half. Towards the close of the year 1808, I ventured to express my suspicion that the fifth vial had begun to be poured out on the throne of the beast, when, in the summer of that year, a direct opposition to his tyrannical authority commenced in Spain.\* Contrary to the opinion of many who imagined that the Spanish patriots would immediately be crushed, they still, month after month, persevered with all the generous spirit of Gothic chivalry, in resistance to their worse than Moorish oppressor, and the tyrant was each day further removed than ever from their subjugation. Meanwhile the baneful stream of the vial still continued to flow; and the resistance, which had commenced in Spain, extended itself with increased energy to the North. The events of the last campaign are fresh in the minds of us all: and I need do nothing more than remark, that the whole conduct of the Russians almost resembles a studious accomplishment of the prophecy.—Every blow is expressly levelled at *the throne or western imperial authority* of the last head now transferred to France. The vassal states are exhorted to throw off the degrading yoke: assistance is promised to all such as shall be willing to break their chains: and the whole *system* of policy is strongly accomplished in the recent con-

\* See Christ. Observ. for 1808, p. 757.

duct of the Russian officer before Hamburgh, who refused to treat with the French municipality, and declared that he knew no authority in that city, except the ancient senate. In short, let your readers only attentively peruse the prophecy of the fifth vial, which is described as succeeding the burning military tyranny exercised under the fourth, and then judge, whether we have not reason to believe it now and for some years past to be in a state of actual accomplishment. *The fifth angel poured out his vial upon the throne of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

4. Whether the stream of the vial has *now* attained its full height, or *additional* calamities still impend over the throne of the present bestial Roman government, must be determined by the event. But if my premises be well founded, that is to say, if *France* be now *the representative of the Carlovingian or last head of the Roman beast*, which I apprehend can scarcely be doubted: if this be the case, we must not too hastily, with some sanguine politicians, anticipate the *total* downfall of the revolutionary order of things in that country. The bestial kingdom is darkened indeed, but the darkness is only temporary: the throne is attacked, but it is not subverted. After a certain period left undetermined in prophecy, we find the last head again in full power;

we observe it rising with increased energy after its mortifying humiliation. Under the yet future sixth vial, when the waters of the mystic Euphrates have begun to be dried up, the beast appears, leagued with the false Romish prophet, and again influencing, as of late, a confederacy of the kings of the whole Œcumenic or Roman world.— But here his victories terminate. He and his allies are only gathering themselves together to the battle of the great day of God, when their final destruction will be accomplished.\*

5. What time will elapse, ere the beast recovers from his present depression, we have no specific documents to determine. I think it *probable*, that several years will pass over, ere his strength will be sufficiently renewed for the last great exertion. And I am the more induced to hazard this conjecture; because I think it most likely, that the 1260 years commenced A. D. 606 or 607, and consequently that they will terminate A. D. 1866 or 1867. The present attack on the throne of the beast will perhaps operate as a retardation; and thus prevent that almost immediate completion of the closing scenes of prophecy, which some of my contemporaries have, in *my* judgment, been too hastily led to expect. As yet the restoration of the Jews is future; and

\* Comp. Rev. xvi. 12—16. with xix. 19, 20, 21.

the 1260 years have not yet expired. Our *children* may see the great judgments of God on the beast, the false prophet, and their regal confederates: but I more and more doubt, as I *always* doubted (which I fear may sometimes have procured for me the character of pertinacity,) whether *we ourselves* are destined to behold it. The general harmony of prophecy seems to me almost necessarily to require, that the 1260 years should not expire until the year 1866; certainly not until the Jews have begun to be restored. But, for a more ample discussion of this point, I must refer the public to what I have written in my three works on the subject. My *Dissertation on the 1260 Years*, my *Connected View of the Prophecies relative to the Jews*, and my *Dissertation on Daniel's 70 Weeks*, ought all to be read together, as forming different branches of one topic. If this be done, it will be seen how harmoniously prophecy corresponds with prophecy, and how decidedly the present great events tend to establish the general propriety of my system of interpretation. In attacking Russia, the mighty *kingdom of the north*, Buonaparte exceeded the commission given to his empire; and the event has been such as might almost have been anticipated.

Your humble Servant,

G. S. FABER.

Long Newton, April 5, 1813.

## RELIGIOUS INTELLIGENCE.

*Revival of Religion in Stockbridge, (Mass.)*

IT appears, that God, in his great mercy, had been preparing the way, for some time past, for the great work, which he has of late, been carrying on amongst us. For two or three years past, he has been graciously pleased to excite the minds of some of the people to unusual concern respecting the things of religion: And several had been hopefully brought out of darkness into the light. A rather uncommon spirit of prayer seemed to have been given to God's people, particularly, as I have reason to suppose, to the female Society in this place instituted for prayer, animating them to peculiar earnestness, in their supplication, for an increasing revival of his own glorious work. In the fall of the year our assemblies, on the Sabbath, were large, and peculiarly solemn and attentive. On the first Sabbath in January, thirteen were received into the church; to three of them baptism was administered at the time. The scene was affecting; and it seemed, as it were, to *strike the smoking flax into a flame*. From that time forward the awakening, and attention to the concerns of their souls increased among the people, beyond any thing we have before known—an almost universal solemnity prevailed. Soon numbers were found to be under deep and pungent conviction: And hopeful conversion presently began to take place, and to increase. A divine and supernatural power and agency were so visible, that very few mouths were opened against the blessed work.—This good work continued without interruption, and the number of converts almost daily increased. None of these made a public profession, until the last Sabbath in June. Early in that month the church had meetings, and spent two afternoons in examining into the qualifications, of such as offered themselves, for commun-

ion with the church. Accordingly, the next Lord's day, *Seventy* were propounded for admission into the church. *Sixty-seven* only were, however, received—two or three feeble persons being then too unwell to come out. *Twenty-eight* of these received baptism at the time. The scene was exceedingly solemn and affecting. Amongst those, who were received into the church, there were, of all ages, from *fourteen* to *seventy*—some few of these were persons, who hoped they had experienced religion, some for one, and some for several years before.

There are now, I believe, not less than sixty more, in the town, who hope they have experienced a work of saving grace; and will, probably, most, or all of them, ere long, make a public profession—And, through the sovereign, wonderful mercy of God, the number is constantly increasing. Sometime in May, the good work seemed rather on the decline; but, of late, God has been graciously pleased, again, much to revive it: And it is thought there are nearly as many under special and, many of them, deep impressions, as there have been at any particular time, since this blessed work has been graciously begun amongst us. Instances of apparent conversions are now frequent. God grant, that the gracious influence, which produces such happy effects, may still be continued. The number of praying persons and praying families is much increased: And such as make mention of the Lord, it is hoped, will not keep silence, nor give him rest, till he establish, and till he make Jerusalem a praise in the earth. Not less, probably, than a hundred and twenty have been the subjects of divine saving influences, (as we hope,) since the first Sabbath in January:—And God is still carrying, on, as we trust, his own gracious and glorious work. My own labors, and those of Mr. Swift, my worthy colleague, have been greatly increased—*his* have been abundant;

much beyond what I was able to go through, at my advanced age. I esteem it a great blessing, that I have had, and still have his assistance. But God's grace does all.

It may, perhaps, be useful to mention some particular instances, in which the hand and power of God were more peculiarly visible, than in others. A man of upwards of seventy years of age came, within two or three years past, to live amongst us. He is a man of peculiar ingenuity in the business which he follows—of better mental abilities than common—has travelled—been in England and France—and, while in France, took lodgings in the same house with the noted Thomas Paine. There he imbibed the religious, or rather *irreligious* sentiments of Mr. Paine, and became a thorough and established infidel.—With these sentiments he came into this town.—Some time in the winter past he fell sick—Soon his confidence in his infidel principles began to be shaken. Expecting that he should not probably survive that sickness, he soon fell into trouble of mind—his distress became exceedingly great.—Some religious people, who visited him, thought it exceeded any thing they had before seen. In this painful state of mind, he continued for some time—But at length divine sovereign mercy and grace interposed, as we have reason to hope, and brought him relief. An uncommon change seemed to have been wrought in him; and he professed to hope in God, and peace and joy in believing. Knowing his former character, Christian people were, for some time, diffident; and dare not conclude that he had experienced a radical change. His conduct, however, since, and his apparent engagedness in religion, have gained him the charity of Christians and others; and he now takes much delight in the society of Christians. When, after this, he first opened the New Testament to read in it, he could hardly persuade himself, that this was the book, which he had read in younger life—And the truths he read were so new and different from what he had ever

apprehended before, that it seemed to him he had never heard them before. The character of the Lord Jesus, and the atonement he made for sin appeared to him so wise, so perfect and glorious, that his heart was filled with delight—And his hope and joy in this glorious Saviour still continue.—He derives no other ground of hope.

The convictions which have been wrought in the minds of those, who have been the subjects of this blessed work, have, in general, been deep and pungent. They have, in most instances, had a clear and distressing view of the total opposition of their hearts to God and holiness; and felt an entire disrelish of the character of Christ. In some instances, the opposition they felt to Christ and to his cause, was such, that they openly expressed their wishes never to see a *Christian*, and never to have one enter their doors. In one instance a female, after being relieved from her distresses by the power of divine grace, (as we trust,) mentioned before the church, when she was examined for admission, that her enmity against God rose to such a height, that she could have consented herself to go to hell, *could she but carry God into hell with her.* Surely the heart is, and must be *desperately* wicked!

No visible disorder has taken place amongst us through the whole of the time in which God has been working so mightily by his power and grace: Nor have there been any of those enthusiastic flights, which often occasion reproach to be cast on a work of God's Spirit. In our public meetings and assemblies nothing more than an uncommon solemnity has been observable; unless it were, in some instances, the tears of those, whose minds have been affected.

We have great reason of thankfulness, that good order and regularity have been observed, notwithstanding so much emotion and agitation of mind as has been excited among the people.—And, that, amidst the political dissensions so prevalent at the present day, a spirit of harmony and unanimity

respecting this glorious work has been very apparent. In the manifestation of his saving love and mercy God has made no distinction between the different parties in politics, there are amongst us : But he shows himself to be sovereign ; having mercy, on whom he will, and whom he will, hardening.

We feel, though in a far less degree than we ought, our obligations of eternal thankfulness and praise to the Great God and Saviour for his great and very wonderful mercies to us. And such as are indeed, the children of God, will bless his glorious name to eternity, for the rich, and undeserved mercies he has graciously bestowed upon us.

That this brief narrative of God's glorious work, and the great things he has done, and is still doing for us, may be for the glory of God, the edification, and quickening of all the good people into whose hands it fall—And that it may awaken the attention of sinners, and be the mean of convincing them of the need they stand in of being the subjects of a saving work of the Spirit of God—And, also, that it may excite the gratitude and praise of Zion's friends, and be the occasion of many thanksgivings to God, is the desire and prayer,

Of their Friend and Servant,  
STEPHEN WEST.

[Adviser.

THE intelligence, of a religious nature, recently received from various sources, both foreign and domestic, so far as is thought likely to be interesting to the readers of the Magazine, may be found in the following summary.

The *British and Foreign Bible Society*, one of the most important Institutions in the Christian world, held their Ninth Annual Meeting in London, on the fifth of May last.—No preceding meeting of the Society seems to have excited so great an interest in the Christian and be-

nevolent part of the British nation as this. The most enlightened and influential part of the community espouse the cause of the Society with ardor, and cheerfully lend the aid of their influence and their personal exertions, for the promotion of its great design.

Some notice of the Annual Meeting of this Society, taken from an English Newspaper, was given in the Magazine of last August. An Abstract of the Report of the Society at their Annual Meeting, having been since received, it appears too interesting to the cause of the Redeemer's kingdom, to be omitted, or essentially abridged. After noticing some things of rather a local nature, the Report proceeds :

“ A Bible Society has been established at St. Petersburg, not only with the sanction, but by the formal authority of the Emperor of Russia, and this at a time (viz. in January, 1813) when his attention must have been closely occupied by arrangements of the very first importance to his empire. The Ukase was published on the 14th of January ; and on the 23d the Society was formed, on the plan of the British and Foreign Bible Society, in the house of Prince Galitzin, Minister of Religion, where a number of persons of the highest rank, and of all denominations of Christians attended. It is stated by a correspondent to have been delightful to see the unanimity which actuated this assembly, composed of members of the Greek, Arminian, Catholic, Lutheran, and Calvinist Churches, met for the express purpose of making the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea and the borders of China. “ We see,” he adds, “ that the Bible is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe.” His Imperial Majesty has subscribed a donation of 25,000 roubles, and an annual contribution of 10,000 ; and other per-

sons in proportion. The Committee have presented the Petersburg Society with 500*l.*; and it has commenced its operations with great spirit and harmony.

"The Basle German Bible Society, in the course of six years, have, with the aid of this Society, published 26,000 copies of the Scriptures in German, French, Romanese, and Italian. It forms the only medium for extending the Society's views to France, where (at Paris) a stereotype edition of the French Scriptures is now proceeding under the sanction and superintendence of the Protestant Consistories. The copies of the Scriptures circulated by the Basle Society have been accepted by both Catholics and Protestants with eagerness and pleasure.

"The committee have aided the various efforts of this Society with donations amounting in the last year to 1200*l.* of which 500*l.* is for the exclusive purpose of promoting the distribution of the Scriptures in France. An Auxiliary Society has been formed at Chur, the capital of the Grisons.

"The Berlin Bible Society, notwithstanding the disastrous condition of Prussia, has printed and circulated 15,000 copies of the Scriptures in Polish and Bohemian, and is printing farther editions in the Polish and Lithuanian languages. A farther aid of 250*l.* has been granted to this Society, and a number of Polish Bibles has besides been gratuitously distributed.

"A Bible Committee for the distribution of Bibles among the poor of Saxony, has been formed at Halle, the seat of the Canstein Bible Institution, which has done so much for the Christian cause already.

"To the Hungarian Bible Society which has been formed at Presburgh, under the patronage of the Baroness de Lay, a Protestant lady of high distinction and character, a sum of 500*l.* has been voted. The Society is likely to be supported both by Catholics and Protestants. It has begun its operations by purchasing Sclavonic Bibles for sale to the poor at a very cheap rate.

"The Roman Catholic Bible Society at Ratisbon, formed in 1806, has distributed 27,000 copies of the New Testament in German, and continues its useful labors, unaided by the Committee. By means of the Ratisbon Society, and other sources 60,000 copies of the Scriptures have been circulated among the Catholics in Germany in a few years.

"A translation of the New Testament recently made into German by two pious Catholic Clergymen, aided by some Protestant divines, has been approved and publicly recommended by two of the most eminent Protestant clergymen of Saxony and Switzerland. One of the translators, who has published a work recommending the free and unfettered reading of the Holy Scriptures by all classes, has lately been appointed Catholic Divinity Professor at Marburgh. The sum of 200*l.* has been given for the distribution of 3000 copies of this version among the poor. A condition annexed to the grant, and readily acceded to was, that a few notes existing in the former edition should be cancelled in the impression promoted by this donation.

"The New Testament in ancient and modern Greek, has been most eagerly received at Scandinare, Smyrna, Salonichi, Zante, and other islands in the Archipelago. The correctness of its typography, as well as its merits and usefulness, are highly extolled.

"The printing of the New Testament in Turkish, at Karass, has been completed, and a second edition is begun. St. Matthew's Gospel has also been translated into Calmuc, and the Committee have encouraged the Missionaries to proceed in translating the whole into that language.

"The lamented death of the Rev. Mr. Brown has interrupted the communications of the Corresponding Committee at Calcutta. His place is now filled by the Rev. Mr. Thomason.—The loss caused by the fire at Serampore is rapidly repairing, and the printing of the Scriptures will on the whole be very little retarded by this event. The Com-

mittee have forwarded two thousand reams of printing paper to Serampore.—The first Report of the Calcutta Committee has been received. The Persian translation of the New Testament was completed by the Rev. Mr. Martyn, previously to his death.

“A Bible Society has been established at Ceylon, and one at the Isle of France, for that island and its dependencies.

“The Committee have received a copy of the Gospel of St. Luke in the Chinese language, translated by the Rev. R. Morrison, and have encouraged the prosecution of his labors by a second donation of 500*l.*

“From America, many interesting communications have been received. A spirit of friendly co-operation pervades the Transatlantic Societies, and their zeal in promoting new associations, continues with increasing energy.

“In Jamaica, pleasing effects have resulted from the distribution of the Society’s Reports. A liberal contribution has been raised there, which was transmitted with a request on the part of the clergy, to be made the instruments of extending the usefulness of the institution in that colony. A considerable supply of Bibles and Testaments has been sent them. A large supply has also been sent to St. Kitts, for distribution among the Negroes who can read.

“The gospel of St. John in Esquimaux has already been presented to the natives of Labrador: the three remaining Gospels in that language have since been received, and are about to be printed. Contributions have been received from Halifax, and there is a prospect that a Bible Society will be formed in Canada.

“From the Cape of Good Hope, a farther remittance has this year been received, and measures have been taken for forming an Auxiliary Bible Society in that colony.

#### *Proceedings at Home.*

“The most prominent feature in the domestic occurrences of the year, is the unexampled augmenta-

tion of Auxiliary and Branch Societies, and Bible Associations. Their importance is not to be estimated merely by the accession of means and influence which they bring to the Parent Society, but by the consideration, that thus the wants of the people in respect to the Scriptures, are ascertained and supplied. The public attention is thus also attracted to that Book, on attention to which the peace of society, and the present and future happiness of individuals, depend. The number of new Auxiliary Societies formed within the year, amounts to seventy-five, besides twenty new branch societies. The sums contributed by them, are very large: for example, Southwark has sent to the Parent Society, 2833*l.*; City of London, 2750*l.*; four more Societies formed in London, 2700*l.* in all; Westminster, Wiltshire, Northamptonshire, and Clapham, 1200*l.* each; Anglesey, Chester, and Surrey, 1000*l.* each. Nor have the Auxiliary Societies formerly established relaxed in their efforts. In the course of the year, there have been received from Bedfordshire, 1020*l.*; Blackheath, 550*l.*; Bristol, 2026*l.*; East Essex, 850*l.*; Manchester, 1109*l.*; Norfolk, 1850*l.*; Suffolk, 1086*l.*; Staffordshire, 930*l.* &c. &c. In short, the whole of the aid derived from this source, amounts to the enormous sum of 55,099*l.* 3*s.* 10*d.* The nett receipts, exclusive of sales, have been, 66,879*l.* 16*s.* 1*d.*; the amount of sales 9575*l.* 4*s.* 11*d.*

“‘Whoever,’ observes the Report, ‘considers the influence of Christianity in promoting individual, social, and national happiness, and what is far more important, the eternal welfare of our fellow-creatures, must contemplate with inexpressible delight, the effects of that munificence which so largely provides for the distribution of the Holy Scriptures.’

“A Stereotype edition of the Welsh Bible, of the largest octavo size, is about to be printed.

“The branch societies connected with the Hibernian Bible Society, have increased from eight to thirty-five, all of them extensive and vigo-

rous. The circulation of the Scriptures has been proportionably extended. Nearly 40,000 copies have been distributed by this society in the last year, 28,000 more than the distribution of the preceding year.

"The Bishop of Derry has effected the establishment of the Derry Bible Society, with nine branches; 500 Bibles and 2500 Testaments have been presented to this society,

"The establishment of Bible associations throughout the kingdom has tended greatly to promote the general diffusion of the Bible, and is admirably calculated to bring the poor into communication with the society, and to excite a common feeling among them for imparting to their still poorer neighbours the blessing of Divine knowledge, while the aggregate of the funds arising from this source, materially aids the general object.

"About 15,000 Bibles and 30,000 Testaments have been, in all, gratuitously distributed by the society during the last year. It would be endless to particularize the whole of this amount. Among the parties who have been assisted are the British prisoners in France, the French and other prisoners of war in Great Britain, foreign and British troops at various stations, the poor in our foreign possessions, &c. &c.

"Many pleasing anecdotes might be furnished, showing the value these captives put on the word of God; but one shall suffice. As one of the Ministers, who visits the prisons at Portsmouth, was passing among the prisoners on board one of the ships, he observed one of them reading very attentively. He asked the prisoner, 'What book he had got—he answered, 'The Scriptures.'—Is the book your own?' 'No.'—How came you by it?' 'I pay,' replied he, 'six rations of provisions per month for the use of it.'

"As, during the past year, a considerable number of invalid and sick prisoners have, through the humanity of the British Government, been sent back to France, these have been supplied with Bibles and Testaments when embark-

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ed; so that a very considerable number of copies have found their way into that country by these means.

"Great difficulty has been found in supplying the demand for Bibles from Auxiliary Societies, notwithstanding the utmost exertions made to print them. The Society, between the 21st Feb. and the 31st Dec. 1812, issued as follow, viz.—81,319 Bibles and 121,261 Testaments; of which 59,615 Bibles and 75,485 Testaments were issued in the half-year ending with the 31st Dec.; making the total quantity circulated by the Society since its commencement, 221,734 Bibles and 412,785 Testaments, exclusive of those circulated at its charge in various parts abroad.

"The Report thus concludes:—'Ample as the means of the Society have been, they have scarcely proved adequate to the numerous demands on the funds of the institution, and the pressing solicitations for its assistance. Every step that it advances discovers new wants and fresh claims on its benevolence; some parched and barren soil, which has not yet received the refreshing dew of Heaven; some dark spot on the earth, where the Divine light has not yet shone; some country where the Sun of Righteousness once displayed his lustre, but no longer illuminates the horizon; or some region in the Christian world, the inhabitants of which, hungering and thirsting for the bread and water of life, look with anxious hope towards this favored land for a supply. The British and Foreign Bible Society, ascribing its past success to God alone, and in continued dependence on his support, will pursue its labor of love; and, by the Divine blessing on its endeavors, the hope which it has excited shall not be indulged in vain: the hungry shall be fed, the thirsty shall be refreshed, the Sun of Righteousness will again rise with healing on its wings, and the light shall lighten the Gentiles.'

"The duty which this Society has undertaken, is not only of infinite importance, and now of sacred obligation, but is, indeed, as unlim-

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ited in its extent as the precepts and promises of the Gospel. 'Go ye therefore and teach all nations,' is an injunction binding on believers of all generations, while infidelity, superstition, idolatry, an ignorance of the true God and Jesus Christ, prevail in the world. The sure word of prophecy has declared, 'That the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.' And your Committee trust, that the British and Foreign Bible Society may become more and more the honored instrument of his Providence for assisting the accomplishment of this prediction; that the Christian spirit for the universal diffusion of the Holy Scriptures, which now animates all ranks in the United Kingdom, which is increasing on the continent of Europe, which has lately burst forth in Russia, and glows with equal ardor in the East and the West, deriving new energy from the operations of the Holy Spirit on the hearts of men, will be enabled to move in a sphere continually enlarging, until the object of its wishes, its efforts, and its prayers, shall have been fully attained.

"In this hope it may look forward with joy and confidence to the certain but unrevealed and unknown period, the glorious consummation of the prophetic word, when the seventh angel shall sound, and great voices in heaven be heard, saying—

"*The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Alleluiah, Amen.*"

God, in his good providence seems to have awakened in that nation a disposition, commensurate in some degree, with their inexhaustible resources, to use their exertions for the advancement of the Redeemer's earthly kingdom, and for the accomplishment of the holy promises of his grace. The same spirit spreads rapidly through all Christian nations, that the impression

seems to be becoming general, that those who would profess friendship to the divine Saviour, and to that divine religion which he taught, can have little evidence of the sincerity of their attachment, unless they use their exertions to extend the knowledge and the privileges of this religion to those of their fellow-men who are destitute of its blessings.—The preceding Report furnishes an animating confirmation of this fact, in the account of the exertions making in so many different countries to extend the knowledge of the holy scriptures, which will ever be a principle means of the salvation of men. No sentiment can be more correct, than the one just noticed, since the religion of Christ Jesus must overspread the world, and since its progress will ever be effected principally, by the instrumentality of human exertion.—The efforts of the friends of Zion for the advancement of its interests, have always furnished the most encouraging prospects that the day of its deliverance and prosperity was approaching. The same principle which can properly incline the friends of divine truth to furnish the destitute with the scriptures, must convince them of the importance of all the appointed means of grace, and produce a constant desire that immortal souls, perishing in darkness, may be favoured with all those means which are designed to make them wise unto salvation. The institutions of the gospel never have been, and never will be, enjoyed in their purity, without the blessing of the Holy Spirit.

The last number of the Magazine contained an account of the Resolution passed by the British Parliament, for the purpose of encouraging the propagation of Christianity in their extensive and populous dominions in India. This is to be considered as a solemn National Act, and, as such, one of the most interesting and important, in reference to the interests of Christianity, that has taken place since the Æra of the Reformation.—Some of the circumstances respect-

ting this event, may very properly be mentioned.

The English East-India Company possess an exclusive right to the government of the vast possessions of the British Crown in India, supposed to contain thirty or forty millions of people. It has been the policy of the Company, hitherto, to discourage all attempts to Christianize those natives, lest by seeing the fabric of their superstition assailed by a system of moral truth which must declare it vanity and falsehood, they would become strongly inimical to a government which acknowledged this religion; would grow restless under the established authority, and, perhaps, would run to open insurrection and violence. For these reasons, English Missionaries have found the utmost difficulty in obtaining a residence in the dominions of the Company, and those from America, have been pointedly refused.

These reasons, however, were not sufficient to satisfy the Christian part of the nation. An uncertain apprehension of possible evils, was not to counterbalance the worth of millions of immortal souls. The Charter of the East-India Company was soon to expire, by its own limitation. It was expected by all, that it would be renewed; and, by the friends of divine truth, it was generally believed that the new Charter would contain a provision to favor the introduction of Christianity in the dominions of India.—As soon, however, as the subject became a matter of public attention, it was found that some were opposed to any changes of that nature, and wished that the former system might be pursued. This opposition called forth the national sentiment, beyond what has been effected by any other event, for many years. The reader is now referred to some of the remarks of the Editors of the *Christian Observer* upon this subject.

“We have not been disappointed in our anticipations respecting the lively interest which the cause of Christianity in India would ex-

cite, throughout every part of the kingdom, when it became known that there was the slightest reason to apprehend, that the proposed Charter might not contain provisions for granting reasonable facilities to its introduction. Meetings have been held, not only in London, but in most of the great towns of the kingdom, which have been very numerous and respectably attended, and which have, as with one voice, resolved to address the legislature on the subject. It would be altogether impossible for us to detail the proceedings of any one of these meetings. Suffice it to say, that on no occasion has there been manifested a more unequivocal expression of public sentiment, distinguished in an eminent degree by moderation, and supported by a splendor of eloquence worthy of the cause. The United Kingdom has shewn itself alive to its paramount obligations, and its high destinies. It has felt, that as it is the Ruler, so ought it to be the Benefactor of the East. Contemning the unbelieving prejudices, the groundless alarms, and the cobweb sophistry, which would retain India in darkness and blood, and deny to her the dawning of that Light whose effulgence is destined to enlighten and cheer the universe; Great Britain is now convinced, that it is not only her indispensable duty, but her true policy, (principles of conduct which are never in reality dissevered from each other,) no longer to retard but to aid the conquering march of the Prince of Peace.

“But let none mistake our objects. We have no wish—no, not the most distant, that the governing power in India should itself become the active propagator of Christianity. All we want is its protection to such well-accredited persons as shall go forth on this sacred errand, so long as their orderly and loyal demeanor shall entitle them to that protection. We wish Protestant Christianity to participate in the free and liberal toleration which is accorded to the religions of Brahma, Buddha, and Mahomet. We

wish to see no arms used in this holy war, excepting those which were used by the Apostles and Evangelists of primitive Christianity, when they went forth to convert to the faith of the Gospel a world immersed in darkness,—“lying in wickedness.” We ask for no facilities beyond those which were granted to the Christian Missionaries who first ventured to accost our forefathers amid their Druid oaks, and whose persuasive accents laid the first stone of that temple which now fills the land with its glory.”

For the purpose of accomplishing the great object in view, Petitions were sent to Parliament from all parts of the United Kingdom, from corporate bodies and individuals, embracing the principal weight of the nation, soliciting the attainment of their wishes in the most pressing manner. The petitions are said to have amounted to nine hundred, and to have been signed by near half a million of names. The substance of most of the petitions is contained in a Resolution of the Church Missionary Society, which, with several other resolutions, was presented to Parliament.

Resolved, “That this Society, on the several grounds which have been stated, earnestly hopes that at this important era, when a new Charter is about to be granted to the East India Company, which may affect the highest religious interests of many thousand of their countrymen, and of many millions of their fellow-subjects, care will be taken to prevent future obstructions to the introduction of Christian light into our Indian territories, and to afford facility to Christian missionaries and school-masters, who may be disposed to go out to India with a view to that important object, as well as to assure them protection during their residence in that country, so long as they shall conduct themselves in an orderly and peaceable manner; and that such other steps may be taken, as may secure to our own countrymen in India a larger portion than they have hitherto enjoyed of those reli-

gious advantages which are possessed in the parent country.”

The impulse of public sentiment was irresistible. The government passed a resolution in conformity with the desire of the numerous petitions, by which the obstacles hitherto existing to the preaching of the gospel in India are removed.\* While all the friends of the gospel through the world will rejoice in this event, to the friends of Foreign Missions in this country, it is peculiarly gratifying, as it opens new encouragement to prosecute their benevolent design, with undiminished zeal and hope. In this event, we behold one of the greatest nations on earth, deliberately acting for Christ; erecting his standard against the fortress of Pagan and Mahometan error, inviting the other kingdoms of the world to unite in the great work of the deliverance of Zion.

A Society has existed in London for several years, formed for the purpose of promoting *Christianity among the Jews*. A principal object of their institution is to take poor children of Jewish families, and educate them in the principles of Christianity. In the course of the last year, the Society have erected an Episcopal Chapel with extensive buildings adjoining, for the furtherance of the designs of the Institution. The first stone of the building was laid with great solemnity, by one of the Royal Princes, attended by the government of the city, and many of the first characters of the nation, accompanied by prayer, and singing the hundredth psalm. After the ceremony was concluded, the children belonging to the Institution, sang “Hosanna to the Son of David,” taken from the twenty-first of Matthew. Eleven hundred pounds were subscribed on the occasion, for the benefit of the Institution, in addition to two hundred pounds given by a pious lady.

The millennial state of the church will not arrive till the Jews shall

\* See page 23, of this Volume.

have acknowledged the Messiah. As we approach that day, the attention of the Christian world will be turned more and more to the condition of the children of Jacob. These will, undoubtedly, be brought to the blessings of the Gospel salvation, by the same means which have ever been effectual in building up the church of God. Every event therefore, which appears connected with the hopeful deliverance of the long-lost seed of Abraham, must gladden the heart of those who are "waiting for the consolation of Israel."

In our own country, many subjects of intelligence are found, highly interesting to the friends of Zion. Bible Societies are multiplying in all parts of the United States, and are universally patronized by men who are the most distinguished for liberality and virtue, and who constitute the ornaments of civil society. The establishment and progress of Bible Societies, and the dissemination of the Scriptures, derive much assistance from the missionary exertions which are made in various parts of our country, and which are constantly necessary to maintain the needful efforts for the propagation of the gospel. The animated exertions of the present age, for the advancement of the Redeemer's cause, had its origin in the missionary spirit, resting upon the sure foundation of the precepts and promises of the gospel; and if the deep impression of this duty should be obliterated from the minds of Christians, all uncommon efforts for the furtherance of the interests of the church, may be expected to cease. The dissemination of the Scriptures in the new settlements is a most important preparative for the success of missionary labors. Those who read their bibles, will, ordinarily, love the preaching of the gospel, and will learn the value of all divine institutions. The Reports of the Bible Societies uniformly bear witness to the great want of the sacred volume, in all parts of the country; a want which is generally found to be much great-

er than had been anticipated previous to actual enquiry. It appears, further, that the Bible Societies are eminently attended with the divine blessing. The friends of the institutions, and the funds which are raised, usually, much exceed the expectations of the founders. The design seems to be one that eminently commends itself to the consciences of men, that they can hardly refuse to come forth to the help of the Lord.

The VERMONT ADVISER of December, contains an account of the first annual Meeting of the *Vermont Bible Society*, held at Montpelier, October 21, 1813.—The following is a part of the Report of the Board of Directors :

"The Directors have procured five hundred Bibles, and two hundred New Testaments, most of which have been distributed, principally within the bounds of this State. Two hundred Bibles have also been received, by the President, generously presented to this Society by the Connecticut Bible Society, and ordered to be forwarded to the Agents for distribution.

"From information received by those, who have been concerned in distributing Bibles, it appears evident to the Directors, that the want of this inestimably precious book, is much greater than has been apprehended. Some affecting instances of a long and entire destitution of the word of life, in considerably numerous families have come to our knowledge. One woman, who had eight or nine children, informed the person, who presented her with a Bible, from the Society, that it was the first which had ever been owned in the family. Another poor woman, in a message to one of the Directors, begging for a Bible, stated that her son was fifteen years old, and that she had never had a Bible in her house since her marriage. Several others come, or sent to the same person, informing that they neither had a Bible, nor the means of procuring one.—There was one family also, whose house

and furniture, was burnt about six months before, which had no book, nor even a single page of a book of any kind. While it is deeply to be lamented, that many similar cases are to be found, in this favored country, it is with much pleasure, that the Directors observe, that the Bibles, which have been distributed, have been very thankfully received, and, there is reason to believe, have already, in some happy instances, been instrumental of great good.

“On the whole, the Board have the happiness to state, that the success of this infant Society, to procure and distribute Bibles, has hitherto exceeded expectation; that many, to whom the word of the Lord is precious, have been made exceeding glad, by the gift of this inestimable treasure; and that others, who have been indifferent towards it, or treated it with contempt, have been induced to read it, with serious attention, and to realize their own concern in its interesting and solemn truths. Far, therefore, from despising the day of small things, we have great reason to take encouragement from these promising beginnings to persevere in, and increase, our endeavors to extend the knowledge of salvation by grace, by the distribution of the Bible. The unparalleled exertions, and the wonderful success of similar Societies, both in Europe and America, while they call aloud for the liveliest expressions of gratitude, to Him, by whose inspiration the scriptures were given, which are able to make us wise unto salvation, through faith in Christ Jesus, should also excite, in us, a fervent zeal, to co-operate with our brethren, in diffusing the knowledge of the truth, and ushering in the glorious day, when the Bible shall be read in every tongue, and its saving truths made known to every inhabitant of the globe.”

The “Account of the Missionary labors directed by the Trustees of the ‘Missionary Society of Connecticut;’ performed chiefly in the year 1813,” which is concluded in the present Number, will be read with much interest. This ‘Narrative’

equally evinces the judicious fidelity of the Trustees in the discharge of their arduous trust, and the laborious diligence of the missionaries who have been employed in the service. The ‘Missionary Society of Connecticut’ is one of the oldest in the United States. And it may be affirmed with safety, that no Society, in proportion to its means, has performed an equal quantity of missionary labor; and, in no instance, have those labors been more judiciously and successfully directed.—Scores of Christian churches which are now flourishing in various parts of our country, have been planted and reared, under the blessing of Heaven, by the fostering hand of this Society. The labors and influence of Connecticut missionaries, have also had a great effect in many of the infant settlements, in laying the foundation of many public and social institutions, from which the most distant posterity will derive a benefit.

The ‘Narrative’ of the Trustees is accompanied with a very interesting account of the western parts of the United States. This account is taken for religious purposes, and will be found highly gratifying to those who feel solicitous for the welfare of the American Church. This will probably appear, at length, in two or three succeeding Numbers of the Magazine.

From the ‘Narrative’ of the Trustees, it appears that they are desirous of extending the field of missionary service, which they hope to be able to occupy, in consequence of continual and pressing calls from the destitute people of the western country. It is earnestly hoped that the Christian people of this State, on whose liberality this Society must ever chiefly depend, will not suffer the judicious efforts of the Trustees to be disconcerted, through a failure of the needful pecuniary supplies. Such assistance, is at present, their principal want. The western country is continually presenting the most extensive fields for missionary service, affording every needed encouragement for gospel instruction. The good Providence

of God provides faithful men, ready to devote themselves to his service. The western country looks particularly to this Society, knowing that its operations are conducted in a steady, systematic manner, and that they have been signally attended with the divine blessing. Were the resources of the Society equal to the urgent calls upon the Trustees, and to the plan which they would gladly prosecute, double and treble the number of missionaries now employed, would be laboring faithfully, and we might hope successfully, in dispersing Bibles and religious books, and preaching the gospel of salvation, to thousands, destitute of the bread of life. Those who direct their pious charity to the aid of this Institution, will always enjoy the pleasing reflection that they give to a definite object; that their donation will be managed in a judicious manner; that it may be immediately productive of great good; and, that it is given for the furtherance of a design which has received the signal approbation of heaven. God has placed his American church in an extensive, uncultivated field, with innumerable calls for labor immediately at hand, and his great direction is, 'Occupy till I come.'

The 'Narrative' of the Trustees sufficiently shows, that their labors in the past year, have been accompanied with the gracious influences of the Spirit of God. In the midst of the severe judgments with which a righteous Providence is scourging our land, the desolations of war and pestilence, which eminently prevailed in many parts of the missionary field, the gates of heaven were not closed to the prayers of the faithful; God was not unmindful of the blessed promises to his gospel—accompanying its ministrations with his holy blessing. Many souls will rejoice in eternity for this day of his mercy.

In the conclusion of this Summary, we add, to the praise of sovereign grace, God is not unmindful of our own churches. In several of our societies the goings of the Re-

deemer are now sensibly manifest; sinners are looking at their danger, and looking for deliverance; saints are pleading before God, and rejoicing in the displays of his mercy. There is reason to hope that the divine Spirit, whose influences have been, in a measure, withdrawn from our churches, for two or three years past, is about to return in the fulness of his mercy.....In Hartford, there has been a special work of divine grace, for several months past, which still continues in its happy and powerful effects. There is reason to hope that the work may still continue, to the everlasting good of many. In East-Hartford, there has been, apparently, a striking work of God's grace, for nearly a year. The work has been, at no time, very powerful, yet, steady and genuine, one and another successively opening their eyes to the light of the Sun of Righteousness, and submitting to his holy dominion. The special influences of grace still continue, perhaps, as fully as at any time in the past year, and there are many with whom the Spirit of God continues to strive.—In Coventry, there is a precious revival, hopefully, on the increase, animating the friends of Zion, to labor, thankfulness, and hope. The people of God are rejoicing in the prospect,—seeking to him for the fulness of his blessing. In a number of places, particularly, Ashford, Simsbury, Litchfield, and Wethersfield, there are many encouraging appearances of the distinguished presence of God, in the blessings of his grace. In some places, the divine Spirit appears to be silently calling one and another to a holy union with Christ. In others, there are appearances of a commencement of a glorious work of divine grace. The event is with Jehovah, where it may be left with joy. His people have every encouragement to labor and pray, confiding in the faithfulness of his grace. He does not leave us without a gracious remembrance of his love. 'Who shall not fear thee, O Lord, and glorify thy name?'

**INSTALLATION.**

INSTALLED in Harvard, on Wednesday, 26th of Jan. the Rev. WARREN FAY, as Pastor of the Congregational church and society in that place. An appropriate and evangelical sermon by the Rev. Mr. Puffer, of Berlin, from John vii. 46.—*“Never man shake like this man.”* The audience was unusually large and attentive, and the music grave and pleasing.

**ORDINATIONS.**

ORDAINED in Pawtucket, Mr. HOUGH, as an Evangelist ; sermon from Isaiah lii. 14. *“Be ye clean that bear the vessels of the LORD.”*

IN Billerica, on Wednesday, 26th of January last, Mr. NATHANIEL WHITMAN, as junior pastor of the church in that place: Sermon by the Rev. Mr. Flint of Bridgewater, from Col. i. 7. 28.; charge by the Rev. Dr. Cummins, the senior pastor ; fellow-

ship of the churches presented by the Rev. Mr. Stearns, of Bedford ; introductory prayer by the Rev. President Kirkland ; consecrating prayer by the Rev. Mr. Ripley, of Concord ; and concluding prayer by the Rev. Mr. Thayer, of Lancaster. The exercises possessed respectable merit, and the interest afforded from this source was much increased by the circumstance of that day being the 51st anniversary of the settlement of their venerable elder pastor.

IN Cambridgeport, (Mass.) on Wednesday the 19th of Jan. last, the Rev. THOMAS BRATTLE GANNETT, as pastor of the Church in that place. Sermon by the Rev. Dr. Holmes of Cambridge, from 1 Cor. ix. 22. *“To the weak, became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some.”* All the services were peculiarly appropriate, and gave great satisfaction to a large and respectable audience.

*Donations to the Missionary Society of Connecticut*

1814.

Jan. 18.	From Rev. Jonathan Lesslie, a Donation, - - - -	\$ 1 20
	From Rev. Joshua Beer, collected in new settlements, -	7 00
	From Rev. Jonathan Lesslie, do. do. - - - -	6 80
	From Rev. Simeon Woodruff, do. do. - - - -	12 00
26.	From Rev. James Parker, a Donation, - - - - -	1 00
Feb. 1.	From Rev. Jonathan Cone, a Donation made by Betsey Norton of Bristol, now deceased, - - - - -	3 00
		\$ 31 00

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EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

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*On the Means of Grace.*

(Continued from p. 59.)

**I**N attempting to exhibit the reasons for the use of means, it may be observed further, that the propriety or obligation of using them does not depend on any assurance of success. We have seen that means flow from the divine appointment. God has a right to command the services of his creatures, and they are under obligation to obey, without the consideration of a reward. The spirit of the hiring, the temper of selfishness and disobedience, would always look at the reward, for the motive of obedience. It is true that God, in his great goodness, does, usually, regard the obedience of his creatures with the blessings of his favor. But this does not constitute the nature of the obligation. The right of the Most High to demand the obedience of his creatures, and their obligation to obey, arise from the relation existing between them;

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man's dependence on God for existence and all its privileges; and the perfect rectitude of the divine character. As all rational creatures, therefore, are under every obligation to their Creator, and as he can never require any thing that is wrong, their duty of obedience to all his precepts is perfect. In our definition of means, it has been shown that they are not necessarily connected with the end to which they are directed. Between cause and effect, the end is necessary and infallible. Means may be used and the end not be obtained. While means are used, some other power is necessary to accomplish the object. There cannot be, therefore, a certainty, unless it be by particular promise, that the labor will be compensated by any reward. The seaman traverses the ocean in quest of gain; but he knows that he goes at uncertainties, and, often, he fails of success.

It is objected to the means of grace, that God is a sovereign,

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that in the work of salvation "he hath mercy on whom he will have mercy;" that his word testifies, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God;" and, therefore, there can be no reason and no encouragement for the use of means.— It is granted that God bestows the blessings of his grace in a sovereign manner; that he is influenced by no motive, without himself; that every step in the salvation of a sinner depends on his own power and grace. But these considerations do not set aside the propriety of the use of means. If we say means can have no connection with the attainment of salvation, because that is bestowed from the sovereignty of God, we may assert what we do not know. For it has been shown, sufficiently, that we know very little of the relation between means and their end. If this objection intends that we have no inducement to the use of means, while God holds in his own hands the right of bestowing the blessings of his grace, we go on mistaken grounds. The right motive for the use of means is not the expectation of reward, but the divine command. Though this sentiment is, as plain to common sense as almost any other, as it is so often forgotten on the subject of means, it may claim a little illustration. The Scriptures furnish a great number of instances in which the divine commands are given to men, some of them precisely of the nature of means, to which no promises of approbation or reward are annexed. God said to

Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee off. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for a burnt-offering, and rose up, and went unto the place of which God had told him." A more trying command was never given from God to man. Yet it has no promise; it contains no intimation that obedience will be attended with any blessing, or approbation of God. This appears to have been wholly out of the question, the divine command was simple and positive, and the faithful patriarch hesitated not to obey. In a time of distressing drought, the prophet Elijah directed his servant, "Go up now, and look towards the sea. And he went up and looked, and said, there is nothing. And he said, Go again seven times." The obedient servant had no promise of an approaching rain, nor could he perceive that his travelling repeatedly to a distant height, and looking towards the sea, could have any tendency to procure the desired blessing. But being commanded by the prophet of God, he continued to repeat the appointed means, till he saw "a little cloud out of the sea," which presaged a plentiful shower.— The prophet Ezekiel received his commission from heaven in the following terms: "Son of man, I send thee to the children of Israel. And thou shalt speak

my words unto them, whether they will hear or whether they will forbear." The plainest prospects of opposition and suffering were before him, and Israel had manifested every disposition to neglect and disregard the words of the Lord. The prophet had no particular promise of divine protection, nor any encouragement of success. Overlooking these objects, his sole desire was to obey the command of God, and leave the event with him.—The blind man, who came to Christ for help, was told, "Go, wash in the pool of Siloam." He was not told that he should obtain any benefit. But he obeyed, and saw.—Christ said to Peter, "Launch out into the deep, and let down your nets for a draught. And Simon, answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." The disciple had no promise of success, and common prospects were all against him. But he had the direction of his Lord, and this he was ready to obey.

These examples from Scripture are sufficient to show that the commands of God are frequently given to men without any promise of blessings, as the reward of obedience; and that our obligation to obey arises, not from a promise or prospect of reward, but from the nature of the divine authority. Peter was bound to let down his net at the command of his Lord. It is true, he did not assure him that he should have any reward for his labor; but Christ had a right to command, and without know-

ing the reason of the direction, it was the disciple's duty to comply. In many instances, indeed, the divine precepts are connected with an express promise of reward to the obedient. Naaman the Syrian was assured, by the prophet Elisha, if he would wash seven times in Jordan, he should be cured of his malady. Such promises afford encouragement to obedience, but they are not the reason of the obligation. The fifth commandment of the decalogue has a special promise of blessings to the obedient. The fourth commandment has no promise annexed. Will any one say that the obligation is greater to obey the one than the other? A parent gives a reasonable command to a child. He will, perhaps, bestow upon him some reward, if he is cheerful and faithful in obedience. But of this, the child has no right to enquire. Whether rewarded or not, obedience is his plain duty.—It is thus thought to be made sufficiently evident, that the divine command is the reason, and is a sufficient reason, for an observance of the appointed means of grace, and that the sovereignty of God in bestowing the blessings of salvation, does not diminish the obligation to obedience.

The design of the means of grace, is to bring us to a knowledge of God, of ourselves, and of divine truth. It has already been shown that means are entirely different from causes, that the end to which they refer, is not produced by their own efficiency; but that the connection between means and their end, is constituted by the appointment

of God. The great design of means seems to be to enlighten the understanding. It is said of the wicked, in the epistle to the Ephesians, they have "the understanding darkened,—because of the blindness of their heart." Though it be owing to the unbelief of the heart that the understanding is darkened, in its view of divine things, means may have the effect to enlighten the understanding, though they cannot change the heart. Why is it that wicked men under the light of the Gospel have more correct intellectual views of divine truth, than those who are destitute of that privilege? Their hearts are equally blind. It is the effect of the means of grace. The word of God, a preached gospel, divine ordinances, and prayer, are all suited to impress divine truth on the minds of men. Prayer is eminently calculated to teach us our dependence on God, our need of his mercies, and our unworthiness in his sight. The Sabbath teaches the holiness of God, the spirituality and purity of his character, and his aversion to sin. In divine worship, we perceive the exaltation of Jehovah, and find ourselves lying at his footstool. In the testimonies of the Scriptures and the ministrations of the Gospel, we discover the character of Jehovah, we learn our own characters, we see what God requires of man, and the prospects which are before him. The understanding being made fully sensible of these great truths, it cannot avoid a deep solicitude concerning the future welfare of the soul. The conscience is awake

to a sense of guilt, the affections are now moved, and all the feelings are impressed with solemnity and concern. It is a clear case, that the mind of the Christian must have such impressions; and that these are usually produced through the influence of means. If then, they can be produced in the mind, previous to the work of the regeneration of the heart by the Spirit of God, as they certainly may; means are an important preparative of the Christian character. They prepare the way for the admission and exercise of divine grace.—In a moral being, such as man, there is an understanding and a will. For the will, the Scriptures, commonly, use the term, the heart. God requires us to be Christians both in understanding and in heart. Christ says, "Thou shalt love the Lord thy God with all thy heart,—and with all thy mind." The divine requirement is, "My son, give me thine heart." Yet one whom Christ approved, said, "There is one God, and to love him with all the heart, and with all the understanding,—is more than all whole burnt-offerings." Paul says, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."—Thus it appears that both the heart and the understanding of man, must receive the truth of God. While the heart will receive this truth by the work of the Holy Spirit only, it is communicated to the understanding by the ordinary operation of the means of grace. It is most important that the understanding

should be thus enlightened, and this is a principal part of the design, in the institution of means. Whether, therefore, the heart be growing better or worse, by the use of the means of grace, this consideration does not affect the duty. They are designed to enlighten the understanding, and whether the heart be good or bad, this ought to be done—It is important to add further, the light of divine grace is generally communicated to the heart, through the medium of the understanding. The Holy Spirit moves the affections of the heart to the love of Christ. And it is through the instrumentality of those perceptions of him, which are entertained by the understanding. The understanding perceiving the perfection of Christ Jesus, and his holy truth, the heart approves and loves. The woman of Samaria, when she had seen Christ, when she had heard his instructions, and learned who he was, received him with her heart, as her Lord and Saviour. Zaccheus saw and heard Christ, and received him joyfully. The two disciples, journeying to Emmaus, after the resurrection, were joined by an unknown stranger. As he taught them the truths of Christ, and opened the Scriptures to their understandings, *their hearts burned within them.* On the mount of transfiguration Peter saw his Lord clad in celestial glory, he heard heavenly converse between him and departed saints; in a rhapsody, he exclaimed, “Lord, it is good for us to be here.” Thus, as the means of grace enlighten the understanding, they open the na-

tural avenue, by which the grace of God is, ordinarily, impressed upon the heart.

Having thus endeavored to illustrate the nature and design of the means of grace, we now proceed to a consideration of the encouragement which we have to use them with diligence and fidelity. If the means of grace were appointed of God, as we have seen, they must have been appointed for some important purpose. It appears, evidently, to be the design of heaven, that the ordinary events of the kingdoms of providence and grace, shall be brought about through the instrumentality of means. This is true of all things of which we have any knowledge. It is thus, in the natural world, and in the common concerns of men, and in the visible kingdom of Christ. In the simple work of creation, of all events the most simply and purely the work of God, we observe the operation and importance of means. At the command of God, the earth brought forth the grass, the herb and trees of the field. The earth brought forth all the animals which walk upon it; the water produced all the creatures that dwell in them. Man was made of the dust of the ground. The investigations of philosophy discover means by which the great events in the natural world are produced. The showers and the thunder, the earthquake and the volcano. are connected with their appointed means. The moral changes of men, the progress of arts and refinement, and the corruption of manners and the degradation of the human intellect, the advancement and

decline of power, are all effected through the operation of means. The religion of heaven has ever prevailed among men, in some places declining, in others advancing, in the same manner.

God exercises an uncontrolled dominion over all events in the kingdoms of providence and grace. From the conquest of empires to the fall of a sparrow, from the death of the Son of God to the price of the traitor's defection, his providential government is immediately and constantly engaged. Yet we see, that in all these things, his designs are effected by the agency of means. The outworks, (if we may so speak) of the kingdom of grace, the external prosperity or depression of the Christian cause, the purity in which the doctrines of the gospel are maintained, and the attention paid to divine institutions, are, certainly, under the constant influence of means. This being the case, we may conclude with safety, that the kingdom of Christ, as existing in the hearts of his people, is produced and continued in the same manner. It is a given point, that means are necessary to maintain the influence and power of religion in the hearts of Christians. Why are they not equally necessary for the production of the first holy affections? We say that is the special work of God. Be it so. So is the storm; so is the harvest; so is the desolation of war. But not effected without means. We feel that, in contemplating the operations of the Holy Spirit upon the hearts of sinners, we cannot perceive the manner in which means can operate. It

has been shown, in the former part of this essay, that it can make no difference with regard to the influence or necessity of means, whether the mode of their operation, and the connection between them and their end, be perceptible to men or not. We do not so easily see the connection between the means used to bring down the walls of Jericho and their end, as of the means which are more commonly used in destroying the ramparts of cities. Yet were they no less necessary and effectual. Nor have we any right to say that means have not an appointed connection with the work of regeneration, although the direct power of God be necessary to produce the effect. We have seen that the connection between means and their end, is a connection of divine constitution. It is such as infinite wisdom has established. The means of grace are of divine appointment, and they are appointed for the purpose of building up the church of Christ in this world, and bringing sinners to glory. They will have that effect. It is true God has not put the work of salvation out of his own hands, that he shall not have all the glory. For he declares, "By grace ye are saved." But this grace is conferred in connection with the means of divine appointment. Peter's draught of fishes was a special gift of God, but connected with the means which Christ directed him to use. The land of Canaan was a gift of grace to Abraham. But his leaving the land of his fathers, his circumcision, his offering of his son, were

means connected with his receiving his promised possession.

It has been shown, that means are not of the nature of a cause, and that they do not produce the end in view by their own efficiency. That means may be used and the expected end not produced; and at the same time, without any evidence of the inutility of means, or any reflection upon the wisdom and goodness of God. This being the case, it is evident that the operation of means in the redemption of sinners does not diminish the grace of God in their pardon and salvation. The apostle Paul observes, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." These are the means by which he hopes, through grace, finally to be saved. We say, *through grace*, being authorized by his own testimony. He says, "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me; I do not frustrate the grace of God." His Christian life was a scene of persevering labor, self-denial and suffering, but performed through the assistance of divine grace. He considered the grace of God in his salvation none the less, because the duties of a Christian life were means necessarily connected with his future blessedness. At the close of his life he observes, "I have fought a good fight,—I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

Notwithstanding all that he had done in the service of his Lord, he expected to receive a crown of righteousness as a *free gift*. There are two reasons why the operation of means does not counteract nor diminish the grace of God in the salvation of the sinner. One is, the means themselves are privileges which God has given us; the ability and disposition to use them are also given us of his mercy. The other is, though means are used, we are still dependent on sovereign grace for the blessing; the Most High holds it as his own right to give eternal life or not, as he pleases. The goodness of God is never the less in giving the husbandman his harvest, because his own labor has been devoted, as the appointed means, to obtain the end.—Thus, as all events with which we are acquainted in the works of providence and grace, are effected through the instrumentality of means; as means of grace are appointed of God for sinners, and are evidently connected with salvation; as means are generally connected with their end, and as the use and efficacy of means are in no wise inconsistent with the fulness of divine grace, there is sufficient encouragement to use them with fidelity and perseverance. In consequence of the ordinary connection between means and salvation, there is the same encouragement to use them, as in any of the common events of human life.

The Scriptures give us full encouragement for the use of means in directing to their observance, and showing their nature and effect. They teach us that they

must be used, while God does not relinquish the right of conferring his grace in his own sovereign way. The apostle says to the Corinthians, 'I have planted, Apollos watered, but God gave the increase.' The allusion to the labors of the husbandman and the harvest, is the most natural and the best illustration of the means of grace, that can be found. The planting and watering were indispensably necessary, while the increase was wholly from God. When Paul was encountered by great opposition in the city of Corinth, and very few appeared inclined to receive the truth, God told him in a vision, "Be not afraid, but speak and hold not thy peace:—for I have much people in this city." He had many there chosen in the election of his grace, but Paul must preach and labor with them, as the means by which they were to be brought to Christ.—Ezekiel must go down into the valley, and prophesy to the dry bones, and call upon them to hear the word of the Lord. He must also call upon the winds, to breathe upon them that they might live. God gave them life; but the labors of the prophet were the necessary means. This passage illustrates a sentiment which has been stated; to wit, the design of means is to enlighten the understanding, preparatory to the influences of divine grace on the heart. While Ezekiel prophesied "there was a noise and a shaking, and the bones came together, and the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." All this was done by

the natural operation of the means which were used. Then he prayed to the winds, and the breath of the Spirit of God came upon them and they lived. The means were necessary, and they produced their effect, an effect which was essential in the accomplishment of the great design, and God completed the work by the gift of his Spirit.—The inspired apostle evidently designs to illustrate this subject in the epistle to the Romans: "For whosoever shall call upon the name of Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The means of grace point the way to eternal life.

To an obedient and faithful use of the means of grace, the blessings of the divine approbation and eternal life are absolutely promised. If these means are used with a temper of love, of penitence, of obedience, the divine promises ensure to the subject the blessedness of heaven. To one who repeated the duties of the law, comprehended in love, Christ says, "This do, and thou shalt live." He says again, "My sheep hear my voice,—and they follow me; and I give unto them eternal life." To those who were pricked in their hearts for having joined in crucifying the Lord of glory; Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ,—and ye shall receive the gift of the Holy Ghost." Paul and Silas told the trembling jailer,

“Believe on the Lord Jesus Christ, and thou shalt be saved.” The woman who came to Christ and touched the hem of his garment, did it, believing on him, and was made whole. On a certain occasion, two blind men followed him, crying,—“Thou son of David, have mercy on us.” He asked them, “Believe ye that I am able to do this? They say unto him, Yea, Lord;” and they were healed. The centurion came to Christ, seeking relief for his servant, believing on him; and he obtained all his desire. When the means of grace are used with such a disposition as appears in these cases, the divine promises have made certain a successful issue, in the blessedness of heaven.

We now come to the question, Is there any encouragement for those who have unholy hearts, to use the means of grace? We say, there is. The question, whether the Scriptures contain any express promises to the doings of the unregenerate, has been a subject of great discussion. It is clear that they do not. All the promises of the Gospel are to the penitent, to the believing, to the obedient; and there can be no true obedience to God, without love. But this truth does not materially affect the nature of means. The promises of grace made to the believer do not constitute the reason or obligation of his obedience. These are the command of God. The promises afford an encouragement, but, without any promises, he would be under the highest obligations to love God and obey his pre-

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cepts. Means rest, as has been shown, upon the same grounds; the divine command, and the general obligations of creatures to obedience. This command is extended to all the children of men. God has made it the duty of all, by his express appointment, to observe the means of grace. They are not appointed for the believer or unbeliever, but for all. If we enquire for the encouragement, it ought to be motive sufficient, that it is commanded of God. If we wish for more, we have it in the constituted connection between means and their end. The means of grace are what God has appointed for the purpose of awakening and convincing sinners, and of preparing his children for heaven. They will ever be used for that purpose. Let it be said that God has not assured us that the observance of the means will necessarily procure the object. Neither has he done that with regard to means in the events of Providence. He has not removed his creatures from an entire dependence on him. He has not assured us that temperance and industry will, invariably, produce health. But those are the means, and there is a constituted connection between them and the end in view. The same is true of the means of grace. But it is said we should not use the means of grace with unholy hearts. True, neither should the husbandman sow his field with an unholy heart. Every sinner is most guilty and vile, every moment that he remains unreconciled to God. But, as a rational creature, subject to the

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divine commands, he is bound to observe the means of grace. Let it be granted that the impenitent sinner has no express promise of spiritual blessings. Neither has the impenitent husbandman any particular promise that his field shall yield any crop to reward his labor. But no one considers this a reason why wicked men should not use the common means for the procurement of the blessings of life. Nor do we conclude that they have no encouragement to do it. The connection which God has established between means and salvation, affords great encouragement to use them with fidelity and perseverance.

But the greatest encouragement to a diligent use of the means of grace, arises from the common dispensations of divine Providence. The principal encouragement for the use of means, in the common concerns of life, arises from our experience of the ordinary course of events. We have the same encouragement in the means of grace. The greater portion of those who are ever brought to a saving union with Christ, are such as are ordinarily attentive to the means of divine appointment. There are some instances of persons, having spent their days in sluggish stupidity, utter inattention to divine things, and open immorality and vice; who become humble, faithful Christians. Such instances show the unlimited fulness of sovereign grace, and that the Lord's hand is not shortened; but they are few. In all revivals of religion, the principal part of the subjects

of divine grace, are such as have enjoyed religious family-instruction; who have usually observed the external duties of the Sabbath; who have been free from flagrant vices; who have read their Bibles, and have been from their childhood, in the occasional practice of secret prayer.— Could we be fully acquainted with all Christian people, it would be found that this had been the character of, by far, the greater part. The church of God has ever been continued, principally, in the families of his people. This is to be ascribed, partly, to the divine blessing on parental dedication, but, principally, to the common means of grace which are there enjoyed. In this way, God recognizes his own institutions, and though "he hath mercy on whom he will have mercy," he confers this grace through the medium of his own instituted means. This is our encouragement, it is plain and sufficient.

To say that we have no right to give any encouragement to those who are solicitous about their immortal interests, and are diligently attentive to the external means of grace, is contrary to all our feelings and experience. The awakened sinner enquires, "What must I do to be saved?" We reply, repent and believe the gospel. Has God given no promise for any thing short of this? He has not. Is the sinner under convictions of sin, fearing and trembling before God, growing any better, or any less deserving of divine wrath? If his heart do not truly submit to God, he is not. Is there any more hope of an awakened sinner

ner, attentive to divine instruction, that God will bring him to Christ Jesus, than for one in a state of indifference and stupidity? There certainly is. Because he is using those means which, by God's appointment, have a connection with eternal life; because he is in that state, to which most persons that become Christians are brought, previous to their obtaining a saving union with Christ; because in the dealings of divine grace, many that are brought to a deep sense of guilt and danger, find a glorious deliverance in the Redeemer; and, because the stupid, remaining in that state, are very seldom turned to divine life.—Pious parents, and faithful ministers, when they see their children, and the subjects of their charge, awakened, earnestly solicitous respecting the salvation of their souls, are encouraged, they rejoice and give thanks to God; not because they think they are Christians, or less sinful in the sight of God, but because, judging from his ordinary dealings, they have a strong hope that he is about to do something for their immortal souls.

If these things are true, if they are supported by the testimony of the Scriptures, and by the dealings of divine providence, they ought to be believed and taught. Public teachers of religion ought not to omit to inculcate the truths of God for fear they will be misapprehended or misused. Divine truth must be inculcated, in plainness and simplicity, and the event must be left with God. It is safe to declare all his truth.

All should be exhorted to

use the means of grace. While the truth that God saves the sinner, of his mere mercy, is ever kept in view, they are to be taught that he has commanded all to use the means of his appointment, and that it is ordinarily through their instrumentality, that he brings sinners to Christ, and to glory.

Those who neglect and disregard the means of divine grace, have every reason to fear that they are left to judicial hardness, that their contempt of the holy institutions of God will aggravate their sufferings in eternal sorrow.



[THE Christian people of this country having taken a particular interest in the benevolent exertions which are making to introduce the blessings of the gospel in the vast Empire of India; we have selected from the CHRISTIAN OBSERVER the principal part of the debates in the British Parliament on a Resolution authorising the sending of Christian Missionaries to that country, for the purpose of instructing the Natives in the truths of the gospel of salvation. The Resolution was one of a series of Resolutions on the renewal of the Charter of the English East India Company. We have thought proper not to omit the remarks of the speakers in opposition to the Resolution, lest they should be thought to be of more weight than they are found to contain.]

EDS.

### *Christianity in India.*

CONCEIVING that no subject can be more interesting to all classes of our readers than that of the efforts which are now making to secure the introduction of Chris-

tian light into India, we purpose to devote a large part of this month's Number to a detail of the debates to which it has given birth in Parliament: and we are the rather induced to do this, because the newspapers, which on almost all important questions are accustomed to present the public with full reports of what has passed there, have chosen to contract their reports on this momentous question within very narrow limits, and have also in some material instances, misrepresented and stultified the arguments of those who have spoken in favor of Christianity.

The first discussion on the 13th Resolution, of which a copy is inserted in our last number, p. 407, took place on the 17th of June, or rather at two o'clock of the morning of the 18th; when, after a variety of desultory remarks on both sides of the question, it was agreed to postpone the consideration of the Resolution to a future day. On the 22d of June, it was accordingly resumed.

Lord CASTLEREAGH, in moving the resolution, spoke to the following effect:—

“ Mr. Speaker—I had indulged a hope, with which I cannot now flatter myself, that the House would have found it unnecessary to enter into an extended discussion on this subject; but as that hope is not likely to be realized, I shall offer some remarks on the circumstances which have led to this Resolution: and I feel myself more particularly called upon to do this, because there is no point on which more misconception and misrepresentation have ta-

ken place. An idea has prevailed that this Resolution went to encourage an unrestrained and unregulated resort of persons to India. But no such intention as this was ever entertained. It never entered the minds of those who framed the Resolution to allow an unrestricted intercourse of persons with India, as if such a thing could be consistent with the security and tranquillity of the British dominions in that quarter of the world. I was at pains to inform the House, when I opened the Resolution by which a bishop and three archdeacons are to be appointed to inspect the clergy of the Established Church in India, that it referred entirely to the public worship of the servants of the Company, and was not intended to refer to the religion of the natives, or to interfere with those delicate services which those might wish to perform who went out as missionaries. And I also stated, that missionaries who should go to India would be amenable to the control of the local government. I was not aware, indeed, at the time, that the licensing of persons to go to India for religious purposes rested entirely with the Court of Directors; and it appeared to me expedient that it should be placed immediately in the power of the Board of Control. I was also anxious to introduce some such moderate proposition on the subject as would render unnecessary the examination of evidence, and all angry and minute discussion on the subject. Now, with respect to the 13th Resolution, many gentlemen may feel that it

is not called for; but then they ought to consider how the neglect of the subject would operate. The same subject had, in 1793, been submitted to the view of Parliament, when Parliament declared its sentiment upon it: had the Legislature now omitted to notice it, it might be supposed that a feeling less favorable to religion existed at present than at the former period. It might be supposed that we had become less willing to countenance the dissemination of Christianity.

“On the part of those who support this Resolution, there is no disposition to look at this subject with less caution than formerly. In truth, on comparing the present Resolution and that of 1793, that now before the House will be found to contain an important and qualifying clause, not in the former, which provides that the system will not be permitted farther than is consistent with the public tranquillity, and with securing to our subjects in that country the complete protection of their religion from any improper interference. It is only necessary to look at the Resolution, in order to see that there is no disposition forcibly to assail the religion of the natives, or to insult their prejudices, or to permit any missionary to reside in India who shall resort to any methods but that of fair reasoning and peaceable exposition.

“Now the true question for the House to consider is, Does this Resolution profess more than every rational man has a right to expect? As to any misconceptions it may give rise to in India, I feel perfectly assured

that if the natives of that country can read, and understand, and reason, it is impossible for them to mistake the policy of the British Legislature. I can believe, indeed, that speeches made in this House, where facts are distorted and coloured, and false reasoning is raised on them, may create an unfavorable impression in India; and the natives may mistake such speeches as conveying the views of the Legislature, and thus be misled. But that this Resolution should produce any evil is what I cannot believe. What, I beg to know, are the feelings of gentlemen's minds on this subject? Do they think that no power of licensing persons to go to India for religious purposes ought to exist in any quarter? Do they mean completely to prohibit such persons from entering our Eastern Empire? If such be their design, it is contrary to the past practice of this House; it is contrary to the practice of every other Christian government connected with India; nay, it is contrary to the principles of every native government possessing independent control. I have never yet heard of any native prince who has made it the practice of his government to exclude persons, whatever their religious persuasion might be, from his dominions, so long as they conducted themselves properly, so long as they submitted to his laws. In short, the proceeding to India to propagate religious sentiments different from those of the natives has never been viewed in that offensive light in which many gentlemen would represent it. Tol-

eration has always been given so long as the individuals obeyed the laws, and acted prudently and peaceably. Every person must be aware, that under the native governments in India, there is as great a conflict of sects as is to be found in any part of the world. And it does appear to me most extraordinary to assert that more danger is to be expected from a few Christians proceeding thither to teach Christianity, than from the professors of any other religion whatever. I do not think the Hindu would be more shocked by hearing the Christian doctrines than by those of the Mohammedans, or of any other sect which is to be found in that country. Now, on this point we can refer to experience. Even in Ceylon, and in various other parts of our Eastern territories, a great many native and other Christians are to be found. They are surrounded by Hindus and Mohammedans, and yet the public peace is never disturbed. Therefore I am of opinion that the idea that missionaries ought not to be permitted to proceed to India, as if there were danger in doing so, is by no means well founded. Nor can I, for my own part, see the slightest reason why the British territories in India should alone be excluded from the useful labors of religious men. Would it not shock every feeling mind that Britain should be the only power in the East that endeavored to prevent every attempt to disseminate Christianity?

"I certainly should feel a great objection to this measure,

if I thought that those who are to have the discretion of permitting persons to go to India for religious purposes, should allow improper persons to proceed thither, or even if too great a number of licenses were to be granted at the outset: but I do not conceive that the number who will offer themselves for this work will be such as to alarm the people of India. Indeed, I do not believe that the missionary spirit is so exuberant in the present day as to justify the fear that immense numbers of missionaries will proceed to so distant a part of the globe, especially as the voyage is long and the expense great. If, however, it should so happen that a very large number were to offer, I should think the discretionary power but ill exercised, if it were not applied to the number as well as quality of the candidates. Now if the number of missionaries be thus limited—if in the prosecution of their designs they are not authorized, but merely protected by the state—if in case of misconduct they are removeable at the pleasure of Government;—under these circumstances, I put it to the good sense of gentlemen to point out any mischief likely to be derived from the system, unless they distrust the persons in whom the controlling authority will reside. I could not agree that all persons who have religious purposes should be prevented from going to India: as little could I say that every person who wished to go out on that pretence should be suffered to proceed there. The just course lies between the two extremes.

The power of deciding must reside somewhere : it is therefore thought right to place it with the Board of Control, assisted by those who execute the functions of the Indian government.

“What may be the practical effect of this resolution, as it respects the conversion of the inhabitants of India to the Christian faith, I know not ; but I trust that even if they do not embrace the whole of Christianity, much good will still arise from the intercourse of missionaries, in leading them from many of their evil habits—habits of an immoral and disgusting nature—such as the shocking practice of infanticide and the sacrifice of women with their husbands. If they could not be brought to detest these customs as Christians, they might perhaps be induced to relinquish them as Hindus. This should not perhaps be attempted by the force of Government, but by the persuasion of individuals : and I have no doubt that the precept and example of the missionary would do more to wean them from practices so revolting to humanity than the authority of the State.

“On the whole, considering the securities that are provided, I can myself see no danger that is to be apprehended from this measure ; but on the contrary, if persons of good moral character, in moderate numbers, are permitted to proceed to India, much good is likely to result from it. There exists no intention of encouraging persons uncontrolled or unlicensed to proceed to India. A discretionary power is vested in the Board of Control,

to prevent both improper persons and too great a number of persons from going thither for religious purposes. When there, they are amenable to the local governments ; and it is expressly provided that the principles on which we have hitherto acted in regard to the religious tenets and worship of the natives shall be held inviolate. Let me conjure gentlemen, therefore, to argue the question moderately, and not to go on the extremes of the case. The question really is, What danger is to be apprehended from allowing a limited number of missionaries, of good character, to proceed there, they being removeable by the local government if their conduct should not be such as to merit approbation ?”

Sir HENRY MONTGOMERY hoped his long residence in India would form a sufficient reason for his trespassing on the attention of the House. He was himself a steadfast friend to the Established Church ; but he was not one of those who carried his ideas so far as to suppose that the souls of men are not to be saved, because they worship the Deity in another manner. During the twenty years he had been in India, he had travelled from the Indus to the Ganges, and had visited all the great Hindu temples, except that of Juggernaut. He had therefore had full opportunity of observing the habits and dispositions of the natives ; and he united with Col. Munro, Mr. Hastings, and others, in bearing testimony to the moral principles of this people. Lord Teignmouth was indeed of a

different opinion ; but his Lordship's observations applied to a small part of India, and even *he* had never heard of but one native converted to Christianity in Bengal;\* and though he referred to the success of Mr. Swartz, yet his Lordship had never been in that part of India. Sir Henry admitted, that a more devout missionary than Swartz never existed ; but they must not therefore consider him as a complete saint. He was a politician as well as a religionist. He had been employed in every negotiation with the country governments, and by this means had acquired more political power than any other European ; but notwithstanding all his power and influence, Mr. Swartz was not able to make any converts to Christianity. He had, it was true, followers in the time of scarcity, drawn from the lowest classes of society, and who were called Rice Christians, because they were fed by him ; but as soon as plenty returned, so surely did those persons desert him. There were indeed Christians in Tanjore ; but these were not converts, but descendants of the Syrian Christians.† The number was increased by the slaves of the Dutch, French, and Danes who were converted to

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\* At the time Lord Teignmouth left India, the Baptist missionaries, the only missionaries in Bengal, were just beginning the work of conversion.

† The whole of this statement is notoriously unfounded. The Reports of the Society for promoting Christian Knowledge are of themselves a sufficient refutation of it.

Christianity, as well as by the descendants of European soldiers. There were also Syrian Christians ; but these were not converts, but the descendants of persons who settled in the country before the Portuguese visited it. There was also a variety of other sects in that country, yet none of the Hindus had been converted to their religion. The Mochams, the Jews, the Parsees, the Abyssinians, the Mohammedans, had all been utterly unable to make any converts. The Portuguese had endeavored to establish Christianity by force, and their power was in consequence of this attempt overthrown. The Dutch found the people so hostile to Christianity, that they were obliged to trample on the cross before they were permitted to trade.\* The Mohammedans and Portuguese had endeavored to convert the Hindus by force. Would not the Hindus compare the missionaries now about to be sent out with those who had formerly oppressed them ? Would they not suppose that the missionaries would now act as had been done before ? And if we sent out missionaries, would they not be inclined to believe that we did not mean to stop there ? And as the Chinese shut us out of the country for fear of our encroachments, would not the people of India become equally suspicious of us ?

Sir Henry then drew the attention of the House to the con-

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\* It would be endless to correct in detail all the historical errors into which Sir Henry has fallen. Suffice it to say, that the whole of the above statement is inaccurate.

duct of Hyder Ally, who had risen from a low situation to the head of an empire by steadily pursuing the course of conciliating all classes, tolerating all sects, Hindus, Mohammedans and Christians.\* His son Tippoo Sultaun, pursued a different conduct. He behaved with the utmost cruelty to the Christians, and to all sects but his own; and by this means he became feared and hated.

Sir Henry said, it would give him pleasure to see Christianity generally disseminated; but the mode now proposed was calculated to remove that event to a greater distance. Government ought rather to improve the morals of those called Christians in India, particularly the half-casts. Let these have moral instruction given them. At present, they taught the Hindus rather to avoid than embrace Christianity. Let them be taught to leave off lying and pilfering and drunkenness. No gentleman would permit a half-cast to enter his service if he could procure any other; not even Dr. Buchanan himself, whose works he pronounced to be an imposition on this country and a libel on India.† Much was said in that work on the de-

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\* This is precisely what the British Government is now asked to do; namely, to tolerate the Christian Protestant Missionary as well as the Hindoo, the Mussulman, and the Roman Catholic.

† It is somewhat remarkable, that the very person who has most strongly called the attention of Parliament and the public to the state of the half-cast, is Dr. Buchanan; and one object of the petitioners on

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struction of children in Guzerat, and the burning of women with their deceased husbands: but neither of these practices were religious rites, and it was in the power of the Government to put a stop to them. The Mohammedans restrained the burning of women, and he saw no difficulty in preventing it entirely. As to men throwing themselves under the wheels of the chariots of their idols, it could not be prevented by any enactments.— There were fanatics in all countries; and it was impossible to curb their excesses, any more than it was in this country to prevent suicide. He had been at all the great temples except Juggernaut, and had seen nothing to excite abhorrence. There was no religion, (the Christian excepted) more favorable to peace and good order and morality, than that of the Hindus. Instead, therefore, of incurring danger, by attempting to convert these people, let us reform ourselves at home, let us reform this great metropolis. Evil enough existed here, even in the very streets without going to India to seek for it. Every part of London swarmed with crime in all its shades and varieties. In the West Indies, also, numbers might be found who had a serious call on our humanity: why not attend to them without troubling the Hindus?\*

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the present occasion is, to have access to these very half-casts whose debased moral state Sir Henry so truly describes.

\* It will not be found, we believe, that the persons who take the lead in opening the door to Christianity in

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We ought to remove the beam from our own eye before we began to take the mote from that of our neighbor. The judges in Bengal had indeed given a very unfavorable view of the Hindu character; but ought we to go to the records of the Old Bailey for the character of the people of England? Besides, the people of Bengal were the worst in India. Facts, however, were more favorable to India than to England. Dacca contained 800,000 inhabitants, and the surrounding district 600,000 more. From this large population there were only eighty-eight commitments in one year, while those for London and Middlesex in 1812 were 1663.

Sir Henry then adverted to the massacre at Vellore, as proving the danger that would arise from trying to convert the natives; and he mentioned the circumstance of a mutiny which had once occurred in his own regiment, from a fear that the Mussulmen among them would be compelled to eat pork, and the Hindus to swallow beef. He did not mean to say that the missionaries had caused the mutiny at Vellore; but he feared they had given birth to the feelings which led to it. He called on the House to look at this scene of blood, and to pause before they proceeded further. He was satisfied that the mutiny at Vellore was not owing, as was imagined, to the order for shaving off the whiskers, or wearing a new cap; but that the catas-

India have been the most backward in endeavoring to amend the moral state either of London or the West Indies.

trophe which took place there, as well as the commotion at Hyderabad, arose from a fear of being compelled to become Christians. He was therefore, afraid of permitting missionaries to go to India under the sanction of the Legislature, lest such a fear might seem to be well grounded. Sir Henry then read a number of extracts from the Baptist Mission Reports, to shew that no good had been done or was likely to be done by missionaries. Indeed, the Hindus stood already higher than ourselves in respect to general character. He strongly disapproved of the Church Establishment about to be sent out; but he dreaded missionaries still more, if sent under a legislative sanction. The present Resolution was moreover unnecessary, as persons disposed to go to India as missionaries could go under the third Resolution. He concluded by declaring, that he felt more anxious to preserve our Indian Empire, and the lives of 30,000 Europeans, than he did to save the souls of the Hindus, if their conversion could not be effected by less dangerous means.

HON. F. DOUGLAS, thought the language of the Hon. Baronet inconsistent with the principles of Christianity, and certainly not borne out by facts. The mutiny at Vellore he did not believe to have been in any way occasioned by the efforts of Christian missionaries, but by the machinations of the adherents of the family of Tippoo Saib, who endeavored to make the orders issued by Government appear part of a plan to force the Sepoys to embrace the Christian

faith. He was certainly of opinion, that weighty restrictions ought to be put on the intercourse of missionaries with the natives, and that they ought to be *allowed*, rather than *encouraged* to go to India for purposes of conversion. He confessed, also, he was apprehensive, from the number of Dissenters disposed to go out, that a great interest might be created adverse to the Establishment of the Church of England. He therefore wished means were taken to employ ministers of that church in the conversion of the natives. For this purpose he recommended that such a number of Chaplains as may be thought necessary should have a fixed residence in various parts of India. He also thought with the Hon. Baronet that their first object should be the general improvement of the natives in the arts of civilized life. This would prepare their minds in the most effectual manner to receive the doctrines of Christianity. In the present resolution he certainly should concur.

Mr. WILBERFORCE, after paying some compliments to the last speaker, observed, that the plan which he proposed, of forming an establishment for the purpose of extending Christianity among the natives of India, however desirable in itself, would involve the objection of the attempt to convert them being an act of authority. It was intended to avoid this, and therefore the object of the Resolution was merely to permit, not to appoint, benevolent persons, who wished to go to India for such a purpose, to carry their wishes into effect.

The great desideratum of obtaining the means of instructing the natives of India in Christianity without alarming their prejudices seemed to be supplied by this Resolution, and therefore it had his warmest approbation. The Hon. Baronet (Sir H. Montgomery) had discussed that resolution, as if its sole object were to admit *missionaries* into India; whereas it referred to the introduction into that country of useful knowledge of every description, as well as of religious and moral improvement. "I am more anxious," observed Mr. Wilberforce, "that moral instruction and useful knowledge should in the first instance be communicated to them, than that direct efforts should be made to convert them to Christianity. If this be done, it is my hope, that acquiring the arts of civilized life, they will become Christians almost without knowing it, and without the exercise on the part of Government of any thing like compulsion, authority, or influence. Their minds expanding, in proportion to the progress we enable them to make in the social arts, they will feel how incompatible are their present superstitions with the knowledge they have acquired.

"Sir, on this question I cannot say that I have the local knowledge of the Hon. Baronet; but certainly I do not rise to offer my sentiments to the House without long study and anxious preparation,—having for many years turned my thoughts to the subject, given it much of my attention, and labored to obtain all the information that could be obtained upon it; and I hope to

show this House before I have done, that if the Hon. Baronet really thinks the moral character of the Hindus better than that of his own countrymen, it will become him to prove that his ideas have not been warped by his own philosophy.

“ The Hon. Baronet has said, that it is useless to permit missionaries to go to India, because it is impracticable to convert any of the natives to Christianity. On this point the Hon. Baronet is entirely mistaken ; for notwithstanding the admitted attachment of the Hindus to their ancient customs and religion, so far is it from being impracticable to introduce Christianity among them, that experience furnishes the very best ground on which to look forward to ultimate success. When we are told of the impracticability of converting any of the natives to Christianity, or shaking their ancient superstitions, I would ask the Hon. Baronet what explanation is to be given of the fifteen millions of Mohammedans scattered over India, most of whom have been converted from the Hindu faith? What does he think of another religious sect, the Sicks, who have forsaken the Hindu faith, and freed themselves from the distinctions of cast? What does he think of the followers of Buddha, who are very numerous, and who have also rejected cast? Twenty years ago we were accustomed to hear, even from such men as Sir William Jones, that no improvement in the jurisprudence of India could or would be made. But when we consider the great improvements

that have taken place since that period, that the whole tenure of their lands has been altered, and that other changes no less important have been successfully attempted, we must feel how erroneous such opinions were, and must anticipate a similar result as to the statements of the present day. We have seen great and beneficial changes already effected in India : we ought not, therefore, to despair of witnessing changes still greater and better. In doing this, nothing of constraint should be used. We ought to place the doctrines of Christianity before them like other truths, and thus may we hope that our object will be effected without disturbance or discontent. Indeed, I can state, in opposition to the Hon. Baronet, that this has already been the case in a multitude of instances. Hundreds of thousands of natives have already been converted to Christianity. And here let me observe, that the Hon. Baronet furnishes another signal instance of the ignorance which prevails on this subject among gentlemen from India. In the same way, one gentleman of respectability and talents, who had passed thirty years in India, and during thirteen of these years had a seat in the Supreme Council of Bengal, stated at your bar, that he had never heard of the existence of a native Christian in India until after his return to this country, when he first learnt the fact. Does not this prove that gentlemen, instead of seriously turning their minds to the subject, in order to enable them to judge of the real state of the

case, imbibe, without reflection, the prevailing prejudice? We know that there have been native Christians in India from the earliest times. We know that for more than a century missionaries have gone from Europe, and have fixed themselves in various provinces of the peninsula; yet the person to whom I have alluded, after a long residence in India, was absolutely ignorant of the fact, that there are any native Christians in that part of the globe.

“The Hon. Baronet has spoken of Swartz as a politician. Yes he was a politician; but under what circumstances? When the East India Company wished to negotiate with Hyder Ally, they could find no one in whom that Chief would confide but the missionary Swartz.—They therefore employed him to treat with Hyder Ally. He became a politician, because he had been a missionary; and because, as a missionary, he had been eminently successful. His converts were numerous, and gained, not, according to the vulgar and ignorant idea which has been industriously propagated, from the lowest classes.”—Mr. Wilberforce here read a letter from Mr. Swartz, in which he pointedly contradicted the statement that his converts were Pariahs, and affirmed that two thirds of them were of the highest castes, and that the common prejudice on this head was utterly without foundation. “In short,” he continued, “the efforts of the missionaries to enlighten the natives, as appears from the report of the Rev. Dr. Kerr, and a variety of other au-

thentic documents, had been crowned with unequivocal success. Many thousands had thro' their means, been converted to Christianity; and such was the respect and reverence which their conduct had inspired, that, wherever they went, the highest honors were shewn them. No evidence, in my opinion, can be more clear and convincing than that which proves the practicability and safety of converting the Hindus; and yet such are the prejudices which gentlemen imbibe, that they continue to assert the impracticability and the danger of the attempt. This precisely accords with what was stated in 1799 by a gentleman of great respectability in India, in a letter addressed to the present Dean of Westminster, which is printed in the Reports of the Society for Promoting Christian Knowledge:—‘You may ask,’ he says, ‘five gentlemen out of six, who return from India, their opinion of the state of the native Christians. Their reply will probably be, that they see no use in endeavors to propagate Christianity in India; and this will be followed by a repetition of the commonplace idea transferred from one to another without examination, “What can a black fellow know about Christianity?”’ This miserable jargon is what we hear continually used to keep an empire in darkness and degradation. When it is recollected not only that the souls of the natives are to be benefited by the means to be used, but that their temporal welfare is deeply interested in the measure, I cannot but be surprised at the indifference

which has been manifested by some persons to make them sharers of the blessings which we enjoy. The difficulties, however, which have hitherto opposed the adoption of better feelings, are now happily vanishing. We have seen of late years our Governor-Generals of India no longer enslaved by the prejudices which formerly fettered their conduct. One nobleman, in particular, distinguished by his great talents, and whom I am happy to call my friend, succeeded by the energy of his mind, the wisdom of his measures, and the influence of his authority, in putting an end to one horrible practice, which had been established for time immemorial, and which before his time it was thought so impossible to check that he who had proposed to abolish it would have been regarded as a wild visionary: I mean, the practice of sacrificing, monthly, at the island of Saugor, children to the Ganges. It was generally believed that this long rooted practice could not be touched without endangering our empire. Happily, Lord Wellesley was superior to this vulgar prejudice. He first inquired into the grounds of the practice; and finding that it had no foundation in their sacred books, he concluded that these periodical murders might be prevented by law, without causing any disturbance or giving any alarm to the natives. He issued a proclamation, declaring such murders to be capital crimes, which would be punished accordingly; and from that time humanity has been shocked with no more

monthly sacrifices to Gunga. Instead of that alarm which might have been anticipated from so bold a measure, instead of that explosion which some persons would predict as inevitable, no disturbance whatever was caused by this step, and not even a word of complaint was heard on the subject.

“I will adduce another instance, to shew that the Hon. Baronet is not correct, when he represents the prejudices of the Hindus as invincible. When Colonel Walker told the Jarejah Chief that the practice of female infanticide which prevailed among them was inhuman, and recommended its abolition, he was answered, that that practice had been established in India for 4900 years; that it had been sanctioned by all their great kings; that it had never been objected to before; and that the King of the world himself had approved of it. Colonel Walker, however, was not to be discouraged. He steadily pursued his object, by informing the minds and removing the prejudices of the people. The result was, that within a year the same Chief who held the above language, together with all the other Chiefs came to a resolution, that female infanticide should no longer be practised, and from that time it has ceased in this district. Nay, some years after, the parents brought those very children, whom the persevering humanity of Colonel Walker had saved from destruction, to that gentleman, saying, ‘Here are your children—they are not ours—they are yours!’

“In like manner might another

er horrid practice, that of burning women on the funeral pile of their husbands, be put a stop to. Whatever difficulties may exist, I feel confident, that had Lord Wellesley continued in India but one year longer, the frequency of such scenes would have been diminished. We are told that these sacrifices are voluntary : but this is not true.— The poor creatures are forced to submit to this cruel death by a dread of the slow torment of a wretched life, prolonged only to feel insult, and to be pursued by reproach and obloquy to which every woman is subjected who refuses to resign herself to this barbarous superstition. In most cases they are compelled to devote themselves to death, to avoid the scorn and resentment even of their own nearest relations. These sacrifices are encouraged by the Bramins; and, shocking to say, they have considerably increased since India has been under our government. The Mohammedans, as we are told by Bernier, would never permit them to take place without previous notice. The same author states, that when women who have been goaded by the dread of scorn to devote themselves to the flames, have, on approaching the fatal pile, wished to recal the consent they had given, they were not allowed to do so. The Bramins were seen forcing the wretched victims to ascend the pile, and pushing them into the mass of flame with long poles, while their agonizing shrieks were drowned by the noise of drums, and the savage shouts of the surrounding multitude. We can hardly have an

idea of the levity and indifference which prevail among the Hindus who attend such spectacles; a circumstance which of itself proves their common occurrence. These sacrifices are not made with the solemnity which we might expect to accompany a religious rite; indecent mirth and laughter are its constant accompaniments; and the nearest relations of the sufferer, the very son who with his own hand kindles the pile, are seen talking with gaiety and unconcern; the whole scene presenting an appearance similar to that furnished by a fair or rustic merry meeting in this country.

“Attempts have recently been made to ascertain the number of females thus burned alive. In 1803 an inquiry was set on foot, by means of Dr. Carey; and by an actual enumeration it was found, that in a small district round Calcutta 275 burnings took place within six months; and it was estimated, that in all the Bengal provinces no fewer than ten thousand persons were thus consigned to death in the course of the year. But whether it be ten thousand women, or a somewhat smaller number who are thus burned alive, is it not dreadful that in any part of the territories of the King of Great Britain such a system should exist? And that when, by the operation of natural causes, a family loses one parent, they should be left doubly orphans, deprived by a barbarous superstition of the other? Under these circumstances, is it to be made a matter of charge and complaint against us, that we

wish distinctly to mark our anxiety to enlighten our fellow-subjects, to give them useful knowledge, to instruct them in the arts of civilized life, and to infuse into their minds the doctrines of Christianity? Oh! Sir, if we lived nearer these unfortunate people, their distressed situation would exact from us more prompt relief. It was formerly my task to plead the cause of a people, whose woes affected every heart, and who were finally rescued from the situation in which they groaned by the Abolition of the Slave Trade. That cause was doubtless the cause of suffering humanity: but I declare, that even if we entirely exclude the consideration of religion, humanity appears to me to be still more concerned in the cause I am now pleading, than in that of which I was formerly the advocate."

In reply to the assertion of Sir H. Montgomery, that the morals of the Hindus were already better than those of the people of this country, Mr. Wilberforce produced a great variety of extracts, all tending to disprove that assertion, and to shew that the moral and social character of the Hindus is singularly debased. The documents from which these extracts were taken, were, 1st, the answers of the Zillah judges to questions put to them by Lord Wellesley, respecting the moral state of the people of India; which had been laid on the table of the House of Commons, and which exhibited a frightful picture of vice and moral degradation. 2d, The works of such writers as Bernier, Tournesfort, Sonnerat,

Scrafton, &c. 3d, The concurrent testimony of such men as Governor Holwell, Lord Teignmouth, Sir John Macpherson, Lord Cornwallis, Sir W. Jones, Sir James Mackintosh, &c. &c. We shall not at present think it necessary to give the quotations at length. They agree remarkably in assigning to the natives of Hindustan, an extraordinary degree of moral debasement; and they show that the vices imputed to them are not confined to the lower orders, but that they equally prevail even in the highest class, that of the Bramins.

"Such," said Mr. Wilberforce, "are those whose moral character the Hon. Baronet extols above that of his own country. We need not now go into the causes of this degradation; but henceforth it will be chargeable on us, if, our attention being called to the subject, we make no efforts for its redress. *He who knows my heart* knows that I have not produced this melancholy picture to exult over it, but that it is with grief, and shame, and pain I view it; and I mourn, that during the last fifty years, this country should not have done more to raise so many millions of our fellow-creatures; also, let it not be forgotten, our fellow subjects; from their present state of wretchedness and depression.— The truth is, we have been misled on the subject. The excellent understanding of Lord Wellesley enabled him to burst those bonds of prejudice which had confined others, and to confer benefits on that unhappy race for which millions yet unborn

will bless his name. The happiness of nations, be it ever remembered, depends more on their moral habits, than on their political greatness; for as the poet has well observed,

Still to ourselves in every place con-  
signed,  
Our own felicity we make or find:  
With secret course which no loud  
storms annoy,  
Glides the smooth current of domestic  
joy.

These poor men we should consider as our clients; and in us they ought to find patrons ever disposed to apply an adequate remedy to the evils they endure; and in no way can so much be done to advance their happiness, as by improving their moral condition. I trust there are none here who do not feel the blessings this country owes to the moral habits of its inhabitants. To be a courtly and polite nation will go but a little way towards the general happiness. Was not France a polite nation? But what horrors have we not witnessed there? Part of our happiness is doubtless to be ascribed to our free constitution, but a great deal more to that morality which flows from the doctrines of Christianity so providentially connected with it. If we take the Hon. Baronet's view of this subject, and sit down in hopeless dejection and despair, conceiving that no remedy can be applied to the evils which are admitted to exist, our conduct will be highly reprehensible. I for my part hold it to be absolute blasphemy to believe, that that great Being to whom we owe our existence, has doomed so large a portion of mankind to re-

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main for ever in that state in which we see the natives of India at this day. I am confident that his providence has furnished remedies fitted to the case; and I hold it to be our duty prudently and discreetly to apply them: and I am satisfied, on grounds which I have already stated, that not only may this be safely attempted, but that its accomplishment will be in the highest degree beneficial."

Mr. Wilberforce then adduced various facts, to shew that there was not that extreme sensibility on the part of the natives which gentlemen would lead the house to believe; and particularly adverted to the circumstance of a tract having been published by a native convert in Calcutta, reflecting in a very offensive manner on Mohamed, of which 300 had been circulated in that city and its vicinity; but only one of which had ever been heard of afterwards. And the way in which this one came to be heard of was this: A Mohammedan merchant, into whose hands it fell, brought it to one of the native Pundits of the College of Calcutta, with a request that he would answer it, and vindicate the character of his prophet. And if this was the line of conduct pursued by Mohammedans, who were admitted to be more violent in what concerned their religion than the Hindus, was it not a proof that the attempt to introduce Christianity in the manner proposed would excite no alarm? As for the case of the mutiny at Vellore, he declared, that if the time of the House would allow

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him, he could prove that the conduct of the Hindus and Mohammedans, on that occasion had been marked by a patient endurance and long suffering, under the most unwarranted provocations, which was quite surprising. Nor was there the slightest ground for alleging that the mutiny had in any way been produced by the labors of missionaries. Mr. Wilberforce here produced a number of extracts from the papers on the table, in proof of these propositions. The only method which the missionaries ever thought of using for accomplishing their purpose, was persuasion. In the case of the mutiny at Vellore, coercive measures of the most aggravating description had been resorted to. In one instance, a native regiment was broke;—nineteen individuals were tried, and two were sentenced to receive 900 lashes each on their bare backs; and all this because they would not submit to the orders prohibiting them to wear the distinctive marks of their cast while on duty, and requiring them to shave their whiskers, and exchange their turbans for caps. There was, therefore, no occasion to resort to the hypothesis of missionary attempts, in order to explain the causes of this mutiny. The causes were sufficiently obvious. It would be recollected, that even Peter the Great, who could do almost any thing with his subjects, had reason to repent of having touched the beards of the Muscovites. The disturbances at Hydrabad equally proved what was the true nature of the evil. Here there were 10,000 troops who

were ordered to shave their whiskers. This caused a strong sensation among them. They refused to comply with the order; nor could the commander find one native corps to stand by him; and at length he wisely revoked the obnoxious order on his own responsibility. This at once allayed the tumult, and the troops instantly returned to their duty. All this time the adherents of Tippoo Suldaun's family did what they could to increase the irritation of the troops. It therefore seemed hard that the missionaries, whose conduct had uniformly been so prudent, should be charged with being the cause of these disturbances. Mr. Wilberforce said he was far from being one of those who thought that our Indian empire was not exposed to great dangers: he thought it was, and that we ought to strengthen ourselves in that quarter; but our real danger lay in the moral degradation of the natives, and the true cure of that danger in their moral improvement. And this, indeed, was the opinion actually expressed by some of the judges whom Lord Wellesley had consulted respecting the moral state of the population. "Something," said they, "must be done to reform the morals of the people. The best laws can have only a partial effect. The only hope of diminishing the number of crimes arises from impressing on their minds a dread of an hereafter." The Hon. Baronet, however, said, that the attempt to give religious instruction to the natives would cause nothing but confusion, disorder, and tumult.

Here, however, he proceeded on theory and speculation; while those who were opposed to him rested on the solid ground of fact and experience.

“If instruction,” continued Mr. Wilberforce, “can be given to our native subjects without danger, as I have proved it can, I need not detain you with shewing that it ought to be given. It is politically necessary to the security of India, which at present we do not hold by a very secure tenure. By becoming Christians, the natives will become attached in heart to the British, to whom they will have been indebted for the greatest of all obligations—a knowledge of the Gospel. This I regard as an indisputable consequence; and if so, never was a duty so clear, so strong, so imperious, so irresistible, as that which calls upon us to instruct the people of India. To the performance of this great duty, we ought to suffer nothing to operate as a bar. And shall this House then endeavor to prevent the Government from doing that which we propose, namely, to permit instruction to be given? Can it be, sir, that it is in a British House of Commons that I am forced to enter into this length of argument on such a subject, and that too in a session of Parliament, when a claim on the part of the Catholics, who though differing essentially from the Established Church already enjoy a free toleration, to equality of rights with ourselves, has been favorably considered, and refused at last, on your part, I am sure, sir, and on that of the House, with pain? Is it at such a period as this that

we are to reject this claim which has been preferred on behalf of the natives of India? Shall we refuse to permit the endeavor to improve them? Shall we forbid them to be instructed? When such is the question, shall we calmly move the Order of the Day upon it, and treat it as a subject unfit to be entertained?”

“I am not a little struck, sir, with the great resemblance which the objections to this measure bear to those formerly used against the Abolition of the Slave Trade. But, sir, we have lived to see the day when all have consentaneously rejoiced in our success; and I trust, we shall live to see the day when all, with equal exultation, will triumph in the success of the measure we are now considering. We were then, as now, assaulted by the weight of local authority. We were told, that the Abolition of the Slave Trade would be productive of numerous evils. We were told by West Indians, that the slaves would confound emancipation with abolition, and that insurrections must follow. We were told by men who had passed a life-time in Africa, that the Slave Trade was a source of happiness to that country. We were told by almost the whole body of West Indians, by naval and military commanders who had resided there, that the slaves in those islands were as happy as the day was long, and far happier than the lower classes in this country, for they were dancing all night. How had these assertions and predictions been made good? In every instance, it appeared that those

who made them had formed erroneous ideas on the subject ; and it is somewhat remarkable that since the passing of the Abolition Act, as if providentially to take away even the color of a pretext for maligning that measure, no insurrection of any kind had occurred. Scarcely ever before has so long a period passed without an insurrection in one or other of our colonies as has elapsed since that measure was carried. So I trust it will be with the assertions and predictions which are employed on the present occasion.

“ In trespassing so long on the time of the House I have been influenced by a deep sense of the paramount importance of the question ; and I should have been sorry not to have had the opportunity of expressing my sentiments upon it. I could, it is true, say more ; but I will no longer encroach on that kindness and indulgence which have already been so liberally extended towards me. In resuming my seat, I beg to say, that being convinced that true liberty and true happiness are but other names for Christianity, it is in that persuasion I feel Christianity to be the greatest boon we could bestow on the natives of India. And I trust, when gentlemen consider, both how strong my cause is, and how strongly the people of this country feel it, they will see that the subject is not one which ought to be lightly treated. From the anxiety which pervades all parts of the kingdom to administer to the comfort and improvement of our fellow subjects in the Eastern Hemisphere, it will be

felt, that the present is a call which ought not, in prudence, to be resisted. Let no man think that the petitions which have loaded the table of this House, have been produced by a burst of momentary enthusiasm, or that the zeal which actuates the petitioners will soon be expended. No, sir, it will be found to be steady as the light of Heaven. While the sun and moon continue to shine in the firmament, so long will this object be pursued with unabating ardor, until the great work be accomplished. Unless gentlemen wish that the whole country should ring from one end of it to the other with loud and reiterated calls for the adoption of this measure, they will now accede to it ; for the earnestness of those who now raise their voices in its favor will never be repressed until the sacred and holy cause prevail ; until that consummation which they so devoutly seek be completely attained.”\*

Mr. FORBES lamented the manner in which the House was called to discuss this question, before they had heard sufficient evidence upon it. If, however, the House would advert to the evidence given by Mr. Hastings, Mr. Cooper, Sir John Malcolm, &c. it would be convinced of the danger which must ensue from this measure. He was himself not hostile to the conversion

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\* It has proved impossible to give more than an outline of this splendid speech, and particularly to catch those frequent bursts of eloquence with which it was illuminated. All we have been able to do is to give our readers some idea of the argument.

of the natives to Christianity, if it could be done with prudence, but he thought it impracticable. Of late the House had had several warnings on this subject. The massacre at Travancore, among other events, afforded a convincing proof of the temper of our native troops. That melancholy event was to be attributed solely to the impression made on the soldiery, that it was the purpose of Government to convert them by force. This shewed the extreme danger of interfering with the religion of the Hindus, and the extreme impolicy of the present Resolution, especially as missionaries might go out under the third resolution without this formal recognition of them which was likely to be followed by the worst effects. Religious controversy had produced fatal consequences even in this enlightened country; how much more was it to be dreaded in India?

Mr. Forbes proceeded to argue at some length against the possibility of making converts among the Hindus, and in favor of the morality of that people; and concluded with saying, that in his opinion, the 13th resolution was wholly unnecessary, inasmuch as, under the 3d resolution, missionaries might be allowed to go to India without being expressly named; and he also apprehended from it the worst consequences. He therefore entreated the House to pause before they signed the death-warrant of all classes of Europeans in India, and exhorted them to strain every nerve to oppose a measure so unwise and so fraught with destruction.

Mr. FAWCETT, Mr. FINLAY, (Member for Glasgow,) and Mr. ALEXANDER, spoke on the same side, and reiterated many of the same arguments.

Mr. PETER MOORE also reprobated the proposed Resolution, and the measures which it was intended to found upon it, as highly dangerous; defended at considerable length the moral character of the Hindus; and denied the practicability of making a single convert from among them. He desired Mr. Wilberforce to lay his hand on his heart, as he did, and say whether he ever knew a missionary to make an honest man, or a convert who did not turn out a rogue. How indeed could it be otherwise, when conversion must begin with men forsaking their God, the God of their fathers? The Resolution, if carried, he was convinced would lead to the destruction of our Indian empire, and on that apprehension he gave his vote against it.

Sir THOMAS SUTTON (member for Surry) said, he did not think that Mr. Wilberforce had argued this question fairly. The question was not, whether it would be proper to extend Christianity to all orders of men; a point on which there could be no difference of opinion; but what was the best way of accomplishing so desirable an object. Now this Resolution did not seem to him calculated to promote that end. It did not indeed profess or imply that compulsion was to be used in the work of conversion, but neither did it state what was the course to be pursued. It simply announced, that the Hindus were to be converted; and he could not but think that it was the surest way to defeat the end to proclaim the intention beforehand. Under this conviction, and being of opinion, that the third resolution, which conveyed to the court of Directors the power of sending persons to India generally, was sufficient to cover this case also, he would vote against the present Resolution.

Mr. PENDERGRAST objected to Mr. Wilberforce's statement of the blameless demeanour of the mis-

sionaries, and stated, that even Dr. Carey, who he believed had behaved with great propriety during the government of the Marquis Wellesley, and had therefore been selected by that nobleman to be one of the Professors of the College at Calcutta, to the duties of which situation he had been particularly attentive, as soon as the Marquis quitted India, completely and instantly changed his character, which, from being highly exemplary, became one of the most reprehensible description. After the departure of the Marquis, he had gone into the public market place, and mounting a hogshead, addressed a large concourse of native Indians. His sermon in the commencement was admirable; but as soon as he had fixed the attention of the multitude by his eloquence, he began to draw comparisons between the Christian religion, and that of the Mohammedans and Hindus in such gross terms, that at one time the populace were ready to seize and sacrifice him to their vengeance, which they would have done but for the police officers, who at the risk of their own lives, rescued him from the indignation of the crowd. This affair being reported to the Government, an order was issued for Dr. Carey to desist from such proceedings, on pain of being sent out of the country. Mr. Pendergrast, after adverting to the admitted facts, that the diabolical practices of infanticide and of sacrificing children to the Ganges had been put an end to by the interference of Government, and to the acknowledged power of the Government to prevent also the burning of women, asked where then was the necessity for sending out missionaries? He agreed indeed, that a greater number of clergymen ought to be sent to India, who should be respectably paid, and that no civil station should be without a chaplain; but he would not consent to sending missionaries not of the Established Church.

Mr. R. THORNTON (Chairman of the Court of Directors) said, he was one of those who apprehended no danger from the Resolution before

the House: on the contrary, he regarded it as the best protection to the religion of the natives. The people of this country had so strongly marked their sense of the necessity of this measure, that he was astonished to find it so strenuously opposed. No fewer than 900 petitions had been sent to the bar of that House in favor of it, while not one had appeared against it. He certainly was not of opinion, that the 3d resolution would answer all the purposes intended to be effected by the 13th. As for what had been alleged respecting the evils that had flowed, or were still likely to flow from the attempt to introduce missionaries into India, he regarded it as a libel on truth. No such evils could arise from the propagation of a religion of universal peace and harmony, of purity and love. At the same time, he should doubtless prefer missionaries of the Established Church; and he trusted that Government, in their selection of proper persons, would prefer them too. He voted for the Resolution, under the fullest conviction that it ought to be passed, and could be productive of no bad effect.

Mr. W SMITH said, that had he risen at an earlier hour, he would have entered very largely into the subject. This had now been rendered unnecessary by the able and eloquent manner in which his Hon. friend had addressed them. He rose chiefly in consequence of what had fallen from Sir T. Sutton. The Honorable Baronet agreed that the propagation of Christianity in India was a desirable object, but objected to the means. Now it was somewhat remarkable, that Major Scott Waring, one of the strongest opponents of the proposed measure, had said, that it was not the Court of Directors, it was not the Indian Government, who were to blame, for not causing Christianity to be propagated in India, but the Legislature, who had not pointed it out as their duty; and now when the Legislature came forward to do this, it was vehemently objected to. An Honorable Gentleman had just told the House a most miraculous story of

Dr. Carey. This extraordinary man, during Lord Wellesley's stay in India, had been every thing that human nature could be; yet, strange to tell, the instant his Lordship quitted India, the whole complexion of his character, and the whole tenor of his conduct were instantaneously changed. This was scarcely credible. But when the Honorable Gentleman added, that in consequence of the abuse and invectives employed by Dr. Carey, an attentive and admiring audience was suddenly changed into assassins and murderers, the whole statement wore a most singular aspect. He begged to ask the Honorable Gentleman how he knew the intention of the natives to murder Dr. Carey? Or on what evidence the whole of this strange and incredible statement stood? Another Honorable Gentleman had referred to the authority of Mr. Hastings on this subject. But what in truth had Mr. Hastings said? He had strongly objected, it was true, to a religious *establishment* for India, but regarded unauthorized missionaries as comparatively harmless. He admitted, that it was hardly to be expected that so great an object as that of the conversion of the Hindus from their idolatrous worship to Christianity could be effected without encountering great difficulties. To expect this, would be contrary to all analogy. A great and glorious object however was in view, and its attainment was worthy of the strenuous and unceasing, but at the same time the prudent efforts of the professors of the Christian faith.

Mr. Smith adverted to various inconsistencies which had marked the conduct of the opponents of this measure. He had even heard the alarm of danger, from attempting to *persuade* the Hindus to become Christians, sounded by men who had not scrupled to seize the idol and the car of Juggernaut for the sake of securing some paltry tribute. He would call on the House to let their fears operate where they ought to operate; namely, to deter them from injuring, not from benefiting their Eastern subjects. There had been

no fear of the prejudices of the natives when our pockets were to be filled or our dominions extended. We had placed our feet without fear on the necks of the native princes. We had crushed their power and overturned their thrones, and seated ourselves in their place without the expression of a single apprehension; and now we trembled at the idea of making to them the offer of the greatest blessing which we could bestow on them. Let us not shew fear in the cause in which, above all others, we should shew courage; while we display rashness when forbearance would have better become us. The present Resolution, which could not excite any reasonable fear, had his full approbation.

\*Mr. PENDERGRAST explained, "that the offensive words used by Dr. Carey were, that those who professed paganism would be thrown into the flames of hell as a punishment for their idolatry, if they did not turn from it."

Mr. LUSHINGTON was fully of opinion, that the Resolution did not contain any thing dangerous to our empire in India: on the contrary, it was calculated to quell any fears that might arise in the minds of the Hindus. He differed greatly, at the same time, from Mr. Wilberforce in his estimate of the Hindu character; and he would take a future opportunity of explaining himself on this subject, and of exposing the misrepresentations of Dr. Buchanan, who, he did not hesitate to say, had given an account of the Hindus which was illiberal, unchristian, and unjust.

Mr. HENRY THORNTON shewed in a few words how mistaken was the idea that the third resolution (which referred to commercial persons only) rendered the 13th superfluous; the latter being, in his view, absolutely requisite, in order to the permission of persons to go out to India for the purpose of propagating Christianity.

On the division, the numbers were:  
 In favor of the Resolution . . . 89  
 Against it . . . . . 36  
 Majority . . . . . —53

## RELIGIOUS INTELLIGENCE.

New-York, 16th Feb. 1814.

MESSRS. EDITORS,

HAVING witnessed the lively interest that some of the readers of your valuable Magazine take in the progress which the word of life is making among those who were sitting in darkness and delusion, I send you the following communication, as made to the *Young Men's Auxiliary Missionary Society* of this City, at our last meeting; believing as I do that the prospect of the revival of the religion of Jesus, in the land where the primitive apostles preached it, must be highly gratifying to you, and the friends of Zion generally.

Yours very respectfully,  
PHILO L. MILLS.

*Extracts from a letter containing information relative to the spreading of Christianity in the East, communicated by Dr. Naudi, to some persons in London.*

London, 29th June, 1813.

A SLIGHT sketch of Dr. Naudi's character, and of the circumstances which led to the developement of the following anecdotes, may not be an uninteresting introduction.

"The very important commercial situation of Malta renders it a peculiarly good channel for the conveyance of Christian instruction to many places in Asia, Africa, and Europe. The liberal education of a medical man, united to a mind emancipated from the shackles of Romish bigotry, and enlightened by the spirit of pure benevolence, have qualified Dr. Naudi to be a highly useful instrument in the promotion of this great cause. Dr. Naudi was educated a Roman Catholic, but had probably never bestowed any very close thoughts on serious subjects till he met, rather accidentally, with some religious books from Eng-

land; these arrested his attention, and he has been since that time, an increasingly thoughtful character. He had successfully practised as a physician in Malta for some years, when, about eleven months ago, the Governor requested him to select one of his most suitable pupils to send to England, minutely to investigate the plan of hospitals; also to inspect schools, and other benevolent institutions, and to bring back any suggestions which might be useful in improving or forming such establishments with them. Naudi, pleased with the opportunity of visiting the country where the Bible Society originated, immediately offered himself for this appointment, and arrived in England last July. His account of the religious state of the Continent is highly interesting. The dreadful political earthquakes that have torn kingdoms asunder, and made humanity weep at the unparalleled sufferings of our fellow-creatures, have had not less powerful effects in rending the mental veil of thick obscurity which have so long overspread this part of the world.

"A relation of the following occurrences, will be given nearly in Dr. Naudi's words, and if the English idiom should not always be preserved, no further apology can be deemed necessary than that eleven months ago, he was totally ignorant of our language.

"In the city of Naples, which is peopled by seven hundred thousand inhabitants, several convents and monasteries, containing an infinite number of friars and monks, have been suppressed by Bonaparte, whose motive doubtless was his own aggrandizement; but I think we may observe the hand of Providence in it, in overthrowing one of the obstacles to the dispersion of the divine word in those fine countries; and I will add as a proof, that in this same city since the year 1805, there has been instituted a society of pious Christians, devoted to do

good to their fellow-creatures, as well in temporal as in spiritual wants; and this Society, eleven months ago, was composed of *five thousand persons*. These meet on Sundays in different churches, read the Bible, and sing hymns and psalms to the Most High, to whom they confide their wants, and whose assistance they implore. There is another Society of the same kind, in one of the most important islands of the Mediterranean Sea, in which about one hundred and forty persons are united together, for no other purpose than that of promoting the spiritual good of their fellow-creatures.\* They meet on Sundays—begin by reading the Bible, when one or more of those present explain a text extempore in a very simple manner; they pray together, and then make reflections on various subjects, which can promote Christianity not only in their own country, but also among strangers and those of the other islands.—At Mount Lebanon,† which must not be considered as one single mountain, but a very populous and extensive mountain district, there are thirteen bishops and an archbishop, but all so poor that they can scarcely be distinguished from the rest of the people; and so ignorant that they can hardly support their character. We have sent twenty Arabic Bibles to the archbishop Paleologus; this gentleman distributed them to the bishops, and to some other characters. To our great pleasure the archbishop wrote me, that these bishops and the others now collect the people every Sunday, and read the Bible in the language they can understand. What satisfaction has it proved to my friends at Malta to know, that by these twenty Bibles, more than one hundred and fifty thousand persons of those very countries have begun to hear the word of God, and to praise the Most High in the language of the sacred Bible.

\* Another letter says that a poor man was the means of gathering them.

† In the ancient Judea.

“Some months ago I met with Haw Gelluli, first minister of the Bey of Tunis, who was appointed by his court to reside some time at Malta. He was about fifty-five years of age, and much respected among the Mahomedans. On my being called in to prescribe for one of his followers, as I approached Gelluli, I observed him employed in reading an Arabic book; enquiring respecting it, he answered, that he was particularly fond of reading, when he could get Arabic books. I told him I should be happy to give him a book, by the reading of which he might derive great profit; he desired me to do so. The following day I sent him a Bible, which he immediately began to read with earnestness. A few days afterwards, when I called upon him, I saw him from some distance, reading the holy book to all his followers. I stopped for a few minutes to observe him reading the xvth chapter of St. Luke with so much interest, and twenty-four Turks listening to him with the greatest attention, I went in, and having desired me to sit down, he continued his reading, at the conclusion of every verse, saying, “Alla, Alla,” it is true, it is true. After he had finished, he said to me, “I am very much obliged to you; I am reading your book with great pleasure, and explaining it to these my attendants.” In the course of a few days, he told me he began to be convinced that Jesus Christ was a prophet of the same character as Mahomet, and in no way inferior, if the miracles were true. This was a great confession; for though the Turks in general admit that Jesus Christ was a prophet, they consider him very inferior to Mahomet, whom they believe to have been the only messenger from God sent to give the law and rule of life to man.

“The miracles of Christ were what struck Gelluli's mind the most; and respecting these particulars he wanted to be satisfied. I had much conversation with him at different times, and found him quite disposed to be persuaded of the truth.—Before I left Malta, he said of his own accord, “that the best proof of the



truth of the miracles of Christ was, that he always wrought them in the presence of the people." This is a particularly striking observation from a disciple of Mahomet, who performed all his miracles in private; and proves that the grace of God, through the reading of the holy Scriptures, was already growing in his heart. One of my first enquiries on returning to Malta, will be respecting Haw Gelluli; and I shall not fail to let my English friends know whether the work of conversion has been completed in him or not.

"The Prince Caramanali, only son of the Bashaw Caramanali of Trifflis, the capital of Georgia in the Persian Territory, was a young man of bad character, and having quarrelled with his father, was obliged to quit the neighborhood of the Caspian Sea and retire to Scandinavia, where my friend Mr. Manali lived. On observing some modern Greek Testaments at Manali's house, Caramanali said that he had already seen one at his father's; the book was exactly the same, and he had begun to find satisfaction in reading it. Manali perceiving that it was then a good opportunity, gave him a Testament. This gentleman was indefatigable in reading and considering the holy book; in which he very often desired Manali to be with him. At length Caramanali was converted to Christianity, and now lives at St. John d' Arc, on a pension assigned to him by his father, who no longer fears the effect of his once turbulent spirit. Here he is desiring Bibles from the Society, and living as he does, amidst the greatest bigotry and superstition, may be eminently useful in distributing them.\*

"A Jew by the name of Murthim, being about four years ago much indisposed, was advised to leave Africa, and visit Malta, for change of air and medical advice. Some days after his arrival, he was introduced to me as a physician. Af-

\* *The other account says, this young Prince goes about with his Bible in his hand to persuade.*

ter having prescribed for him, he noticed some tracts on my table, published by the Society for promoting Christianity among the Jews. Murthim took up one of the pamphlets which contained an explanation of the prophecies of Isaiah, relating to the coming of the Messiah, in Hebrew and English: he asked what it was, and I related to him the history of the Society from which I had these pamphlets. He answered very coldly, saying, that if this Society succeeded in converting any of the Jews in England, or on the Continent, it will be quite useless with all the Syrian Jews, particularly with those of Jerusalem. He was a native of this place, and as they are much more zealous in strictly adhering to their Mosaic ritual, they look down with contempt on their more lax European brethren. I at length succeeded in persuading him to take the tract home with him, and read it at his leisure. Two days afterwards he called again; and when I had prescribed for him, I asked him what he thought of the little book? He answered, "that it was of no use to him, as it was a portion of the Scriptures which he always kept with him; but that he found it very well written, and was surprised to find Christians in England so careful in keeping to the original: then he said it was just the same as in our Scripture. I then gave him some other pamphlets from the same Society. After a few days he called again, when he said, without my asking him, that he was glad to have read the others, but sorry that he was not able to understand the English. As this consisted in general of portions from the New Testament, in explanation of the prophecies, I lent him the Testament in Hebrew, printed at Rome. He called again upon me sooner than would have been necessary on a medical account, to ask for a solution of some of the difficulties which he had found in reading the Testament and tracts. I now perceived that the grace of God had begun to work in his heart, and that further opportunities of conversation with him on the subject

would be successful ; upon which I introduced him to Mr. Anolli, who, though a poor man, earning his living by the trade of a barber, had applied himself with much assiduity to the study of the Oriental Languages ; and who was a more complete master of them than any other person in Malta : he was besides a very pious character. They frequently met ; and the consequence of their conferences and of his visits to me was, *his complete conversion to Christianity*, just in three months after his arrival in Malta. The Jews very much opposed his connection with the Christians, wondering what could induce this good man to leave their ancient religion to join himself to this sect. Instead of being in the least alarmed by this opposition, he used his utmost exertions from the time he embraced Christianity, to persuade his brethren, the Jews, ("because," as he said in a letter from Tripoli,\*) "always remembering the great Christian charity that you and your friends in Malta have shewn in persuading and converting me to the true faith and religion of Jesus Christ, I think I never can do enough in promoting the religious interests of my fellow-creatures, and especially of my brethren the Jews, whom I see to be obstinate in unbelief." In his last letter before I left Malta, he asked us to send the largest number of Testaments we possibly could, as he had it in his power to do great good with them in many ways. Being unable at that time to send him any copy of the Scriptures from Malta, this worthy gentleman sat up whole nights to transcribe the gospel of St. Luke in Modern Arabic and Greek, with his own hands,—The Bible Society is now printing another edition of the Modern Greek Testament, of a smaller size than the

\* After he had resided three months in Malta, he returned to Tripoli on account of his business, which is so extensive that he has four counting houses ; one at Tripoli, Smyrna, Scandaroon and Barbary, at each of which 24 clerks are employed.

former ; and the Society for propagating Christianity among the Jews has promised me to assist as much as possible this so zealous an advocate of, and so attached a friend to the Christian faith.

"Mr. Kako, who remained a long time with me in Malta, is a Caravansera merchant, a man of very considerable property and consequence, but so pious and persevering in his exertions to promote the knowledge of the gospel in the different parts where he happens to be, that his undertakings will be sufficient to form a publication of themselves. His journey in general is from the east coast of the Mediterranean Sea, to nearly the borders of China, passing through Syria, Persia, and all the populous cities in that part. Wherever he goes, it is his custom to collect the people whom he can meet with, particularly the nominal Christians, to preach to them in public, and to give them Bibles or other religious books. He informed me in one of his very interesting letters, that in his passage from Santorini to Cyprus, he was obliged to stay some time at Rhodes, where he endeavored to do some spiritual good, and to preach the gospel of Jesus Christ in that island, which exhibits a sad scene of religious and moral desolation. On his arrival, being with the Turks and Greeks in a kind of market, he gathered some of them about him, and began to speak of his voyage, to gain their attention, as they are very ignorant ; he then introduced a discourse on religion, and on the blessed gospel. He was heard with pleasure, and the people began to increase so much, that in a few days the Bashaw sent for Kako, to ask him why the people crowded around him ; and to inquire of him what that amusing book was, which he was reading to them ; saying, that he had been informed it was against God, and therefore against Mahomed, and contrary to the Turkish government. Such an inquiry from the Bashaw, would in general, have been considered, under their despotic government, almost like a sentence of death ; but Kako had

often met with similar difficulties, and said that he always found on these occasions great assistance from heaven; and it is remarkable, that he usually had a presentiment of such trials. He therefore courageously answered the Bashaw, "The book is the Bible, which is the Holy Book containing the immutable law of our common Creator, and therefore cannot be in any way contrary to God, or to his holy will: and as for Mahomet, he is never mentioned from the beginning to the end of the book; for it was revealed, inspired, and written, before Mahomet was born; in the third place, there is nothing against the government; so far from it, if the subjects of the Grand Seignior will carefully read this book and attend to its precepts, they will not only be more happy, both in this life and in a future one, but they will be more faithful and obedient to the Ottoman Porte." At the same time he presented the Bashaw with the Bible that he might examine it more at his leisure, after having pointed out to him various passages on the subject of obedience due to the Sovereign, and submission to the powers that be. This was enough. The Bashaw accepted the book, and proved that he was satisfied, saying, "Go on, go on," which Kako did, during his remaining residence in the island; collecting every day large congregations of people. We have sent two dozen Bibles, which were received with eagerness, and distributed by a Dervise or Turkish Monk, according to the directions left by Kako.

"In the same letter my friend Kako writes, that this Dervise is a man of good character, who has begun to read the Bible with the hope of discovering the true religion."

Are not these accounts animating? Thus we see in these days of gross wickedness, the rays of the Sun of Righteousness are penetrating into various dark corners of the earth. There is indeed a STAR IN THE EAST.

*Extract of a Letter from Josiah Roberts, Esq. dated London, 21st December, 1813, to Robert Ralston, Esq. of Philadelphia.*

"FROM the present aspect of affairs in Europe, sanguine hopes are formed, that the period is approaching, when peace, on an enlarged scale, will once more be given to a bleeding world. Let us not cease to look up to Him whose prerogative it is to prepare the minds of men for this desirable blessing, and then to vouchsafe it to them;—some consolation while we are in the midst of these distressing scenes, is drawn from the increasing activity with which the holy Scriptures are circulated in the Armies and Navies; and also amongst prisoners of war, as well at home as abroad; instances of the good effects of which are by no means rare, and in some cases very remarkable. Surely no step is so well calculated to preserve our respective nations from the hateful consequences, in a moral and religious view, which flow from a state of warfare.

"Recent accounts from Bengal are very cheering. A divine blessing on missionary efforts is more and more apparent; and in some instances Hindoos of high cast have been brought to the acknowledgment and obedience of the truth, simply by the perusal of the word of God, without ever having communication with the missionaries personally. Thus is the incorruptible seed springing up, and God is giving testimony to his word. From the Cape of Good Hope, also, pleasing accounts are received, and also of late from Otaheite, the first scene of missionary labors by the London Society; and where, till the present time, there has been little encouragement; but the laborers in that quarter now express a hope that the King Pomarre has felt the power of divine grace, and is become a Christian in reality, after having long manifested a friendship and regard for them. May their hope not be disappointed."

*Extracts of several Letters from a young Gentleman living in the city of New-York, to his Sister in New-England.*

## LETTER I.

JANUARY 5, 1813.

"WITH you my dear M—, I would gratefully acknowledge the kindness of divine Providence to the children of misfortune; and we should rest satisfied with our respective situations. It is not right to be over anxious, for it is distrusting the divine goodness. We may rest assured, that the children of men are chastised only in proportion as it conduces to their eternal welfare—to wean us from the fleeting pleasures of this transitory world, and prepare us for the future.—Brought, as we now are, to the beginning of a new year, let us examine our past conduct, and see if we have not been wanting. Have we not thought too much of present enjoyment, and neglected to improve the chastisements of heaven? Should we be deaf to the voice that tells us no lasting happiness is to be found here below? Can we be blind to the finger that points out the paths the saints have trodden before us, and directs us to seek for another and better world? Often have I contemplated the character of the real Christian, and as often have I wished, that I too were a Christian. How must it heighten every enjoyment, when we acknowledge the hand that gives it? When we consider the infinite care and goodness of our heavenly Father, towards a frail creature; what a field for wonder is opened, what exalted motives to devout homage are presented to a mind endued with the spirit of Christianity! In every work of that unseen hand, it finds new causes for wonder and adoration; and each arrogant desire being hushed to rest, sees its Maker in all his works, and is contented with that station in life assigned it. How grateful would it be to the heart of an affectionate brother to know, that, to the many acquirements of a sister, he

could add that of *Christian piety!* Let us then commence the new year with the important study of our Bibles. Our respective situations are highly favorable to such a pursuit. Retired, in a great measure, from the world, we shall not be annoyed by its baleful influence. Let us be firm to our purpose, and let no motives deter us from its execution. It is not, my dear M—, a determination to sacrifice any real enjoyment;—on the contrary, it will heighten them—moderate every ruling passion—make us contented with our situations—and happy in those around us; with the grace of God it will prepare us for an endless, and a happy eternity. With me, it is not the impulse of the moment. A variety of adverse scenes has, in a great degree tarnished the dazzling lustre of the world—taught me to know myself—convinced me of the uncertainty of continued prosperity, and placed the serene and solid happiness of the Christian life, in a conspicuous point of view. With such convictions, should I hesitate to communicate them to the sister of my heart, in confidence of her approbation, and perhaps persuade her to do likewise? Let us then devote a portion of each day to reading the holy Scriptures. Certain I am, that, though there are some things in them hard to be understood, yet there is enough to be comprehended, to regulate our conduct here, and with the blessing of God, to prepare us for eternity. May another year find us, if not in prosperity, yet in the practice of religion, and in possession of that godliness and contentment, which are great gain.

"Yours affectionately,  
"W. S. R."

## LETTER II.

MARCH 22, 1813.

"No real enjoyments are to be found here except in the path which religion points out. Religion teaches us our dependence on Providence for the daily support we draw from its stores, and cautions us to be moderate and prudent in its use. When

we become careless, and unmindful of the favors of heaven, then may we expect a merited chastisement. Do you not think the misfortunes our family have experienced, should be sufficient to make us really serious and penitent? Can we say, we have not deserved the afflictions that have been dealt out to us? Have we lived in conformity to the rule laid down in the word of God? Did we remember him daily in prayer, and other duties required of sinful, dependent creatures? No—surely not. We have lived without God in our thoughts;—we cannot, therefore, in justice, complain. Have we made a right improvement of the divine judgments we have suffered? We cannot honestly say we have;—and why delay—that we may increase our impenitence, or perhaps be left to ourselves, and grow hardened past reclaiming? It is a serious, solemn reflection! Should the adversity we have experienced, move us to kiss the rod, and turn our thoughts to him who has inflicted it for the neglect of duty; then, indeed, shall we have abundant reason to bless God that we have been afflicted. It is clearly impressed upon my mind, that whatever occurrences dispose us to view aright the fading and unsatisfactory pleasures of the world, and turn our thoughts to religion,—are direct intimations from the Deity, to arouse us to the all important concerns of our souls. Should we slight these intimations, and suffer them from time to time, to pass without improvement; it may, at length, please the Almighty to leave us to become hardened, and to go headlong to perdition.

“I believe there are none, who have not at some time, perhaps often, felt these impressions—yet succeeding inattention, or some untoward circumstances, may again have imposed the mask of a deceitful world, and consigned them to their wonted forgetfulness. Tell me not that such impressions are animal feelings, enthusiasm and the like. They who are in the habit of ridiculing such things will have a dreadful account to settle, when each shall have to answer for his conduct

before the bar of his God. Whenever we are brought to serious reflections, by any adverse circumstance—if we rightly improve it, by examining ourselves, reading the holy Scriptures, and other books suited to the commencement of religious studies, we shall soon be convinced of our lost condition by sin, and the necessity of a Saviour to redeem us from the curse of the law. Our progress will be much assisted by asking counsel and advice from the ministers of God; and associating with those already established in the faith, we may soon, by the blessing of the Almighty, find what was at first but a slight impression, become a deep and humbling conviction of our sin and misery, and eventually the means of leading us to that knowledge of God and the Saviour, which is eternal life.

“When I reflect upon the years that have rolled over our heads, and that the justice of God has not long since numbered us with the dust that sleeps but to rise to everlasting death, I cannot truly express my astonishment and gratitude. It has so pleased God, I know not why, that we have been more favored than many others. Let us examine ourselves. Have we deserved this mercy at the hand of God? Recollect you that solemn, awful hour when called to witness the death of our affectionate mother, we each promised to study our Bibles, which she then presented us as the greatest token of her concern for our future welfare? Ah! M—, little did we think of the solemnity of that engagement. Believe you not that the eyes of Him who seeth all things did not look down upon the transactions of that solemn occasion? And do you not think too that the afflictions, we too have been called to share in, were directed to us likewise? And surely we cannot say, we have improved them aright. No indeed. We should not else have had, at this time, such an account to settle with our consciences. We may indeed be thankful, if it is not yet too late. God will surely bless us, if we are penitent, and upon our bended knees ask his forgiveness, and the aids of his holy

Spirit, through the merits of his Son.

“Let me at this time plead with my sister, in the name of her, who expressed in her dying moments so much regard for the religious welfare of her children—her, whose memory is ever dear to her children—by the regard you have to the advice of a brother who is so sincerely interested in your welfare; and by the consideration you should have for your eternal happiness, not to delay another day to make your peace with God; for remember he will not always plead with us; the thread of life too may soon be cut, and our fate sealed for ever. Perhaps, he who now addresses you, may not live to address you again; nor, she, whom he addresses ever receive again the warning of an affectionate brother. Life is short. We are assured from Scripture, that we are born under the curse of the law, and therefore are condemned to everlasting punishment, if we have not a good and Scriptural faith in the Saviour, (not a speculative faith) and that we must be regenerated, and enabled by the grace of God to live a new life in Christ Jesus. To direct you to the means to be used, is my present object.—Forget not, each morning, before the duties of the day commence, to read one or more chapters in your Bible, in the New Testament particularly; and on your bended knees supplicate the throne of grace, that the means may be sanctified to your improvement in religious knowledge, and that your mind may be enlightened to understand the Scriptures—that, convinced of the entire depravity of your nature, you may see the awful precipice on which you stand; and renouncing your own merits, may be led to rely alone upon the atoning sacrifice of a Saviour’s blood for your redemption from sin, and from wrath;—that you may be strengthened in that Saviour, and that you may be preserved from the assaults of the tempter. Should difficulties arise in reading the Scriptures, mark the passages;—you have an excellent minister near you who will be happy to explain them to you, and

to encourage you in your way. In connection with your reading of the Bible, you will find *Doddridge’s Rise and Progress of Religion in the Soul*, an excellent, and necessary aid. Associate much with those older in the faith; and could you form a society for reading the Scriptures, and for prayer, you will find it of benefit: At least you can attend those meetings which are in every place established for that purpose.

“Yesterday, I witnessed the most solemn and impressive scene I ever saw—the administration of the Lord’s supper; and what added to the effect it produced on my mind was, to see a number of my young friends partake for the first time. This was indeed a warning voice to us to go and do likewise. Surely, we have nothing to sacrifice in making a profession of religion. The world should not hinder us,—it has used us ill, and therefore has certainly no claim upon us.

“You will find much satisfaction in reading the book of Isaiah, which is replete with predictions of our Saviour’s appearance and ministry. The Confession of Faith, and the Westminster Catechism longer and shorter is an incomparable work, and will be necessary in forming your faith upon the doctrines of the Christian religion. Do, my dear sister, make the attempt, not relying upon your own merits, but upon the merits of a crucified Saviour. Now is the time;—perhaps another opportunity will not be allowed us. Reading the Scriptures and fervent prayer, are the undoubted means, by the grace of God, in the influences of his Holy Spirit, to open our eyes to the truth: and we are assured that if we ask with a proper sense of our unworthiness, we shall receive.

Yours, &c.

W. S. R.”

(To be continued.)

## ODINATIONS.

ON Wednesday the 9th of February last, Rev. EDWARD EVERETT, was ordained to the pastoral care of the Religious Society worshipping at the Church in Brattle-street in Boston. The introductory Prayer was made by the Rev. Dr. Lathrop; the Sermon by the Rev. Dr. Kirkland; the Consecrating Prayer by Dr. Osgood; the Charge by Dr. Porter; the Right-hand of Fellowship by Rev. Mr. Thacher; the Concluding Prayer by the Rev. Dr. Harris.

ON Thursday the 3d inst. at East Hartford, Orford Society, Rev. ELISHA COOK was ordained to the work of the Gospel Ministry, in that place. The Rev. Mr. Keep, of Blanford, (Mass.) made the introductory Prayer; Rev. Mr. Cooley, of Granville, (Mass.) preached the Sermon, from these words, "For they watch for your souls, as they that must give account." Rev. Mr. Prudden, of Enfield, made the Consecrating Prayer; Rev. Mr. Flint, of Hartford, gave the Charge; Rev. Mr. Yates, of East-Hartford, gave the Right-hand of Fellowship; and Rev. Mr. Robbins, of East-Windsor, made the Concluding Prayer.— A numerous audience, conducting with great decorum, evinced their approbation of the performances by a solemn and respectful attention. The pleasing union of this Society, with their earnest exertions for the enjoyment of Gospel institutions, afford an encouraging prospect to the Pastor and the people, and may animate the hopes of the friends of Zion.

## OBITUARY.

DIED at Windsor, the 13th ult. the Hon. ROGER NEWBERRY, aged 78.

In Charleston, (S C) Rev. Dr. ISAAC S. KEITH.

At Columbia, Herkimer County, (N. Y.) on the 10th ult. after four days illness, the Hon DAVID V W. GOLDEN, first Judge of said County, in the 41st year of his age

In Saybrook, on the 17th ult. Rev. SAMUEL MILLS, aged 62, pastor of the fourth Society in that town.

In Cape-May, Rev. DAVID EDWARDS

Near Richmond, (Va.) Rev. JOHN TURNER.

In Wenham, the 11th ult. Rev. RUFUS ANDERSON.

In Weston, the 15th ult. Rev. SAMUEL KENDALL, D D. aged 62.

At his residence in Fairfax County, (Va.) on the morning of the 6th ult. in the 84th year of his age, Dr. JAMES CRAIK, formerly Physician General to the armies of the U. S. He attended Gen. Washington in his last illness.

In Medfield, (Mass) the 28th ult. Rev. THOMAS PRENTISS, D. D. aged 66.

## (FOREIGN.)

Died, in England the Hon. DAVID HARTLEY, aged 82. He was the Minister on the part of Great Britain who signed the treaty of Peace with the U. S.

In Scotland, Dr. OGILVIE, a celebrated literary character.

In England, the Rev. Mr. HUNTINGTON, a celebrated minister of the Methodist persuasion.

*Donations to the Missionary Society of Connecticut.*

1814.

Feb. 9.	From Rev. James Parker, collected in New Settlements,	\$	2	20
	From Rev. Simeon Parmelee, do. do.		18	63
	From Rev. Abraham Scott, do. do.		15	03
	From Rev. Abraham Scott, a Donation,		10	....
11.	From Rev. Silas Swift, a Donation,		2	....
15.	From a Friend of Missions,		5	....
	From Rev. Abel Flint, avails of Evangelical Magazine,		1	50

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AND  
RELIGIOUS INTELLIGENCER.

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APRIL, 1814.

[NO. 4.

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*On Affliction.*

I KNOW not whether it is that your correspondents enjoy a greater share of prosperity than the generality of mankind, or that they are, at least, more than commonly exempt from the storms and trials of life: to whatever cause the phenomenon may be attributed, certain it is, that the subject of *Affliction* has but seldom occupied a place in your truly valuable work. Traces, indeed, of that trouble to which man is born "as the sparks fly upward," frequently appear in every one of your volumes. Your obituary has often recorded the breaches which death has made in every class of the community, and occasionally testified the excellencies of deceased Christians, and the sorrows of survivors over departed worth; but rarely has the mourner been directed to those sources of instruction and consolation which religion so abundantly affords. I cannot, however, but think, that many of your readers, who, during the course of your most use-

ful labors, may have tasted of the cup of affliction, must have wished that your pages had more frequently adverted to that painful but interesting subject. Allow me, therefore, to suggest a few hints upon it; which, as they will be the result of some degree of experimental knowledge, may, perhaps, on that account, be not altogether unworthy of attention. If they should appear to be more immediately applicable to the sorrow occasioned by the loss of friends, they will be scarcely less so to any other description of trouble.

Affliction, like death, commonly meets us unexpectedly. We talk, indeed, of our liability to calamities of every kind, like mariners in fair weather, of the possibility of storms and shipwreck; but, like them, we scarcely believe that these evils will actually overtake ourselves, though we are perpetually hearing of them with respect to others, and perhaps witnessing the scattered fragments of their happiness around us. Rarely does any one, in this point, derive

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wisdom or caution from the example of others. We commonly think, like the secure and short-sighted Psalmist, that our mountain is too strong to be moved, our happiness too well founded, and too watchfully guarded, to be easily shaken or destroyed, till an arrow is suddenly discharged from a quarter, perhaps, where we deemed ourselves most free from alarm, by which we are wounded and fall. There are, doubtless, some Christians who are so habitually sober and vigilant, that afflictions, when they arrive, do not thus take them by surprise; but few, I believe, ever become so but by discipline; by means of trouble which has, at some period of their lives, assailed them unawares. Before the instruction thus received by Adversity, we, for the most part, listen to the flattering tale of Hope, that sorrow shall never deeply shade our brow; that joy shall ever be ours. But we are, at length, painfully undeceived; and our surprise and alarm are proportioned to our previous peace and security. How frequently have the fairest prospects been thus unexpectedly obscured, the brightest hopes disappointed, the apparently firmest basis of human happiness destroyed! Calamities, the bare idea of which, when occasionally presented, in the midst of present freedom even from the prospect of their approach, by that busy imagination which delights in picturing scenes of fancied sorrow as well as joy, has made us shrink with apprehension—have suddenly been realized, and left the mournful subject of them dis-

mayed and overwhelmed by the unexpected pressure. Certainly no one *ought* to be thus unprepared for affliction, nor thus astounded at its arrival; and when we are so, it is, doubtless, a proof that we have forgotten our condition, our deserts, and our necessities as guilty, corrupt, and dying creatures. I shall not, however, stay to point out that which the observation and experience of every day may teach us—our various and perpetual liability to affliction—or to expostulate with those who are guilty of the folly and inconsistency of forgetting it. But suppose that the trial, which of all others we have, perhaps, most dreaded, has actually overtaken us; that “the thing,” which, like Job, we “greatly feared,” has come upon us. Thus visited, then, by affliction, how shall we regard it; whither shall we look for relief; how shall we conduct ourselves under it? Not to *feel* the chastising hand of God, and that deeply, in proportion to the weight of the blow which is inflicted, would argue a degree of stoical indifference wholly inconsistent with the Christian character, and subversive of the very design with which affliction is sent. Let those who are disposed either to think lightly of trouble when at a distance, or to brave it when actually arrived, listen to the following striking admonition of a late eminent prelate of our Church, and learn from it a better wisdom than his own. “Say not,” says this energetic writer, “that affliction is not *an evil*: say that it is to be borne with humility, as the punishment of

sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory: but confess that it is that which the most perfect natures do the most abhor; that which it is the wisdom of man, with due submission to the dispensations of Providence, to shun.\*

This epitome of the views with which affliction ought to be regarded, is obviously derived from that remarkable passage in the twelfth chapter of the epistle to the Hebrews, the substance of which is comprised in the two following verses:—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." To point out some of the more eminent and valuable of these fruits of sanctified affliction is my principal design in addressing you. I say of *sanctified* affliction, for it is of the utmost importance to observe, that to *this alone* do the preceding and all other similar declarations of Scripture refer. Affliction does not in itself possess any power to produce such salutary effects. It is, like every thing else, merely an instrument in the hands of God, which is

frequently used for the sole purpose of punishment, and is sometimes the occasion of aggravated guilt and misery. It is with divine as with human chastisement, that *the disposition of the subject* renders it either beneficial or otherwise; with this important difference, that as to the former, it is owing to the special influence of him who inflicts it, that the disposition to profit by the correcting dispensation is produced. Without this, chastisement would be received by all, as it is by the wicked and impenitent, with the sullenness and obstinacy of a froward slave, under the lash of an incensed master; but with this peculiar blessing, it is submitted to with the meek and ingenuous feelings of a dutiful though offending child towards a displeased yet revered parent. It is to *children*, therefore, whether when first partakers of the filial spirit, or visited as having already received it, that affliction is sanctified, and rendered ultimately beneficial. Having premised thus much, I would now proceed to observe, in the first place,

1. That affliction thus under the sanctifying direction of the Father of mercies, is productive of the most important benefit, by the views which it is the means of exciting *concerning sin*. Trouble of any kind is commonly associated in the human mind with some idea of misconduct. "We are verily guilty concerning our brother," was the united feeling of Joseph's brethren, when first imprisoned by the unknown governor of Egypt; "therefore is this distress come upon us." And even with the

\* Bishop Horsley's Sermons, vol. ii. p. 148.

children of God, the first impression of calamity is generally connected with the conviction of sin, and the desert of punishment. Who that has been afflicted does not recollect the force with which this painful feeling pressed upon his mind, and the almost involuntary emotion with which he uttered the confession of the Royal Penitent, "I have sinned against the Lord." There is in this something far more than a mere *general* conviction of guilt as a sinful and corrupt creature, something *special* and *particular* in the recollections to which this impression gives rise. In the case either of the careless nominal Christian, or of the backslider, the voice of God is as it were heard, in awakening afflictions, addressing him in the words of the Psalmist, "*These things,*" of which thy conscience is the accusing witness, "hast thou done, and I kept silence," for a time, "and thou thoughtest," or wert beginning to think, "that I was altogether such an one as thyself," regardless of evil, and unwilling to punish it; "but I will reprove thee" by this calamity, "and set them in order before thee," in somewhat of that convincing and alarming light, in which they have ever been in the sight of my countenance. Many examples of this kind occur in Scripture, to which those who are conversant with it will readily recur, and few, perhaps, will be at a loss for instances of a more personal nature. In some cases, both public and private, there is so marked a correspondence between the sin and its visitation by affliction,

that the eye of the mind, purged of its temporary blindness by the heavenly Physician, cannot fail, however painfully, to perceive it, and the lips, thus opened to confession, to exclaim with David, "Righteous art thou, O Lord, and just are thy judgments!" It is true, that in the progress of the real Christian's views and feelings in affliction, this sad association of guilt and punishment will be gradually softened, and succeeded by more cheering and, in some cases, by more just apprehensions concerning the Divine proceedings. But the effect of affliction will still be a deeper conviction both of the evil of sin in general, and of his own particular transgressions. He will, indeed, if he be a true believer in Christ, feel *most* keenly the ingratitude and baseness of sin; but he will also feel, with a force to which he was before a stranger, its folly and malignity, its bitterness and misery; that it is that which has hidden or snatched good things from him—which separates between him and his God, which disturbs and poisons all created good. And what are the *practical lessons* which he whose mind has been thus opened to instruction learns from such dispensations? He perceives, in a clearer and more convincing point of view, the *holy character*, and the *moral government* of God. He acquires a more vivid hatred and dread of sin. He stands in awe of the Divine judgments. He watches more carefully against temptation: he fears even the approach, the occasion, and the appearance of evil. He saith

unto God, "I have borne chastisement—I will sin no more." Experience and dispositions such as these are well purchased at the expense of affliction; and the consciousness of having obtained them tends to console the sufferer amidst all his trouble. This, however, is but a part of that peaceful fruit which is the result of sanctified affliction.

2. Increased *humility* is another of its effects, and one of the most valuable and important. This is, indeed, closely connected with the conviction of sin. He, whose comforts or whose hopes have been laid prostrate by the afflicting hand of God, cannot, if he be under the Divine teaching and guidance, be disposed to indulge pride, or a high conceit of his own merit. The blow, which has levelled or reduced the one, has at the same time brought down every towering imagination of the other. Can he whom the providence of God has led into the valley of Humiliation, continue to swell with fancied excellence, and to think more highly of himself than he ought to think? Surely he will humble himself under the mighty hand of God, and will learn to think more soberly and more justly. He will feel that, so far from deserving any thing at the hand of God, he is unworthy of the least of all his mercies—that instead of pretending that he of all others should be exempt from trouble, it is only of the Lord's mercies that he is not utterly consumed. This was evidently the impression made on the mind of Job by the visitations of the Almighty—and it will be manifest not only in the

dispositions of the heart towards God, but in the temper, the language, and the conduct towards men. An afflicted yet proud Christian is indeed a lamentable sight. "Lord, I am not high-minded—I have no proud looks," or imaginations, should not only be the expression of the humbled believer's consciousness, but be visible in his whole deportment; and wherever this is really experienced and manifested, the storm of affliction will cease to be overwhelming, and will be gradually succeeded by serenity and peace.

3. Humility will prepare the way for *thankfulness*, which is another of the excellent fruits of sanctified affliction. Have you lost much of what constituted your earthly happiness? Have you been deprived of the support, the delight, or the comfort of your life? Are you suffering from privations of any kind, or from trials which are continually recurring amidst the circumstances in which you dwell? Yet think of the multiplied blessings which still surround you—blessings, even of a temporal nature, of which you are confessedly unworthy—which you have, perhaps, long undervalued; which the removal or the withholding of something overprized has at length taught you to esteem aright. It sometimes pleases the Almighty to pour upon us a profusion of bounties, which pride, or the inordinate desire of blessings yet denied, leads us to neglect, and comparatively to despise. In such a case, is it not *just* by *diminishing* the store which has been thus unthankfully received,

emphatically to convince us of our ingratitude and folly ; and is it not *merciful* to teach us, even by this severe lesson, the value of what had once been bestowed, and of that which still remains ? The Sybil demanded as much for her diminished records as for her perfect collection. From us, also, is the same tribute of gratitude expected for blessings which are spared, as for a previously fuller cup ; and if we are disposed to regard with more tender affection our lessened portion, to cherish it with greater and more Christian care, to be more devoutly thankful for it, and really to derive more genuine happiness from it than we knew before, we may surely account this a peculiar blessing ; and even in this sense say, " It is good for me that I have been afflicted."

But why do I speak of thankfulness merely for *temporal* blessings ? However they may have been diminished, or whatever may yet be denied, are there not blessings of infinite value, freely offered to all, and of which no earthly calamities can deprive us ? The riches of Divine goodness and mercy in our redemption by Jesus Christ as far transcend all the treasures of this world, as the heavens are higher than the earth, as time is exceeded by eternity. The Christian whose mind has been enlightened to perceive the grace of God revealed by the Gospel, whose faith has embraced the promises of forgiveness and reconciliation, and who has felt in himself the workings of the Spirit of Christ, drawing up his

thoughts to high and heavenly things, must possess grounds of thankfulness, and a fund of support and happiness, which are infinitely beyond the richest sources merely of this world's good, and entirely independent of its influence or control. It is, however, in the hour of distress and sorrow that the value of spiritual blessings is chiefly felt. We may, indeed, and under the influence of the grace of God, we undoubtedly shall be at all times unfeignedly thankful for the mercies of redemption ; but when the earthly cistern is broken, or the human gourd withered—when the objects of worldly expectation and delight shall no longer blossom, or shall cease to yield their accustomed fruit... *then* is it, that the Christian does most emphatically rejoice in the Lord, and joy in the God of his salvation ; then is Christ increasingly precious, his mediation more valuable, his yoke more easy, his promises of present and eternal rest more refreshing and delightful. It is under the pressure, or in the prospect of affliction and trial, that the apostles are seen to break forth into praise and thanksgiving for the unspeakable blessings which are treasured up in Christ ; and it is in similar circumstances that his disciples have *most* deeply felt their value. If, then, such a disposition of mind be, as it certainly is, one greatly to be desired, and productive of important practical consequences, the affliction which is the means of exciting it must be acknowledged to be eventually a blessing.

4. The loss or the denial of earthly good, and the increased

conviction of the value of spiritual blessings, will, under the Divine influence, add greatly to the earnestness and fervor of the Christian in the exercises of devotion. "They," says Archbishop Leighton,\* "who have been used to the greatest heights of daily devotion, yet in *surrounding calamities* pray more fervently and more frequently than ordinary, and this is to be numbered among the chief benefits attending afflictions; and it would surely be well worth our while to experience all the hardest pressures of them, if we may gain this: that the languor and sloth, and stupidity into which our minds and our souls are ready insensibly to sink, while all is calm and serene about us, may be happily shaken off by something which the world may call an unhappy event—that some more violent gust of wind may fan the sacred flame, that seems almost extinguished, and blow it up into greater ardor." It was not till the Israelites sorely felt the bondage and the cruelty of Egypt, that they *cried earnestly* to the Lord for deliverance. Had the sunshine of royal favor, in which they basked during the lifetime of Joseph, continued to follow them, it is but too probable that they would have been wholly immersed in the idolatries and corruptions of the surrounding people, and lost sight for ever of the land of promise. It will be happy for us, if with the Israelites, and "with the Psalmist," as the pious prelate just quoted goes on to observe, "we should sometimes sink in deep

\* Meditations on Psalm cxxx.

*waters*, that so we, who in prosperity do but whisper or mutter out our prayers, may *from the depths cry aloud unto him*. Oh, how frequently and how ardently did David pray in the deserts, and in the caves, and out of the deep! Our vows are cruel to ourselves, if they demand nothing but gentle zephyrs and flowery fields, and calm repose, as the lot of our life; for these pleasant things often prove the most dangerous enemies to our nobler and dearer life. Oh! how true is that saying, that prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm. Oh! happy straits, if they favor our correspondence with Heaven, and quicken our love to celestial objects, without which, what we call life may more properly deserve the name of death."—It may be added, that together with the more frequent and fervent exercise of prayer, *the word of God* will become far more valuable and delightful to the afflicted Christian. There are many parts of Scripture which can only be rightly understood and cordially received under circumstances of trial. On these a new and holy light will be shed by the Spirit of God, and then will the Christian truly say, "Unless thy law had been my delight, I should then have perished in my affliction." "Thy statutes have been my songs in the house of my pilgrimage."

5. But as the increased fervor of our prayers for spiritual blessings, and additional delight in the word of God, is one of the consequences of sanctified affliction,

tion, it does also, by a happy kind of necessity, drive the soul to fly as it were *to seek its refuge under the wing of the divine Goodness, and to fix its hope upon God.* And this is undoubtedly another most important advantage which the pious soul gains by adversity, that it calls or rather tears away the affections from earthly objects, when obstinately adhering to them. How strongly the love of the world is naturally rooted in our hearts needs not to be insisted on—nor how absolutely essential it is, both to our present peace and to our hope of heaven, that this should be subdued and even eradicated. We are all naturally inclined to wish for a double paradise—for one in the present world formed of all the objects which are, perhaps, in some cases innocently dear to us—from the uninterrupted enjoyment of which we desire to be translated to that which has been regained in Heaven. But this must not, and cannot be. There is but one paradise for man, which, if we are truly wise, we shall seek in the realms of unclouded light and purity. In the mean time, we must not be surpris'd, if He, to whom man is dearer than to himself\*, should defeat his plans, disappoint his hopes, and destroy the self-formed fabric of his happiness. God loves his children truly; but he loves them *severely.* He will not, therefore, indulge them in that which may either ultimately prove their ruin, or even be injurious, though less fatally, to their spiritual welfare. Like a wise and ten-

\* Juv. Sat. X.

der parent, he chastises them in those particular ways which may be most conducive to their profit, that they may be partakers of his holiness. "He threatens," says St. Chrysostom, "that he may not strike—he strikes, that he may not destroy." And, behold! happy is the man whom the Almighty thus correcteth—who, by the destitution of creature-comforts, is led to place his hopes, in the Lord his God, and whose expectation of happiness is from him alone—who, from the failure of the earthly stream, is driven to the ever-flowing fountain of living water, of which whoso tasteth shall thirst no more—who is weaned from worldly hopes and dependencies, and is persuaded determinately to fix his affections on things above, where Christ sitteth on the right hand of God. We may profess to do this, and, in a certain degree, we may really fulfil it, even when surrounded by earthly blessings—but such a disposition of mind is far more generally the effect of sanctified affliction; and wherever it is produced, it affords a peace, and even a happiness, which no circumstances merely of this world can either give or take away.

6. Nor will this comparative abstraction from earthly objects lead to habits of barren contemplation and inactivity. On the contrary, sanctified affliction, while it will tend to refine and elevate the soul above this lower world, will ever be found to be productive of the most important *practical consequences.* It will lead the humbled and awakened Christian to far more faith-

ful and diligent self-examination than he was previously accustomed to exercise. He will spare no evil habit in which he had before too much acquiesced, nor any longer neglect the difficult and self-denying duties to which he may have formerly been unwilling to attend. The voice of God has been heard loudly calling upon him to *go and sin no more*, lest a worse thing befall him—to be zealous and repent—to strengthen the things which were ready to die—to *give proof* of his professed love of God and of the Redeemer—to fulfil *the work peculiarly given him to do*—to forget the things which are behind, and to reach forth to those which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Affliction, of which this is not in some measure the practical result, which is not, at least, followed by a most sincere desire and purpose thus to grow in grace, and to be fruitful in every good work, can scarcely be said to be sanctified; but where this is in any good degree effected, we may derive from it the heartfelt and exalted consolation which the Psalmist experienced, when he declared—“This is my comfort in my affliction; for thy word hath quickened me”—“Before I was afflicted I went astray, but now I keep thy commandments.”

While sanctified afflictions will thus tend to quicken the subject of them in all holy obedience to the will of God, it will have a particular influence on the great Christian graces of *patience and resignation*. To

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produce these in the heart is evidently one of the most direct objects of affliction. “My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.” Now whoever considers the condition of man upon earth, the variety of calamities to which he is exposed, and the certainty with which every one ought to anticipate his own share of them, cannot surely complain, if by the all-wise and gracious superintendence of his heavenly Father, some tribulation, which for the time may be deeply grievous, should prove the means of working *patience*, that temper of mind of which all *have need*, that after we have done and suffered the will of God, we may at length “inherit the promises.” Indeed, of all the lovely train of heavenly graces which adorn the Christian character, patience under the chastening hand of the Father of our spirits, and resignation to the appointments of his unerring wisdom, and boundless, though sometimes to us mysterious goodness, most eminently glorify God, and promote our spiritual improvement. They tend in an especial manner to produce that self-denying, subdued, and profoundly submissive temper, which is of the essence of Christian holiness—which is precisely that disposition of mind which is both the safest, and, notwithstanding first impressions, the happiest, to be habitually maintained amidst the various changes and uncertainties of this mortal life—and which, by refining and invigorating the general character—by accus-

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turning the Christian pilgrim to mortification, and the sacrifice of his own carnal and earthly inclinations to the holy will of God—and by enuring him to live and walk by faith, to look chiefly at things unseen and eternal, to place his supreme happiness and expectations in God, and to aspire after a state of unchangeable and endless felicity, forms the most direct and appropriate preparation for “the inheritance of the saints in light.”

I will only add, as to the practical effects of sanctified affliction, that there is one other disposition to which it is peculiarly conducive; and that is, *sympathy* with the afflictions of others. The prosperous and the happy of this world may be benevolent, but they cannot deeply sympathise with the distressed. There is a peculiar tenderness of affection, which can only be learnt in the Christian school of affliction, which softens without unnerving the soul; which leads it, with true generosity and lively feeling, “to rejoice with them that rejoice;” and, above all, to “weep with them that weep.” Doubtless, to promote this sympathetic disposition, is one important part of the Divine intention in affliction; an intention which may be especially discerned in the *humiliation and sufferings of the Son of God*. He was tempted or tried in all points like as we are, and is therefore both “*touched with the feeling of our infirmities,*” and “able to succour them that are tempted.” It would be easy to enlarge on this most interesting part of my subject; for what afflicted Christian ever failed to derive some of his

highest consolation in reflecting on his humble and infinitely distant, yet real correspondence, in suffering with his exalted and gracious Saviour. “Though he were a Son, yet learned he obedience by the things which he suffered.” “For it became him, for whom are all things, and by whom are all things, to make *the Captain of their salvation perfect through suffering.*” Can any real follower of his Lord and Master refuse to be made *like him*, or to arm himself with the same mind, especially remembering the declaration of the Apostle, “that if we suffer with him, we shall also reign with him?” This is surely a view which cannot but be both consoling and animating to the afflicted Christian; and which cannot be too diligently cultivated. But I must forbear. I have already trespassed too much on the patience of your readers, and will only beg their farther attention, whilst, in conclusion, I introduce to their notice, or call to their recollection, the following striking passages from the discourses of a most able and energetic writer, which comprise a very important view of this whole subject.

“Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have, in this respect, been required to tread in his steps; we cannot but *know* what our lot is like to be in going through the same world. Nor should we only learn to look for afflictions, we should be *willing* to find them, when we reflect that

they have fallen so largely to the share of so many persons better than ourselves, and of the *Son of God himself*. Nay, we should be even *thankful* for our sufferings, did we consider the *ends* for which they are inflicted on us, and the *great good* we receive from them."

"We thank God perhaps, when we do thank him, for *prosperity*, for health, plenty, success, and honor. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the *only* blessings his goodness confers on us. *Adversity* should be added to the number of his favors, and remembered in our most devout thanksgivings. Blessed be God, for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify, tear and harrow up the soul, but prepare it for the seeds of virtue."

"Blessed be God, that he is not *so unkind* as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son, whom we hope to follow, through the gate of the grave, to a joyful resurrection, and to be received by Him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth with the Father and the Holy Spirit, one God, world without end."

I have only to add my earnest prayers, that such may be the blessed consequences of all our afflictions, and remain,

Yours, P. H.  
[Ch. Ob.]

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Narrative of Cain and Abel.

**C**AIN and Abel were sons of Adam and Eve, the first parents of the human race. They were doubtless the delight of their parents. On them they much depended, and were ready to say, these same shall comfort us.

The occupations of these brothers were different. Cain was a tiller of the ground, and Abel a keeper of sheep. Their tempers and dispositions were different. Cain was morose, proud and revengeful. He was disobedient to his parents, and envious towards his brother because he was more amiable than himself. Abel was amiable in his natural temper and disposition, obedient to his parents, affectionate to his brother and faithful as a friend. His natural sweetness of temper was improved by his sincere and undissembled piety. He loved God supremely, and delighted in his worship. The parents fondly expected much from their first born son. At his birth the mother said, "I have gotten a man from the Lord." They might naturally flatter themselves that he was the promised seed. Their expectations respecting Abel were less. This appears from his name which implies inferiority.

Cain doubtless felt a superiority on account of his birth, and the flattering prospect of his pa-

rents respecting him. These tended to feed his pride and encourage those malignant passions which in their consequences were so awful. When the sacrifice of Abel was accepted, and Cain's rejected, he was sullen and angry. Cain brought, of the fruit of the ground, an offering unto the Lord. Abel brought also of the fatlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and his offering: but unto Cain and his offering he had not respect. Cain did not believe in the promised Saviour, nor come as a humble sinner to plead for mercy; nor bring the sacrifice which prefigured the atonement of Christ. He came with a heart unhumiliated, impenitent and unbelieving; and was therefore rejected. Abel offered his sacrifice in faith in the expected Messiah. He came as a guilty sinner imploring mercy; and his sacrifice was expressive of humility, sincerity and belief. As he thus sought the mercy of the new covenant through the promised seed, he was accepted. Of his acceptance God gave a visible token. On this account Cain was angry and sought revenge on his brother who had given him no just cause of offence. He had never been unkind, but had always treated him with that respect which was due from a younger to an elder brother.

Cain saw, that his brother was preferred to him. God manifested special pleasure in Abel; and the hearts of the parents might have been won over to him in view of his amiable conduct, while from the untowardness of Cain their affections might, in a

measure, have been weaned. Had Cain been as amiable and pious as his brother, he might have received equal favor from God and man. But instead of laboring to amend, he gave way to sullen grief and malicious complaints.

On account of this God condescends to reason with him—and enquire of him, why he is sad. He says, "If thou dost well shalt not thou be accepted; but if thou dost not well sin lieth at the door." Here was gentle reproof mingled with mercy, and encouragement to repentance and new obedience; and a warning against that sin which God knew was in his heart, and would soon break out without restraint.

Instead of hearkening to this kind admonition, he continues obstinate and cherishes malevolence in his heart. He resolved on the death of his brother and sought opportunity to effect his malicious purpose. Concealing his hatred, and with feigned affection, he invited his brother to take a walk with him in the field. Abel, with his unsuspecting innocence accompanied him thither. His heart glowed with affection to his brother, and he was willing to manifest that affection, by complying with every reasonable desire. Perhaps Abel had grieved that he had been the cause, though the innocent cause, of his brother's anger—and now, indulging the hope that he was reconciled, and wishing in every suitable way to manifest his brotherly affection, he rejoiced in the proposal. Could he entertain the idea that his brother had any injurious designs? He had never contended

with him; and surely he would not fear to walk in the fields with him.

But Cain resolved on his death—and when sufficiently retired from the notice of his parents, the brother assumed the character and aspect of the murderer. Disregarding the ties of brotherly affection, the restraints of parental authority and instruction, and the command of God, he rose upon him with fury and gave the fatal blow! His dying groans reached his ears, but did not pierce his unrelenting heart. Cain deprived his brother of that life which God gave him, and which none besides had a right to take away. He has murdered him! He fell at his feet a lifeless corpse! Behold him pale in death!

This is the first death that ever took place in our world. Here is the fruit of the first apostasy. Our first parents brought sin into the world, and here is its fruit. Cain is the immediate cause of this awful desolation. He has not killed an enemy that sought his life. He has murdered his brother. He witnessed his dying agonies. He now sees him lifeless. Yet he appears not to relent for what he has done. Instead of going to his parents and to God to confess his sin and guilt, he attempts to hide himself and to conceal his crime. But whither shall he fly from him who sees all things and has witnessed the awful transaction? The Lord called him. How dreadful must have been his voice to this wretched fratricide! "Where is Abel thy brother?" Instead of confessing his sin and supplicating mercy, he adds to

his crime falsehood and arrogance. He said, "I know not. Am I my brother's keeper?" But vain are his refuges of lies. The charge comes home to his heart. "The voice of thy brother's blood crieth unto me from the ground." His conscience can no longer sleep; with a mind filled with horror and despair, he hears his sentence from the Lord: "And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." In the agony of his soul, Cain exclaims, "My punishment is greater than I can bear."

From this awful and affecting piece of history we learn in general,

1. The evil of sin. It has produced all the contentions and murders which have been in the world. With sin was introduced all our sorrows. The wars which have raged with such violence and deluged the earth with human blood; the oppressions which have raised to heaven the cry of the widow and orphan, are the consequences of sin. Sin has eclipsed the beauty of this lower creation and made it a howling wilderness, a vale of tears. It is this which fills our bodies with pain and lays our comforts in the dust. How should we lament it as the bane of the soul, filling it with anguish and leading it down to the dark regions of endless woe! Reader, fly from sin as the enemy of your peace, the destroyer of your soul. The longer

you live in the indulgence, the more you are exposed to the commission of those acts which will embitter all your remaining days and enhance your future torments. Think how much it will contribute to your interest and happiness to repent of your sins, and obtain the pardon of God through a glorious Mediator. This will be your greatest security against vice, and tend to establish you in a course of virtue and piety—and lay the sure, the only foundation of hope and comfort in this state of trial, and of immortal glory hereafter.

2. Particularly we learn the evil of indulging an envious temper.

Envy is the nurse of malevolence. Cain envied his brother, and then grew malicious towards him. Envy is the fruitful source of much mischief in the world. He who envies another his wealth is in danger of taking a part of it either by fraud or force. He who envies another his good name is in danger of indulging hatred which may end in murder. Let young people beware of this temper and watch its first buddings. Do you see others preferred before you on account of their piety, their benevolence or any excellencies of character which endear them to their friends? Be willing that they should be preferred, and instead of attempting to diminish their virtue, labor to imitate them.

3. The importance of governing the temper. "He that hath no rule over his own spirit is like a city that is broken down and without walls." Those who give way to the indulgence of

passionate resentment render themselves ridiculous in society, and provoke God to leave them to commit some awful crime which will fix an indelible stigma on their character, and without repentance consign their souls to the fearful perdition of ungodly men.

Had Cain governed his temper and suppressed the first motions of passion, he might have been saved from the awful guilt of imbruing his hands in his brother's blood.—Young people cannot be too anxious upon this point. They should begin early. Much may be done to sweeten their tempers by suitable watchfulness and fervent prayer. Cherishing those resentments which are kindled in the breast by the slightest provocations will sour the sweetest temper; but checking them in the beginning will tend to subdue passion and diffuse sweet serenity through the soul.

4. The awful consequence of impenitence.

Though the crime of Cain was so great as to leave but little hope of repentance, yet it was not beyond the reach of divine mercy. We have, however, no account of his penitence, nor from any thing we see in him have we reason to think he did repent. His language was the language of complaint of his punishment, rather than sorrow for his sin.

Sin unrepented of will destroy our comfort here, and lead us down to endless destruction.

When we read this affecting history we are filled with horror! We have never been guilty of a similar crime. But we may

not flatter ourselves that we are innocent. If we have wished the death of one of our fellow creatures; if we have indulged in rash anger, in settled malice, we are indeed guilty in this respect. This is murder in the heart; and nothing but the restraining grace of God has prevented its breaking out into the open act.

We must repent of the sins of the heart as well as the life, or we cannot obtain the favor and friendship of God. Sentence is already given against the impenitent—Indignation and wrath, tribulation and anguish must be their portion. God looks on the heart, and he can accept no outward reformation, which the heart does not approve. Without a renovation of the heart no foundation is laid for a patient continuance in well doing. External reformations are but temporary, induced from motives of interest, the alarms of conscience, or regard to reputation. When these cease to operate the vicious propensities which have been restrained will break forth with redoubled violence.

But when the heart is reformed; when a new principle is there implanted, it is influenced by new and different motives. Hatred to sin, and love to God will be a stronger barrier against the attacks of sin, than any personal considerations. These, instead of laying an unpleasant restraint, render vice odious, and the duties of piety congenial to the soul.

Would you, reader, be fortified against the sin which will ruin your character and fill your soul with distress, see that a

good foundation be laid in a moral change of heart, by the sovereign power of God. Depend not on partial reformation; but see that it be deep and inlaid in the heart. Nothing short of this will be sufficient to guard you against the snares which will beset you on all sides. Nothing short of this will effectually check those inclinations to do evil which are inherent in your natures. But if you become the subject of this renovation, you have the promise of Jehovah Jesus; that you shall be kept through faith unto salvation. A.

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*Extracts of several letters from a young Gentleman living in the city of New-York, to his sister in New-England.*

(Concluded from p. 119.)

LETTER III.

APRIL 6, 1813.

“ I COULD wish my dear M— might be enabled to look through those afflictions which we have been called to encounter, up to the hand that dispenses them. They are given us for our improvement, and you may be assured that if God regard us as his children, these afflictions and crosses will not cease, unless we are by them brought to a sense of our duty, and to serve him aright. Indeed it ought to be a source of our continual praise and gratitude, that we are counted worthy to suffer these things; for God has said, that those whom he loveth he chasteneth,

It is strange that we have needed so much chastening, to bring us to a sense of our duty. It shews us in a strong light, the depravity of our natures, and the opposition we manifest to the righteous ways of God—the necessity of regeneration, that we may be formed to a right temper of mind, and enjoy that course of living, which the gospel points out. I fondly hope my dear sister may be induced from my observations in my last letter, at least, to make the attempt to lead a new life in Christ Jesus. You will, no doubt, find difficulties in the commencement; but rather let them urge you forward to greater exertions. If you sincerely pray to be enlightened in your understanding, and to be strengthened in your way, you will, without doubt, receive that support he has promised his children, giving you the influences of his Holy Spirit to effect your growth in grace: and I assure you, should your experience progress thus far, you will acknowledge the satisfaction arising from it, to be greater, than you have ever felt in all the different scenes the world calls pleasure, were they all put together. I have observed, with peculiar pleasure, that you are disposed to reflection, by the various occurrences you have been called to witness—thus far, the symptoms are promising. Let me intreat you not to mistake the tendency of such serious reflections. Cherish them and you may yet have great reason to bless God for their happy issue. They may be the means of your commencing a new life, by shewing you the vanity of this world,

and the necessity of religion, for happiness, as well here, as hereafter—not that religion which consists simply in a few ceremonious observances, a few charities, a moral and decent deportment. These are right in their place. They carry with them, however, their own reward. They are the necessary attendants, but not the main foundation of a religious life. It is folly to talk about the dignity of human nature, and the excellency of our works; they will never ensure us eternal felicity. If we have done aught of charity, of good works, let us be thankful, that we have been enabled so to do. A benevolent mind will find an ample reward arising from the practice of such virtues, in a heartfelt satisfaction. Self-righteousness is the most dangerous enemy the Christian has to encounter. To sit down contented, and suppose we have done enough to merit the great reward, by any duties or works of our own, is indeed the greatest folly. Our Saviour expressly tells us that after doing all in our power, we are unprofitable servants. It is mortifying indeed to human pride—but it is truth. Such is the state, into which the fall has brought us, that instead of acting aright in the sight of God, we are endeavoring continually to oppose the influences of his Holy Spirit. You will realize the truth of this, in proportion as you become acquainted with your own depravity by nature. Humility is the inseparable attendant on true piety, and in proportion as we have true faith, so will it produce good works; but if we have

## LETTER IV.

MAY 13, 1813.

not a well grounded faith, we cannot expect to perform good and acceptable works. Should your mind be enlightened in the truth, you will be more and more convinced of your own unworthiness, and wonder at the impious arrogance of those who, like the proud Pharisee, praise God that they are not like other men; and appear well pleased with their own imaginary good works. It is an unspeakable satisfaction to the true believer, to reflect upon the stupendous work of salvation.— Casting himself wholly on the mercy of God, deeply smitten with a sense of his guilt, and continual transgressions, he cries, "God be merciful to me a sinner."—Nor is that uncharitable disposition less reprehensible, which supposes one sect or persuasion, the only right one. The foundation of all religion is the same. Some may abuse it in practice;—this, however, argues nothing against the principle, any more than the existence of hypocrites disproves that of real Christians. All have to answer to their Maker, who alone can judge of the sincerity of their professions, and the rectitude of their intentions. A Christian is the same all over the world, let him be of whatever sect, or denomination, he may. Has he a living faith in the Saviour, and does the grace of God warm his heart? then is he our brother in Christ.

W. S. R."

[The remainder of this letter being of a local and private nature, is omitted.]

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— "WE are apt, my dear M—, to look upon death as a calamity, only as it deprives us of our dearest friends, and breaks the chain, that united our hearts in friendship and social endearments. But when we look upon it as the messenger sent to call us home—to deliver us from the pains of sickness, and the troubles of a sinful world—if our peace be made with God, how joyfully can we welcome the change, that shall at once place us in the arms of our blessed Saviour, in that state, where the wicked cease from troubling, and where the weary are at rest!

"It is natural to a reflecting mind, to wish to know, if the last moments of an acquaintance were spent like a Christian—if indeed we may indulge a reasonable hope, that our friend has a portion with the children of God.—We may at least, be warranted to hope, from the attending circumstances, that the departed spirit of — has gone to her Saviour and her God. The attention with which she has for some time past, studied her Bible—the becoming diffidence with which she replied, when asked, if she had a hope respecting her future welfare, "that it was through her Saviour's merit alone, that she could hope for acceptance,"—the composed state of her mind in her last moments, is a source of much satisfaction to her friends; and with sincere pleasure do I add, that her last visible act of devotion, was a feeble

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attempt to sing a favorite Psalm of David.

“How happy is it, my dear M—, to die in peace with our God! How necessary then, to attend to this all-important concern, at an early period—while we have health, and are in the enjoyment of our faculties and vigor of mind. Bodily pains may deprive us of our reason, and hurry us into the presence, the awful presence of an offended God. It is indeed a dreadful thought. Yet how many of our fellow-mortals are in this condition taken from the world, unprepared to meet their Judge. Every death, particularly in the circle of our friends, is a warning voice to us. Let us improve it aright. Think seriously of it, and endeavor to make a wise improvement. Life is short and uncertain. We know not whose turn will come next. Let us then endeavor, by the grace of God, to be ready. Viewing in a proper light, the unsatisfying pleasures of this world, and the beauty and necessity of religion, may we be disposed to embrace the offers of the gospel of Jesus Christ, as the only hope of real happiness here or hereafter.

“We much regretted to hear of your indisposition. Sickness ought ever to dispose us to serious reflection. It shews us upon what a frail tenure health, friends, and all the other blessings and enjoyments of life are held—liable to be cut off in a moment ourselves, or deprived of those blessings, by some adverse circumstance in life. It shews us the uncertainty of all our present enjoyments; but particularly impresses the neces-

sity of being prepared for, and resigned to the will of our heavenly Father. It shows us the necessity of some other prop, besides the world and its vanities, to support and cheer us in the hour of trial and misfortune. Friends may do much; but even they are the gift of God; and if we want the consolations of religion, we want that which alone can support us under affliction here, or cheer us with the hope of everlasting felicity.

“Yours, &c.

W. S. R.”

LETTER V.

NOVEMBER, 1813.

“THE parting of dear friends should ever remind us of that separation which must sooner or later take place, when some of us shall be called to enter on a never-ending eternity; and often do I reflect, with astonishment, upon my own stupidity;—that viewing the shortness of time, and the duties of a Christian, I should do so little to the glory of that God and his Christ, whose Holy Spirit has, I humbly trust, brought me to see the light of the truth; and that I should be so unmindful of the privileges we enjoy; and the duties that I, as an individual member of the household of faith, should with alacrity perform. Did we at a given period of time expect our dissolution, how different, indeed, would be our daily walk: How would each moment be employed in promoting the interests of the Redeemer’s kingdom, and in promoting the welfare of our fellow-mortals! At least this effect might be reasonably ex-

pected. And are not the instances of mortality sufficiently frequent, to convince us of the frail tenure upon which we hold our lives? And are we certain that we shall not next be called to follow our friends?

"I hope I shall be enabled to spend that time, which I should allot my dear sister, were she with me, in promoting the interests of the Redeemer's Kingdom; and improving my mind by the rich harvest, our highly favored city affords for our growth in grace, as well as intellectual improvement. Various indeed are the objects that present themselves for the exercise of our charity in bestowing the word of life,\* as well as the bread that perisheth. Although Providence has not bestowed on many of us, the riches of this world, yet are we enabled to recommend to the notice of the charitably inclined, objects deserving our regard. Often are we called to drop the sympathetic tear over the misfortunes of others, and lament our inability to relieve them—our tears and our prayers are all that we can bestow—but even these, if dictated by right motives, may be more acceptable to a grateful heart, than thousands of ostentatious gifts, the manner of bestowing which wounds the spirit more than they contribute to the comfort of the suffering body.

"A short time since, I spent an evening at Mr. ——. I found Mrs. —— and —— at home. They were quite social and

\* The Letter writer being one of the managers of an Auxiliary Bible Society.

cheerful. I will not deny, my dear sister, that notwithstanding their disposition to please, I could not but admit to my reflections, such ideas as natural feelings would wish to dispense with on such an occasion. Oh! thought I, how much more happy would this family be, who now seem to be happy, were they possessed of the one thing needful. Surely, human reason would say that it were easy for those who are so amiable in their character and deportment, to become possessed of the pearl of great price. But how often are the examples to the contrary. Those amiable qualities, and a respect for the ordinances of religion are apt to deceive the possessors. They find themselves, in the main, disposed to perform the less rigid duties of Christianity, and to exhibit many acts of charity and benevolence. They see no necessity of a change of heart, disposition and life—flatter themselves that all is well, and wonder how some Christians can be so bigoted, and so strict. They see no reason why Christianity should not be reconcilable with the maxims and society of the world. Alas! alas! they know not the plague of their own hearts. They who have been brought to see their own sinfulness, know that there must be a radical change of heart, views, principle and practice, in eternal opposition to the world and its maxims, the flesh, its lusts, and our great adversary the tempter. Short terms, but full of meaning to all those who have tasted that the Lord is gracious. Perhaps my thoughts were too much elevated from

the world, as the last Sabbath was our communion.—indeed to me a season of love. To them who have experienced such exalted feelings, it is hard to come down to the level of the world. They who are accustomed to the society of Christians, can not enjoy themselves long in different society. I find myself frequently embarrassed, and quite lost among those who know not our Lord Jesus Christ. It is natural to us, if we have any degree of true Christian feelings, to wish to associate with those, whom we can converse with, about the things of our everlasting peace—what the Lord hath done for us, and various other topics, interesting to those, who humbly hope they have been brought to see the light of divine truth. Christians love to be with those who are travelling the same road, acknowledging the same Saviour, professing the same belief, and expecting to be justified by the righteousness of the same Redeemer. No wonder then that they should feel lost, when much engaged with the world, from which they have separated, and sworn allegiance to the King of saints.

“Could we, my dear M—, constantly keep eternity in our view, time, with all its concerns, would sink into their proper insignificance. We should then endeavor, by the grace of God, to be prepared for that great and awful change, which shall bring us into the immediate presence of our Judge. There are but a few days, and those troublesome ones, allotted to the children of men; and shall these few days, be spent in chasing the phantoms

and lying vanities of life? In time, we must prepare for eternity. As we die, so must we awake, prepared or unprepared to meet our Judge. Awful—important—all-important considerations! Cherish, my dear M—, habits of retirement and reflection.—The workings of the Spirit of God, his word, his ordinances, and his providences may lose their effect, if we do not allow ourselves time to reflect. The time will come, it is fast approaching, when you *must* reflect—ETERNITY. A life spent in the neglect, or in the service of God, will be a theme of awful, or of pleasing reflection. Now is the time. Now is the day of salvation. Life and death are offered. Choose ye, why will ye die? It is the voice of an affectionate brother that pleads—it is your God that calls—be not neglectful. Adieu.

W. S. R.”

*Memoirs of the Rev. Samuel Mills, late pastor of the fourth church of Christ, in Saybrook.*

**T**HE REV. SAMUEL MILLS was the son of the Rev. Gideon Mills, of Canton.—He was born in June, 1752; and after receiving an early and pious education, and passing through a course of preparatory studies, was graduated at Yale College, in 1776. At this period, the revolutionary war, and the urgent calls of his country, prevailed with him to accept a military office. In an engagement with the enemy he was wounded by the stroke of a cutlass on his

head, captured and conveyed to Philadelphia, which was then possessed by the British troops. From the effects of this severe wound he never fully recovered. While a prisoner, he became acquainted with a young lady of the city, with whom he was afterwards united in marriage.

Some years before the close of the revolutionary war, he was occupied in the instruction of youth; and devoted his leisure hours to the study of theology. Believing that he had experienced the power of religion, by a work of grace on his heart; and feeling an ardent desire for the Christian ministry; and having obtained that sacred knowledge, and those other endowments by which he was judged to be qualified for the work, he was approved by the fathers, and recommended to the churches.

Receiving an invitation for the pastoral office, he accepted, and was ordained over the fourth church in Saybrook in 1786.

The people to whom he looked for temporal support were not numerous; the church was small in number; and the male members were but seven. They had lost four ministers in quick succession; and amidst the burdens of the war, and its demoralizing effects, the church felt great discouragements; their religious interests had, for years, been decaying, and Sectarian sentiments had greatly divided the people.

In this situation, Mr. Mills accepted their invitation, and casting himself on the providence of God, the gracious promises of the great Head of the church, and the prayers and affectionate

attachments of this little flock, he went forth to his holy labor of building up this broken part of the walls of Zion.

To benefit the youth, he early instituted a school for instruction, and by his influence persuaded the people to contribute for founding two libraries; one of them for the elders, and the other for children and youth: both of which were regulated by laws which were calculated to advance, annually, their numbers and progressive value. Having thus far succeeded, he encouraged them to unite in a more expensive work of building a new house for public worship. This was cheerfully undertaken, and quickly finished.

While these important labors were advancing, which from that period to the present time have added to their union and strength, as an ecclesiastical Society, he was never forgetful, nor remiss in the great concerns of the Christian ministry.

Happily uniting that persevering and well directed zeal which *contends earnestly for the faith*, with that humility which has its *moderation known to all men*, and that charity which embraces the best interests of the people, he instructed them in Christian truth, was esteemed by all, beloved by the church, and dear to the flock, as a spiritual father, and the guide of souls to glory.

If his people did not consider him the most eloquent, yet they thought no preacher more sincere, or more engaged; and from no other lips did truth flow more affectionately, or more acceptably.

He dwelt much on the great distinguishing doctrines of grace: he spake them plainly, without any, evasions of the nature and tendency of them, and practised no half concealments to please unsanctified tastes. He would faithfully declare God's word, *whether they would hear or whether they would forbear*; persuaded that Jehovah would vindicate his truths. Man totally lost by nature, wholly incapable of restoring himself, and absolutely dependent on the elective and sovereign grace of God; the nature and necessity of regeneration; the sufficiency of the atonement, and the duties of repentance, and faith in this great truth, that Jesus Christ died for sinners, as the only ground of justification; what God is, and what man must become, to enjoy this holy God; are truths which he often taught, plainly unfolded, affectionately inculcated, solemnly impressed, and evangelically exemplified.

As a divine, he was considered by his brethren to be well acquainted with the great truths of our holy religion, firmly established in their belief, and a clear vindicator of their importance before the people. As a preacher, he was plain, faithful and sincere; and as a pastor, skilful, judicious and adapted to the state and wants of his flock. Few ministers were better acquainted with human nature; or were, ever, more happy in conducting the various tempers, prejudices, or self-interested feelings of his people; and in persuading and uniting them in promoting some great and good object.

He fed the flock; he fed the lambs; he presented truth, and his affections enforced it; he labored with his hands to relieve their burdens; he was a father to their sons; an instructor of the ignorant; a comforter of the afflicted, and a guide to souls; he broke the bread to the brethren, and administered milk to babes: and, seldom, do we believe, is one found, who, at the close of his ministry, could more sincerely adopt the language of Paul,—“*I take you to record, this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God.*”

As a spiritual father to the people, not one escaped his notice: and not one was beneath his parental care: the saint was his delight; the sinner was the subject of his prayer; and every class of men received expressions of his affectionate attentions and remembrances. While this affection was reciprocated by his people, in frequent testimonials of their love, he could say, (and they believed him,) “*Silver and gold have I none; but such as I have, give I thee; in the name of Jesus Christ of Nazareth,*” I offer the blessings of grace to every willing heart.

With what he had of temporals, no heart was more enlarged, benevolent, or uniformly hospitable.—The doors of his house were open to the stranger, and the friend; and none entered, but had reason to speak well of him: this was his established character at home and abroad.

It was not on the Sabbath only, that his people were edified, but in every portion of the week.

He preached from house to house, and had a word for the child as well as for the parent; for the servant and the master: and on leaving the family the impression remained, *This good man is our father and our friend.* In religious conferences, he was frequent with his people, and was always ready at the calls of duty. If divisions, or alienated feelings existed among the brethren, still the offender and the offended would view him as their common friend. Their difficulties, or inquietudes called forth his tenderest feelings and solitudes. He bore them on his heart; he carried their cases and their trials, before his God in prayer; and, in the wakeful hours of midnight, would be heard in fervent supplication, and saying to his companion, *"Come let us unite in carrying this burden, on my mind, before the Lord."* By united prudence, humility, affection and Christian example, he happily succeeded in removing strife, and promoting reconciliation and cordiality. Between him and his church there existed an unusually happy ministerial connexion: a reciprocated affection equalled by few, exceeded by none. It was a pleasant part of our Lord's vineyard: it was a union like the vine and the branches.

With all his fidelity and labors with his people he continued in the ministry, without any considerable accessions to his church, for seventeen years; at the close of which, it pleased the great Head of the church to crown his prayers and faithfulness with a rich harvest, and

in-gathering of souls to the Redeemer's Kingdom. An effusion of spiritual influence descended on his people, and effected a general renovation of the moral and religious aspect of that ecclesiastical Society. Great accessions were made to his church, and though ten years have passed since this memorable revival, the happy effects of it are still visible. Amidst subsequent declensions and remissness, a goodly number, whose examples have a salutary influence, remain the ornament, stability and strength of this part of Zion. Regularly, and without intermission, have their stated religious conferences been maintained, not only to the last Sabbath evening of his ministry; but since his death, they happily unite in strengthening each other's hands, and complying with his dying counsel to build up Zion, and live in prayer, and cultivate brotherly love and Christian fellowship. *Being dead, he yet speaketh* to them, by the memory of his living example, and departing words.

Other churches have been called to lose their pastors, whom they much esteemed as able, faithful and exemplary, but few can speak of one, endowed with more happy ministerial adaptedness to his people, or facility of entering into the feelings of his flock; of discerning their different tastes and prejudices and predilections, or of finding access to their hearts, and still holding truth to their view; and, by patient perseverance, accomplishing desirable objects to the interests of his church. When he first came among them, every

thing looked discouraging to one of more limited views, or of less persevering fortitude, and happy skill in succeeding, by patient waiting. Weak, divided and prejudiced as they were, he took them by the hand as a father; noticed their children; made no unnecessary distinctions; shewed them that they were brethren, and had a great work before them, which called for their united prayers; introduced useful books of instruction for all ages; visited them from house to house; led them to regard him as their common friend, as a pastor who came to feed all the flock; and soon became the happy means of their growing union. Different sentiments may still exist among them, on the subjects and mode of baptism; yet they are one in their affection to him and his ministry. In this view of him, as a provident father uniting all in respect and affection, the loss must be truly great to that people. They consider it almost irreparable: the ark is covered with sackcloth: the gates of Zion mourn: the minister of the altar is departed; and the people, weeping at the porch, exclaim, "*My father, my father, the chariot of Israel and the horseman thereof.*"

If we consider his character in the light which Paul holds before Timothy, as one that "*rul-eth well his own house, having his children in subjection with all gravity,*" he will appear no less respectable as a Christian bishop. Rarely is one to be found, who more wisely conducted the best interests of a family, and had all concerns more regularly adjusted. Much as a friend or

stranger, on entering his house, would be pleased with his openness and hospitality, he would be still more gratified, in beholding the beautiful regularity and religious order which he observed in his family. Each knew his place and time; and while the father, encircled by a numerous family, led in sacred reading; they were ready for the portions assigned them. This being finished, they all regularly united in a hymn of praise, and rose to receive a father's blessing, while he addressed the throne of grace. All this regular course of daily religious service usually occupied no longer time than much less variety of performances, in families of less order and little system. While, in most families, the youngest members exercise but little, if any, active part in religious worship, it was different here: The children were taught to unite with their parent in hymning praise to their Redeemer, almost as soon as they could articulate a word. This I have seen with a glow of admiration and pleasing surprise; and when the babe had sung his hymn, was lifted by his father to the altar of holy prayer, and held between his arms, till his address to heaven was concluded. In his family were lessons exemplified, which at once reprov'd the negligent, pleased the Christian, taught heads of families how much more could be done, than they had usually found time or inclination to effect; and made the wavering resolve, "*as for me and my house we will serve the Lord.*"

This religion of the family, he taught his children to make practical. They were led by

him to love the sanctuary and all divine institutions, and to shew this religious affection by acts of benevolence. In all public contributions for missionary purposes and religious charities, he led his family and his people by example. It was a custom with him that every child of his house should cast his mites into the treasury; and the example had no little influence with his church, and hence it probably was, in a great measure, that their public charities were far from being inconsiderable for a people of small numbers and but little wealth. In private acts of beneficence, no one doubted that he was among the first according to his means, in the number and value of them. He rejoiced greatly in the opening prospects of the Eastern nations receiving the gospel, and turning from darkness to light; and was forward in promoting Bible Societies and foreign missions.

By his example his people were taught, that where the means of doing good are not so extensive as the benevolent heart could desire, this want may, in some degree, be supplied by industry, prudence and economy. He labored "*the things which were good,*" that he might not be burdensome to any, and "*might have to give to him that needeth.*" He never asked of his people any augmentation of his annual salary, which all his society knew would not half support his numerous family; and which they manifested a readiness to increase, by their frequent acts of benevolence, which he acknowledged with tears of grateful affection. Still he labored;

still he delighted in all useful industry; still he promoted benevolent institutions, never pleading poverty, nor withholding his gifts, *but went about doing good.*

Though numerous domestic cares occupied much of his time, when the higher duties of the ministry had no immediate demands, yet he neglected not the calls of his fellow-laborers in the vineyard, to whom he was always a dear and much beloved brother. In their special and ordinary assemblies, no one was more generally present and punctual in attendance. Brotherly love among the ministry he considered as a duty of first importance; and no one more fully labored to strengthen their hands, and unite all hearts, in whatever would so much conduce to the prosperity of the church.—In councils and conferences, in solemn, mournful, or joyous seasons, he was always prepared to obey the calls of Providence, and respectfully regard the invitations of his brethren. When counsel was desired, and his opinion or judgment was requested, he was deliberate; and when fixed did not waver; humble and modest in giving his sentiments, but decided when given. Though adhering to his judgment, he was very far from every appearance of wishing to dictate for others, or of crowding his sentiments on his brethren: always meek and charitable, he desired others to speak their own unbiased opinions, claiming only the same liberty for himself which he cheerfully admitted for others.

In religious revivals in neighboring societies, the presence of



few ministers was ever more desired, or more welcome to the anxious, the enquiring or pious mind. His subjects of address were peculiarly adapted to soul concerns, at such seasons; they were directly, and plainly, and fully to the state of awakened hearers; and his feelings and his heart seemed to go forth in the subject. He was considered an experimental preacher, and his hearers loved the language of the heart. In such seasons he usually addressed his audience without the use of many written notes, and in that familiar and appropriate language, which, if in a degree, wanting in correctness or elegance, was happily adapted to enlighten the mind searching for truth, and to meliorate the heart feeling its spiritual needs. His hearers did not want to be amused with tropes or words, but were hungry for the bread of life. This food he desired to place before them; they believed it—they viewed him as a friend to souls, and he was dear to them. "*Oh, what shall I do?*" was a subject taken from one of the prophets, from which he addressed an awakened audience, with a very happy effect; which was long remembered, and, to this day, is often mentioned.

In personal experience, he was no stranger to affliction. He was a man of many infirmities of body, though seldom confined for any considerable duration, or prevented from the labors of the ministry. His temporal circumstances were straitened, yet he was always cheerfully resigned, and was never heard to complain as if his lot were hard. Frequent-

ly would he say to his family amidst their fears, "*come let us think of our many mercies.*" The goodness of God and the liberalities of an affectionate people were his perpetual solace. Though possessing the most tender affection to his family, he could on his leaving the world, commit them, without any apparent fear or distrust, to the holy keeping of that fatherly Providence, who had hitherto preserved them, believing that God "*would provide,*" and confiding in the promise of *the widow's God and the Father of the fatherless.* He had seen interred his first and his second wife; each of whom died leaving an infant babe, who, with six other children, one of whom is in the ministry, and another, having finished a collegiate education, is preparing for public usefulness, survive their father, and live to comfort the heart of his mourning widow.\*

In religious experience, though long before his ministry, he had a hopeful evidence of that change of heart to which the promises are made, and though this hope continued, in a brighter or more obscure degree, while he lived, yet, at times, he passed through clouds of mental darkness which were distressing to him; but his faith and hope brightened as his sun was setting, and his ministry was drawing towards the close.

On the last Sabbath of his public labors, which was five days before his death, though in usual health, he was unusually impressed, as though he should

\* Since the above Memoir was received, we have heard that Mrs. MILLS is dead; with the circumstances we are unacquainted.—E.D.S.

continue with his people but a very short time: he intimated to them, that this might be the last Sabbath in which they would see his face or hear his voice. After religious service, in the afternoon, he rode out two miles to visit a dying person, and returned in the evening, and attended his usual religious conference. On the following day, he enjoyed society as usual, but in the night succeeding, he awoke in great distress. On Thursday, he was sensible of approaching death, gave counsel to his family and some members of his church, exhorting them to a prayerful life, to the cultivation of brotherly love, and to union in building up the walls of Zion. After this, he called his children round his death-bed, and desired them to sing, and mentioned a psalm for them. He even sung himself just before he died; and, seeing his children affected, said to one of them, "Go, pray that your father may safely arrive at the New Jerusalem." Thus in holy triumph can the Christian die." "O death! where is thy sting? O grave! where is thy victory?" He gave directions concerning his interment; desired that his brethren in the ministry might be present, at the funeral solemnities; requested one, by name, to preach on the occasion, and another to address his church, and a third to break the bread to his bereaved brethren on the first communion Sabbath. Having finished his directions, he turned with a parting look to his family, and commending them to the throne of grace, and his soul to God, he fell asleep, on Thursday evening, February 17th, 1814, after a severe, but

short illness of three days, in the sixty-second year of his age, and the twenty-eighth of his ministry. "Write, blessed are the dead who die in the Lord."

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*Further Sketches of the Life of the Rev. William Tennent.*

THE biographical account of the Rev. William Tennent, contained in the Magazine for last December, gave an authentic relation of that extraordinary event in his life, which has usually been called *his trance*. The remainder of the biography of that excellent man, in the publication from which the account was taken, is long; sufficient to occupy from twenty-five to thirty pages of the Magazine. It consists, principally, of a great number of minute anecdotes, concerning the ordinary events of his life, the most of which, it is thought, could not afford much entertainment or benefit to our readers. That part of it which is likely to be interesting, is contained in the following summary and extracts.

After the restoration of his health and his mental powers, he pursued, with much attention, the study of Theology, to which he had been previously devoted, and which had long been the object of his most ardent desire. In his studies he made a rapid proficiency, and soon became a preacher of the gospel. In a short time after he commenced a preacher, he was invited to take the pastoral care of the church in Freehold, in New-Jersey, which had become vacant by the death of his excellent brother, the Rev. John Tennent, who died in the year

1732, in the 26th year of his age. Mr. William Tennent was ordained to the charge of the same church, in October, 1733; where he continued till his death. At the time of his ordination, he was twenty-eight years of age, and he continued with his people forty-four years.

The extraordinary scene which he had been through, leaving an impression upon his mind which no time could erase, gave an air of deep solemnity to his deportment, and added to his preaching a fervor and pathos, which rendered his ministerial labors peculiarly interesting and impressive. He spoke of the eternal world as if possessed of the strongest views of its great realities, as expecting soon to return to those unutterable scenes, of which he had received so deep an impression.

Nothing occurred in the sequel of his life, in any degree, of the nature of the remarkable event which has been described: yet being a man of strong feelings, and of a natural texture peculiarly susceptible, there were several instances in which his emotions of joy, terror, despondency, hope, were such as to deprive him, for a little season, of the ordinary exercise of his natural powers. These events were similar to many which have been furnished by the various ages of the church, to many which appeared in divers parts of this country in Mr. Tennent's time, and of which there were so many instances in the great work of religion which took place a few years since in our western country.

As a minister of Christ, Mr.

Tennent was distinguished for his humble and fervent piety; and for his great zeal for the salvation of immortal souls. He was exclusively devoted to the work of the ministry of reconciliation, sparing no labor or sufferings in the performance of his duties, not counting his life dear; that he might win souls to Christ. As he was led by inclination to extend his ministerial labors, his peculiar qualifications as a minister [and a Christian, rendered him eminently fitted to be an itinerant laborer in the vineyard of his Lord. His fervent piety was tempered with a watchful decorum of conduct; while his zeal for God was accompanied with a pleasantness of manners, calculated to induce the stupid and unbelieving to think favorably of the religion of the divine Saviour.

In the memorable revival of religion which extended over a great portion of our country in 1741, and a few succeeding years, Mr. Tennent took a great interest. In common with Whitefield, Davenport, Buell, and several others, who now rest from their labors in the blessedness of God, he labored abundantly as an itinerant preacher, in various and distant parts of the country. As his labors were great, they were eminently attended with the divine blessing. They appeared to be instrumental, through the mercy of God, of awakening multitudes to a solemn consideration of divine things and of the hopeful conversion of many souls. To some aged persons now living, his memory and labors are peculiarly dear, and to many who are

mitted with him in the heavenly state, they will be still more dear, through eternity. The labors, piety, and zeal of Edwards, Whitefield, Tennent, and their great coadjutors, at that interesting period, were the means employed in the mercy of God of rescuing the American church from a flood of error then rolling upon it, and of awaking it from a state of the most dangerous security.

As Mr. Tennent's ministry was successful as an itinerant, it was also eminently blessed among his own people, and in his immediate vicinity. His church was numerous, many of his people were distinguished for active and fervent piety; many sought to enjoy the blessing of his ministry and rejoiced in the privilege.

Some further account of this venerable servant of God, will be best found in the following extracts from his biography :

“Resignation to the will of God in all his dispensations, however dark and afflictive, was among the excellent graces that adorned the character of this man of God. He had been tried in the course of God's providence in various ways; but domestic afflictions, as yet, had not been laid upon him. The time, however, was now come when his character was to be brightened by a severe test of his resignation and obedience, a test attended with many peculiarly distressing circumstances. His youngest son had just come into public life; had commenced the practice of physic; was married, and had one child. To

the great distress of the parents, he discovered, though possessed of the sweetest temper and most agreeable manners, no regard to the things that belonged to his eternal peace. Wholly negligent of religion, he indulged without restraint in the gaiety and follies of the world.—

The pious father was incessant at the throne of grace in behalf of his dissipated son; and was continually entertaining hopes that God would, by the influences of his Spirit, arrest him in his career; and bring him into the church of Christ, before his own summons should arrive; that he might die in peace, under the consoling hope of meeting this dear child in a better world. God, however, had determined otherwise; and the son, while engaged in inoculating a number of persons, in a house he had obtained for the purpose, near his father's neighborhood, was seized in an unusually violent manner, with a raging fever.—

With the disorder, he was brot' to a sudden and alarming view of his lost condition by nature, and the grievous transgressions of his past life. His sins were all set in dread array against him. A horrible darkness, and an awful dread of the eternal displeasure of Jehovah, fell on him, so as to make him the dreadful example of a convinced sinner, trembling under the confounding presence of an angry God. The affectionate and pious father was constantly in prayer and supplication, that God would have mercy upon him. He seldom left the side of his bed. For many days the fever raged with unabated fury;

but the immediate distresses which it occasioned, were lost or forgotten in the severer pains of an awakened conscience. Such was the height to which his anguish at last arose, that the bed on which he lay was shaken by the violent and united convulsions of mind and body. The parents were touched to the quick; and their unqualified submission to God, a sovereign God, was put to the most rigorous proof. But in due time they came out of the furnace, as gold tried in the fire. God, in his infinite and condescending grace and mercy, was at last pleased, in some measure, to hear the many prayers put up by the parents, and many pious friends, for the relief of the poor sufferer. His views of the lost state of man by nature; of the only means of salvation, through the death and sufferings of the Saviour; of the necessity of the inward regenerating grace of the Holy Spirit, became clear and consistent, and the importance of a practical acquaintance with these things was deeply and rationally impressed on his mind. He now saw that salvation, which he had deemed almost or altogether hopeless to him, was possible. His mind became calm, and he attended to religious instruction and advice. In a short time he began to give as much evidence of a change of heart as a death-bed repentance (rarely to be greatly relied on) can easily afford. He sent for his companions in iniquity, and, notwithstanding his disorder, exerted himself to the utmost to address them, which he did in the most solemn, awful, and impressive manner, as a

person, who, by the infinite mercy of a prayer-hearing God, had been delivered from a hell gaping to receive him. He besought them, by all the terrors of everlasting destruction; by all the love they ought to bear to their own immortal souls; by the love of a crucified Jesus, who poured out his soul unto death, that they might live for ever; by his own awful sufferings and terrible example; that they would repent and turn to God. This happy change was a reviving cordial to the distressed and suffering father. His soul was overjoyed, and his mouth was full of the praises of redeeming love. His mind and spirits were hereby prepared, with true resignation, to surrender the son of his advanced age to the God who gave him. After a few days more of severe suffering in body, but rejoicing in mind, the son was removed from time to eternity. There being no minister in the neighborhood, the father undertook to preach a funeral sermon. All the son's old companions that could be sent to, were specially invited, and the old gentleman preached in such a manner, with a particular address to the young men, as to astonish every hearer; and while the seriously inclined wondered and adored, the careless were confounded and greatly alarmed.

“Scarcely had Mr. Tennent got over this heavy affliction, and returned to an active and useful course of life for a few years, when God again called him to another severe and arduous struggle of the same nature. His eldest son, John, promised

fair to make a distinguished figure in life, had possessed a large share in the affections of both father and mother, and was more dear to their hearts than ever, since the death of his brother. It so happened, that the father was called to New York to heal some differences between the members of the church there. The next morning after his arrival, he went into a bookstore, when one of the ministers of the episcopal church came in, and on being introduced to him, after the common salutations, told him that he condoled with him on the death of his eldest son in the West Indies. The old gentleman was at first struck dumb. With difficulty he soon inquired how the news came; and being informed that it was by a circuitous route, he suddenly turned and said, 'The will of the Lord be done.' The clergyman observed, that it was happy for him to be able so cordially to submit to it. Mr. Tennent replied, 'The Lord is my God, his will be done.' On being asked by the book-seller, who was his particular friend, to retire into the house, and endeavor to settle his mind, he answered, 'I am come on the Lord's business; my duty requires that I should finish it; when that is done I shall have time enough to mourn for my son.' He immediately set off to attend his appointment, finished the business to his satisfaction, and next day returned home, where he found that a letter had been received by a neighbor, containing the same information which he had before received. Thus, on the most trying occasion, he

showed the same submission to the allotment of divine providence that was discoverable in all his former conduct."

The following extract of a letter from Mr. Tennent to the writer of his Memoirs, immediately after hearing of the death of his eldest son, affords a striking exhibition of the state of his mind on that trying occasion.

"It is now above fifty years since my soul resigned itself to God in Jesus Christ. I had then neither son nor daughter; I was completely satisfied with him, and blessed be his name, I am so now. Have I then reason to cry out as if ruined? O! no: on the contrary, I have the utmost reason for thanksgiving, that he has not, in righteous judgment, deprived me of himself, in whom all fullness dwells. My wife and myself are now hastening to childhood; if spared a few years, we shall need one to lead us; and we shall look to you under God. All the benefit you can expect from so doing, will consist in the satisfaction of your own mind, that you have helped two old people through the last steps of their pilgrimage."

On the letter, the Biographer makes the following reflections:

"Thus did this pious man turn every event of life, however afflictive, to the praise and glory of God, and he seldom omitted an opportunity of inculcating the same disposition on all his acquaintance."

We are now to attend this faithful Christian to the close of his life.

"About the latter end of February, or the beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T's complaints, and the symptoms attending the disorder. With great candor the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favorable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavored so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon de-

gree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

"During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777: His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral."

The nearer we look at the character of the faithful servants of God, the more clear is the discovery of their excellency. *The memory of the just is blessed.*

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## RELIGIOUS INTELLIGENCE.

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[The following extracts are from an Appendix to the Ninth Report of the *British and Foreign Bible Society*. An abstract of that Report was published in Feb. last. Few events can excite so deep an

interest in the minds of all the friends of divine truth, as the formation of the Bible Society of St. Petersburg. It is not only the work of Christians of various professions, and Jews, cordially

united and ardently engaged, but of the Emperor and the Imperial Court. The Russian Empire in Europe and Asia, comprehends a greater extent of country and a greater variety of nations and languages, than any other Empire, ancient or modern. We now see the government of this vast region resolving to repay the tribute received from their extended dominions, with the rich treasure of the Word of Life.] Eds.

1. Extract of a letter from Petersburg, December 25, 1812.

"In my last of the 9th inst. I informed you of my having delivered to the prince Galitzin, the memorial and plan for a Bible Society in St. Petersburg, and of the very friendly manner in which he received me, &c. I have now to inform you, that his imperial majesty has confirmed the whole. I was this morning with the prince, and saw the resolution signed by the emperor. In order to give it the effect of a public law or Ukase, it must pass through the ordinary forms in the Senate, and this requires a week or two. Then the memorial, plan, and resolution, will be printed at the expense of the state; I will take the same opportunity to throw off a few hundred copies for distribution. You cannot conceive what a deep interest prince Galitzin and those about him take in this affair; and I have been assured that his imperial majesty is no less interested in it. They cannot enough admire the simplicity of the plan; and they seem fully to perceive how well calculated it is to promote the greatest good.

"The interest which the higher ranks take in it is truly astonishing. The prince Galitzin has already had all your Eight Reports translated into Russian. It is now the common topic of conversation, and every where causes the greatest joy."

2. Extract of another letter from Petersburg, January 18, 1813.

"Could I put on paper all I have seen and heard, and felt, since the 14th inst. N. S. on which day the imperial Ukase concerning the Bi-

ble Society appeared, it would transport you with joy, and you would consider yourselves richly rewarded for all your exertions. Jews and Christians, Russians and Armenians,\* Catholics and Protestants, have with one voice acknowledged that the British and Foreign Bible Society is the wonder of the nineteenth century; and that it is the only adequate means that ever was devised for civilizing and evangelizing the world. The impulse which his imperial majesty and his first ministers have given, has been felt by all ranks; and every one seems ambitious to promote a scheme big with blessings to his fellow-men. The conviction which it was wished gradually to produce, has already been produced; and the design is now formed to give the plan all the scope you can possibly wish, and that to an extent which we never should have ventured to propose."

Speaking of the meeting held in the house of prince Galitzin, which ended in the formation of the Petersburg Bible Society, the writer observes:

"It was truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists, and all met for the express purpose of making the gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians

\* *The Armenians are the people of Armenia in the west of Asia. They embraced Christianity, and had a version of the Scriptures in their own language, in the beginning of the fifth century. They never submitted to the Church of Rome. Having ever been an enterprising, trading people, they were eminently instrumental in the middle ages, and since that time, they have done much, in preserving some knowledge of Christianity in Eastern Countries.* Eds.

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and Mahometans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

3. Extract of a letter from Prince Galitzin, President of the Petersburg Bible Society, to Lord Teignmouth.

"St. Petersburg, Feb. 25, 1813.

"I have the honor to acquaint your lordship, that, in consequence of a communication made to me by the Rev. Mr. Paterson, on the part of the British and Foreign Bible Society established in London, I felt it my duty officially to lay before his imperial majesty a project for establishing a society on similar principles in St. Petersburg. It gives me infinite satisfaction to add, that his imperial majesty was graciously pleased to approve of the proposal, and to sanction the formation of a Bible Society in St. Petersburg.

"The sole object of our Society is the distribution of the Old and New Testament, throughout the Russian empire, in all languages, excepting the Slavonic: for this a particular privilege is preserved to the Holy Synod. When your lordship considers the number of European and Asiatic dialects which prevail in the several provinces of the Russian empire; above all, if a correct idea can be formed of the state of many of these provinces with regard to religious knowledge; then I am sure your lordship will feel with me, that no Bible Society, yet formed on the Continent of Europe, can have objects in view more vast in extent and importance, than those to be accomplished by the Bible Society in St. Petersburg.

"I am particularly charged by the Committee, to convey their

thanks to the British and Foreign Bible Society in London, for their liberal donation of 500l. sterling; which has been received through the hands of Mr. Paterson. Independent of the encouragement this sum has given to our valuable and rising institution, we consider its intrinsic value to be greatly increased; because we had it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man."

4. Extract of a Letter from the Colombo Auxiliary Bible Society, patronized by the Governor and Council of Ceylon.

"The great influence that such a decided protection of our society, openly avowed by Government, will have upon the people of this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

"You must also know that in this settlement the Christian Religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: for new situations of rank and emolument are brought within their reach; and the native Christian may aspire to a promotion, from which the heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections, which so long operated against the propagation of Christianity on the Continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ, by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindostan."

5. Extract of a letter from Smyrna, dated April 3, 1812.

"I am happy to say, the Testaments, in Ancient and Modern Greek, have, some time since, been all sold, and I have had numerous applications for more: I therefore have to request a further remittance of 200, which I shall wait for with impatience. In the mean time I shall take the first good opportunity of sending the money which I have received to Mr. Laing. I presented a copy two days ago to the Greek bishop, who received it very graciously, and showed me a copy of the edition printed at Halle, from which I believe this is taken.

"I am much pleased to find that the Monks do not object to the circulation of the Scriptures. They make no objection to the Testaments; but seem to consider the Bible as mutilated, on account of the omission of the Apocrypha. I shall be glad of a fresh supply of French and Italian Testaments, and French Bibles, 100 of each of the former, and a dozen of the latter."

6. Extract of a Letter from the Missionaries in Labrador, January 16, 1813.

"To the worthy British and Foreign Bible Society, we beg you to present our most cordial thanks for the Gospel according to St John, printed in the Esquimaux language, and presented to us bound in the best manner. Our hearts are filled with gratitude towards them for this valuable donation, and we pray the Lord richly to reward them for it, and cause all their labors of love to succeed for his glory and the welfare of mankind. Our people take this little book with them to the islands when they go out in search of provisions: and in their tents, or snow houses, spend their evenings in reading it with great edification and blessing. They often beg us to thank the Society in their name, when we write to England."

"From Okkak similar expressions of gratitude are received; and the Christian Esquimaux, in all the three settlements, know no greater pleasure, than to assemble together

in the evening, when they return from the sea, or their hunting grounds, in some large tent or house, to hear the word of God read by one of the party, adult or child, who has been instructed in the schools established in each place.

7. Extract from the First Report of the Calcutta Auxiliary Bible Society, 1812.\*

"The native Portuguese spread over India, and computed to be, collectively, about fifty thousand, first presented themselves to the consideration of the Committee. It being understood that a thousand copies of the Portuguese New-Testament had been shipped for India by order of the British and Foreign Bible Society, it was agreed to purchase them for immediate circulation among the Portuguese at this Presidency, and at Fort St. George. The Committee were disappointed of this supply by the loss of the Elizabeth, in which ship the books were sent. They have however recently obtained, from the Corresponding Committee of the Bible Society, 700 Portuguese New-Testaments, which they are now distributing, both among Roman Catholic and Protestant Portuguese. They have also voted two thousand Portuguese Bibles, and a further supply of four thousand New-Testaments, to be procured from England. These are intended, partly for the use of Calcutta and its dependencies, and partly for circulation among the Portuguese on the coast of Coromandel and Malabar, and on the island of Ceylon.

"The next object, which called for the attention of the Committee, was an adequate supply of the Scriptures for the use of the native Christians conversant in the Tamul language; being not only those attached to the Protestant Mission at Tanjore, Trichinapoly, and Tranquebar, including the districts of Madura and Tenevelly-at the south-

\* *This society has been supported by the liberal contributions of above 500 persons of all ranks and of different Christian persuasions.*

ern extremity of the Peninsula ; but also a considerable part of the inhabitants of the contiguous district of Jaffna on the northern side of the island of Ceylon. The entire number of persons who speak and can read the Tamul language has not yet been ascertained. But those belonging to the Tanjore Mission alone, including the Tenevelly district, have been computed at nearly twelve thousand ; of whom almost all the men are represented as able to read, and eager for books. The number of Christians on the coast of Coromandel alone, exclusive of those resident in Jaffna and other parts of the island of Ceylon, may be computed at twenty thousand.

“ For the immediate use of this body of Christians, the Committee authorized the purchase of 800 copies of the Tamul New-Testament, which, it was understood, had been printed by Dr. John, at Tranquebar, after the purchase of a former edition, by donations from this Presidency, at the commencement of the year 1810. The distribution of the copies last purchased has not yet been communicated ; but the letters of Dr. John and Mr. Kohlhoff, relative to the first limited distribution of the Tamul and Portuguese Scriptures, with the testimonials which accompanied them, evince how much this beneficent act of truly Christian charity was needed ; and how gratefully and joyfully it has been received. It was further proposed by the Committee to print an edition of 1000 copies of the Tamul version of the Bible, by Fabricius, as soon as an arrangement could be made with the proprietors of the Tamul presses at Tranquebar, and Vepery. But, on inquiry, it was found that the work could not be undertaken at either of those presses, without great delay ; and a higher charge than would attend the casting a fount of Tamul types and printing in Bengal. Mr. W. Ward, one of the proprietors of the mission press at Serampore, furnished an estimate for printing oriental Editions of the New-Testament ; by which it appeared that an edition of 5000 copies of the New-Testament could be printed, in any language,

for the sum of 3000 Sa. Ra. exclusive of paper, and the salary of a corrector of the press. The Committee had therefore no hesitation in determining to print 5000 copies of the Tamul New-Testament at the Serampore press, from the approved version of Fabricius ; and they have to acknowledge the facilities afforded by Dr. John, for the accomplishment of this object, by sending round his own corrector of the Tamul press ; with an experienced compositor. Their acknowledgments are also due to Mr. Ward, and his disinterested associates, who, in undertaking to print the Scriptures at so low a rate as must essentially promote the circulation of them, declare their satisfaction to be greater than any they could derive from a pecuniary profit. It is calculated that the work will be finished in less than two years ; and that the expense of 5000 copies, including paper and the correction of the press, will not exceed ten thousand rupees, or, with binding and every incidental charge, at the utmost, two rupees and a half for each copy, of 800 octavo pages.

“ The ready and zealous assistance of the honorable and Rev. J. T. Twisleton, chaplain to government and principal of schools on the island of Ceylon, has enabled the Committee to undertake a similar edition of a Cingalese version of the New-Testament, to be also printed at Serampore, for the use of the native Christians of Ceylon, who speak and read the Cingalese language ; and who, on the lowest computation, are between three and four hundred thousand ; of whom two hundred and fifty thousand are Protestants. It appears, by Mr. Twisleton's letters, that besides the Cingalese New-Testament and the books of Genesis and Exodus, which had been printed by the Dutch at Columbo, a native clergyman of the name of Philipz, translated part of the Old-Testament, as far as the book of Job ; and that the manuscript is deposited among the archives of the Dutch church at Columbo. On examination, however, it was found to be incomplete ; and in many places deficient ; so that little use could be

made of it, had not the Rev. Mr. Giffening, a Dutch minister, born at Oeylon, and versed in the Cingalese language, so as to preach in it, undertaken, from motives of zeal and piety, to revise and complete the translation, commenced by Mr. Philipa. From the labors of Mr. Giffening, the Committee hope to be hereafter supplied with the means of printing the whole bible in the Cingalese language; and in the mean time they have been enabled, by Mr. Twiston's aid in sending copies of the Cingalese Scriptures already printed, with specimens of letters for an improved type, an intelligent corrector of the press, and a Dutch printer who was employed for thirteen years at the government press at Columbo, to take measures for having 5000 copies of the New Testament printed at the Serampore press without delay.

"It remains to mention a fourth, and numerous class of native Christians, who speak the *Malayalim*, or, as it is more commonly called, the Malabar language, being the dialect of the inhabitants of Travancore, and the Malabar coast from Cape Comorin, to Cape Illi, or Dilli. The entire number of native Christians, conversant in this language, has been calculated at 200,000; but in a recent estimate, obtained from Father Louis, secretary to the bishop of the Carmelite mission at Bombay, it is stated at 177,000.

"For the use of the Syrian Christians, a Malayalim translation of the New Testament was commenced in the year 1806, under encouragement from Colonel Macaulay, late resident at Travancore, and the superintendance of Mar Dionysius, bishop of the Malabar Syrian church; and the four Gospels have been since printed at Bombay. By a letter from the Rev. Mr. Martyn, who, in February last, made inquiries on the subject at Bombay, it does not appear that the persons employed in making this version had proceeded further than the Gospels; but at Mr. Martyn's desire, Tinnapah Pillah, who was first engaged in the translation with Rembar, a casanar, or priest of the Syrian Church, and was afterwards sent to Bombay to

correct the press, wrote to the bishop, requesting he would order the translators to proceed in the work with all possible diligence. The Committee have since accepted an offer from Tinnapah Pillah, to come round himself to Bengal for the purpose of superintending an edition of 5000 copies of the Malayalim New Testament, which it has been determined to print, at the Serampore press, as soon as the requisite preparations can be made for it.

"It is further the intention of the Committee to print a Malayalim version of the New Testament to be made from the Latin Vulgate, under the superintendance of the Romish bishop of Verapoli, and vicar-general of Malabar, for the use of the Roman Catholic Christians on the Malabar coast, as soon as circumstances may admit of it. It is understood that the bishop of Verapoli has no objection to the circulation of the Scriptures among the Roman Catholic Christians of his diocese; and he had even sent two priests to Bombay, to assist in revising the Malayalim Gospels printed there; in the expectation that one version would be sufficient for the whole of the Christians conversant with that language. But in consequence of objections by Father Louis to the translation made by members of the Syrian church, the two priests returned to Malabar. A proof sheet of the work was afterwards examined by Padre Prospero, the vicar-general of Malabar, and, as stated in a letter from Col. Macaulay, 'it appeared, after all the diligence applied by him, that its faithfulness to the text of the Vulgate was a subject of surprise.' It may therefore still be hoped that the Malayalim version of the four Gospels printed at Bombay, and intended to be reprinted, with the remainder of the New Testament, at the Serampore press, will be acceptable to many of the Roman Catholics, as well as to the Syrian Church. At all events, as observed by Col. Macaulay, the Malayalim Scriptures will be joyfully received by the whole body of the Syrian church. The very circumstance of their not passing through the hands of a priest of the Church of Rome

will eminently favor their reception with the Syrian Christians ;' and, as added by him, ' another impression may be published at a future period for the use of the Roman Catholics under the revision of one of their own priests.'

" It appears from information received by Mr. Martyn at Goa, that there are about two hundred thousand native Christians in the Portuguese territory, appertaining to that settlement, who speak the Canarose, or dialect of the province of Canara. The estimated number of Christians at Bombay and its dependencies exceed sixty thousand ; the greater part of whom speak the Mahratta language, or a local dialect derived from it. And, besides other smaller bodies in different parts of India, the accession of Java, Amboyna, and other eastern islands to the British empire, has opened a wider field for diffusing the word of Divine Revelation among numerous classes of persons who have long since embraced the Protestant religion, under their late government, and who will acknowledge with gratitude a regard to their best interests from those to whom the dispensations of Providence have now made them subject, with all the obligations which result from it. By a communication from Dr. W. Hunter, one of the members of the Committee, it appears that a considerable number of copies of the Malay Bible have been found at Batavia ; but he suggests the expediency of a Javanese version for the benefit of the natives of Java, who speak that language. He adds, that ' no Dutchman has ever attempted the Javanese ; although the correspondence with all the native courts, (except that of Bantam,) is carried on in that language and character."

An address circulated by this Society to the Roman Catholic Christians in India, after stating, that a Malayalim version of the Scriptures was about to be printed for the Roman Catholic native Christians on the coast of Malabar, with the consent and under the inspection of the Bishop of Verapoli and vicar-general of Malabar ; that, with the

permission of the archbishop of Goa, a Canara translation would be printed for the 200,000 Christians of that district ; and that it was also intended to print a Cingalese version for the Christians of Ceylon ; contains the following passage :

" Can it then be requisite to urge any argument with the community of the Romish Church in India, to induce their ready and zealous support of this institution ; the object of which is the same with that of the British and Foreign Bible Society, so cordially and universally approved by Christians of every sect and denomination in Europe ? To those who know and feel the infinite importance of Christianity, as connected with the present and future interests of mankind, it would be superfluous to enlarge upon the motives and obligations for promoting, to the utmost of their power, a benevolent and pious undertaking, which, by the grace of God, may be productive of the most beneficial effects. The Committee of the Society instituted at Calcutta hereby invite the respectable and enlightened Roman Catholics of every part of India to join with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life."

The Appendix contains numerous extracts from 103 petitions of natives applying for Bibles, some of which are very striking. The following extract is from a Hindoo of the name of Kishtna to Dr. John : after begging to have both a Tamil and English Bible, he observes :

" Being acquainted a good deal with the glorious transactions of the honorable Bible Society, and other benevolent London missionary and other religious tract societies, whose publications I frequently read when communicated by my Christian friend ; and being impressed with the preference of the Christian love and communion, and above all with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Crea-

tor in disposing my fate ; I am conscientiously bound to confess, reverend father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is,—1st, my timidity ; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected if they come to know my resolution ; and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that, notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection.

“The establishment of some charity English and Tamul schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider, are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood.

“You and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty, and you will see numbers of heathens with their families and children who will come and thank you in heaven, and prostrate themselves before the Lord, and glorify His sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation.”

8. *Extract of a Letter from a Roman Catholic Deacon at Scandianari, in Asiatic Turkey, written originally in Greek.*

“I was utterly astonished on receiving your last most agreeable letter of the 1st of October, 1811, with four dozen copies of the Holy New-Testament in Ancient and Modern Greek. What has surprised me

still more, is that which I read in the English Report of the Bible Society established in London, which you have forwarded to me, together with the other papers respecting the English institutions. Some of them I have read many times ; and I have translated these last into Greek, in order to enable some of my friends to read them. The Testament we have found to be most exact. The original is correct ; and the version into our modern language is very accurate, very accurately printed, and in a very neat form.

“It was always a most desirable thing to have in abundance at least a part of the Sacred Scriptures in the vulgar idiom, since the learned (*viz.* Ancient Greek) is every where so neglected, as to be understood only by a very few. Now we are anxious to know the origin of this fact, because it is in itself so interesting, that we wish to have further information about it ; that is to say, how it came into the minds of those great gentlemen in England to print in the vulgar idiom the Testament of our Lord. For my own part, to tell you how I feel, after reading what you have written, as having been communicated to you by your friend Dr. Naudi : after examining so generous a plan for the dispersion of the Eternal Will of God, and repeatedly reading these excellent Testaments, I find myself impelled to believe, that the Lord, for the sake of his only and beloved Son, is determined to reform these our parts, and to communicate the brightness of his light, through your Testaments, into the Levant ; where, as you know, there is nothing to be found but darkness, and wretchedness, and perdition. The reading of the New-Testament comes opportunely and efficaciously, to repair such serious evils.

“I remember a friend of mine, who was for some time in England, upon his return to Rome assuring us, that things, in respect to religion, were in a much better state there, than in our superb Italy. This I now see confirmed by fact : for if in England Societies are formed to assist Christians abroad, by furnishing them with Bibles, and sending out missionaries

to them, as you write, they themselves must be in a very advantageous condition. It is certain, my dear friend, that, so far as we are concerned, these English gentlemen cannot do a greater act of piety, nor a more considerable charity than this; viz. to procure for us these most necessary and most holy books. I pray you, on my own account, and on the part of my friends here, not to omit to obtain as great a quantity of these books, so well rendered into modern Greek, as you can, and on any terms. Do not fear about the money, for we will reimburse you as you may think proper; while, in the mean time, we all thank you, again and again, for those four dozen Testaments which you have so generously furnished us with gratis."



*At the annual Meeting of the Foreign Mission Society for the County of Litchfield, holden at Litchfield on the 9th day of February, A. D. 1814.*

His Excel'cy JOHN COTTON SMITH, was chosen President.

Rev. LYMAN BEECHER, } Vice  
 Rev. JONATHAN MILLER, } Pre'ts.  
 JAMES MORRIS, Esq. Secretary.  
 URIEL HOLMES, Esq. Treasurer.  
 AARON SMITH, Esq. Auditor.

The Rev. Joseph Harvey was appointed preacher for the next annual Meeting, and the Rev. Lyman Beecher his substitute

The Rev. Jonathan Miller preached a Sermon on the occasion, from Luke iv. 18, 19. "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor," &c.

*Voted*, That the Secretary cause the Constitution with a Subscription Paper to be printed, and the expense thereof be paid out of the Treasury; and that the Agents of the several towns be furnished with such subscriptions annually; stating such information on the subject of Missions, as may be relied on, for the instruction and benefit of the Society.

There was paid into the Treasury, at the foregoing annual Meeting, by subscriptions and donations, from the several towns, the sum of *seven hundred and seventy-five dollars*, to be paid over to the "American Board of Commissioners for Foreign Missions."

Test, JAMES MORRIS, Sec.



**INSTALLATION.**

On the 2d ult. Rev. ELIHU MASON was installed Pastor over the church and society in Barkhamsted: Rev. Mr. Jerome, of N. Hartford, made the introductory prayer; Rev. Dr. Perkins, of West Hartford, preached the sermon from these words, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself and them that hear thee." Rev. Mr. Gaylord, of West-Hartland, made the consecrating prayer Rev. Mr. Mills, of Torrington, gave the charge; Rev. Mr. Beach, of Winchester, gave the right-hand of fellowship; Rev. Mr. Church, of East-Hartland, made an address to the people, and Rev. Mr. Lee, of Colebrook, made the concluding prayer.

1814. *Donations to the Missionary Society of Connecticut.*

March 9.	From a Friend of Missions, in Farmington, . . .	\$ 1 00
14.	From Rev. Nathan B. Derrrow, collected in new settlements, . . . . .	6 50
	From Rev. John Seward, a Donation, . . . . .	3 00
	From Rev. Harvey Coe, collected in new settlements, . . . . .	12 00
	From Rev. Ebenezer Kingsbury, do. do. . . . .	2 00
	From Rev. William Hanford, do. do. . . . .	6 00
18.	From a Friend of Missions, a Donation, . . . . .	50 00
25.	From Rev. William F. Miller, collected in new settlements, . . . . .	40 71
31.	From a Friend of Missions, by hands of P. B. Gleason & Co. . . . .	1 00

\$ 122 91

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[No. 5.

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*Some thoughts on the inspired passage found in the seventh verse of the fifth chapter of the Hebrews.*

**T**HE passage is as follows:—  
*Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.*

This portion of scripture has much perplexed expositors, and it is certainly not easy to determine, in all respects, the true import of the expressions which are used. It is clear that it refers to Christ, exhibiting his character as an intercessor. An essential part of the sacerdotal character of Christ consists in his supplications to the Father. In that view he is here presented by the inspired Apostle, and the terms of expression are singularly beautiful and strong. In an attempt to illustrate the passage, a few things will be suggested.

1. The prayers and supplications here referred to, as offered by Christ, were *in the days of his flesh*. This was during the pe-

riod of his humiliation, continuing from the time of his birth to his resurrection from the dead. It is said by the Apostle John, *the word was made flesh, and dwelt among us*. During this period of dwelling among men, he performed the work of his priestly office, in which he was subjected to severe labor, suffering, and trial. In the days of his flesh, he was subject to the weakness, the imperfections, and the sufferings of humanity; at least, so far as he could be without sin. This truth is forcibly declared in the same epistle to the Hebrews. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, in all things pertaining to God, to make reconciliation for the sins of the people: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* Here it is observable that the sacerdotal character of Christ is particularly in view; and that he might be prepared to offer an acceptable sacrifice to God, and make recon-



oration for the sins of his people, it behoved him to be made like unto his brethren. *Surely he hath borne our griefs, and carried our sorrows.* Not merely as he suffered for those iniquities of men, which are the occasion of all their sorrows, but as he was subject to the natural evils of human life. In this state of humiliation, he was always an intercessor before God. No one can read the gospels without perceiving that a great portion of his life was employed in prayers and supplications in the presence of his Father. It is said, Luke vi. 12. — *And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*

Christ Jesus is an intercessor with God, even in his exaltation in glory. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.* In this sense he is ever an intercessor with the Father, not imploring favor to himself, not presenting his offering connected with supplications for the pardon of sinners; but pleading the covenant faithfulness of Jehovah, in the fulfilment of his promises to him, respecting his people. But as a suppliant, Christ appeared before his Father in the days of his flesh only. Possessing the weakness of humanity, he was in constant need of the divine assistance and support, to uphold him and carry him through all his trials. Then also did he bear the sins of men, as he was performing that work of obedience and suffering, which could honor the divine law, and which was necessary for their redemption. In this state of weakness,

dependence, and burden, he presented abundant supplications to his Father.

2. The prayers and supplications of Christ were offered to God. They were offered *unto him that was able to save him from death.* This, none could have done but Jehovah. He had no helper, no advocate, no friend to appear in his behalf; but must go himself, with all his burdens, with all his weakness and sorrows, right to God. He was his Father, and by his obedience and zeal to perform all his will, and to honor his name, he ever maintained an intercourse with him, while the Father never forgot his beloved Son. On all occasions of peculiar sufferings, fears, or wants, he was most importunate in his supplications.

Christ prayed to God, as he always possessed just views of his character. When we engage in acts of religious worship, and apprehend the character of the Most High to be very different from what it is in reality, we are not worshipping the true God, but some other being. In the most fearful reproof, he declares, *Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee.* God is not truly worshipped, unless his character be contemplated, essentially, according to the exhibition which he has given of himself in his word. The essence of wrong religion is given in the declaration of Christ, *Ye worship ye know not what.* Our Lord always knew the character of his Father, as such, he feared, he loved, he worshipped him.

3. Christ, our great high priest, offered his supplications to God

with great earnestness and feeling. On this particular the language of the apostle is very forcible. *He offered up prayers and supplications, with strong crying and tears* When he appeared before his Father to make his complaint, and to pour out his supplications, especially on occasions of deep solicitude, his whole soul was roused, every feeling was excited to its utmost power. On many occasions, during the period of his humiliation, he experienced the severest trials which could be endured. At other times, his soul was poured forth in the most agonizing prayer to God. Prayer is not merely the language of want, but also of fear and distress. Job says, *As for me, is my complaint to man?* The language of the Psalmist is, *give ear to my prayer, O God, attend unto me, and hear me; I mourn in my complaint, and make a noise; because of the voice of the enemy, because of the oppression of the wicked.* Again, *I cried unto the Lord with my voice; with my voice unto the Lord, did I make my supplication. I poured out my complaint before him; I shewed before him my trouble.* In times of distress and fear, they go with their sorrows and complaints to God; to him they make known their heaviest afflictions. Thus did Christ. Never did any other bear such burdens; never was one overwhelmed with such terrors as fell upon the divine Nazarene. Borne down with the mighty load, he made his complaint, with strong crying and tears to him that hears the prayer of the distressed. Whatever may be conceived as forming the great-

est measure of human affliction, is found in the fullest manner in the sufferings of Christ. If it be bodily pain, he had that in the extreme. If it be in the apprehension and fearful prospect of the severest sufferings, such was his. If in a view of the designs of the most wicked and enraged enemy, such was his prospect. If in the hidings of God's favor, here also we shall find the blessed Saviour in the deepest distress. If it be the falsehood and treachery of friends, to this he was no stranger. With this weight of affliction, he might truly say, *My soul is exceeding sorrowful, even unto death.* In such a scene of overwhelming distress, his supplication to God might well be attended with strong crying and tears. There is reason to conclude, that in this passage, the apostle had a particular view to the agony in the garden, as he says *he offered up prayers unto him that was able to save him from death.* Death, in all its horrors, then appeared before him. Thus, he said, *Father save me from this hour.* As he possessed all the innocent frailties of humanity, in view of the extreme sufferings which awaited him, his soul must have been exceedingly overwhelmed with consternation and dismay. From this terror he prayed, most fervently, that he might be delivered. And, as it was the terror of death, he prayed *to him who was able to save him from death.* He must have had, in anticipation, the clearest view of all the aggravations which would attend the death that was before him. Including the tortures of the cross, the revilings of the

wicked, the triumphings of his enemies, the discouragement and desertion of his friends. But if the approaching death could not be avoided, it was his earnest prayer to his Father, that he might be upheld and carried through the mighty conflict. This would be, in a sense, deliverance from death. It would be a deliverance from its greatest terrors. Under these circumstances, we may well suppose that the prayer of Christ would be accompanied with strong crying and tears.

Prayer is frequently made in such a manner that it is merely intellectual, without any emotion of the affections, or any sensible desires of the heart. Prayer of this kind consists chiefly in thoughts and expressions with which the mind is pleased, for the brilliancy of the conception, or the pertinency of expression producing no other effect. This is not the utterance of fear or love, but the exhibition of ourselves before God. Not such was the prayer of Christ. This was the language of his heart, the unmeasured utterance of his soul. When he made his complaint before God, the groans of distress were mingled with all his words; imploring his presence, the sighs of solicitude and concern responded to every petition; as he sought deliverance from danger, the groans of anxiety and alarm would almost prevent his supplications; when he submitted to his Father's will, the tears of confidence and love gushed as from inexhaustible fountains. He who could weep over the tomb of a friend, who could weep over

the stupidity and blindness of perishing Jerusalem, would not be able to restrain the rushing tear, in view of the last stroke of a fallen universe, in view of the mightiest conflict of hell.

As groans and sighs are the language of the heart, when directed to God they are peculiarly regarded in the remembrance of his love. His ancient Israel were cruelly oppressed by the unfeeling task-masters of Egypt. On that occasion it is said, *The children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage. And God heard their groaning.* Then he appeared to the solitary shepherd of Midian, and said, *I have surely seen the affliction of my people which are in Egypt, and have heard their cry.* It was a time of his compassion, he sent a mighty deliverance.—Nehemiah, hearing of the desolations of Jerusalem, *sat down, and wept, and mourned certain days; and God hearkened to his supplication and granted his request.*—The prophet Ezekiel is directed, *Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.*—In a great experience of the divine character and dealings, the Psalmist declares, *a broken and a contrite heart, O God, thou wilt not despise.*

4. The supplications of Christ were always made in submission. Though strong were his crying and tears, as indicative of extreme anxiety and distress, he always submitted to his Father's will; making it his chief desire

that he would do all his pleasure. In the form of prayer which he has given us for our guide, which is conformable to the manner in which he prayed himself, one of the principal petitions is, *Thy will be done.* Notwithstanding the great solicitude of his benevolent heart for the salvation of men, particularly, in those places where he had bestowed his greatest labors and wrought his mightiest works; in view of their extreme stupidity, he says, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight.* He does not rejoice in the moral blindness of the wicked, but that his Father does all his pleasure.—In view of the conflicts of the cross, after his most fervent pleadings for deliverance, he concludes, *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* The divine glory was always his first object of desire. Knowing that the same was the primary end of all the purposes of his Father, it was always the first wish of his heart that his will might be done. As man, in his humiliation, not knowing all the purposes of God, he could only present his own desires, praying that they might be granted, so far as consistent with his perfect wisdom and holy designs. The whole work of Christ on earth, was a constant scene of submission to his Father. In conformity with the great design of his humiliation, were all his supplications.

5. The prayers of Christ were successful. As he offered his supplications to God, *he was heard in that he feared.* When he came before God in the days of his flesh, to offer his supplications with strong crying and tears, he was not sent empty away. To the expression, *he was heard in that he feared,* two different interpretations have been given. One is, that in the exercise of godly fear, of love and obedience to God, cheerfully submitting to his will, and desirous to perform all his pleasure, he was accepted of God, in a faithful answer to his supplications. Godly fear is one of the first qualities of a pious mind. Christ, in his humiliation, giving an example of godliness, was perfectly possessed of the true fear of the Lord. Thus, in that he feared, presenting his supplications to his Father with the spirit of godly fear, he was accepted and heard.—The other interpretation of this expression is, he was heard in the thing which he feared. Supposing that his supplications respected a particular evil, from which he had the strongest desire for deliverance; from that he was delivered.—Respecting any particular evil which he apprehended, which called forth his strong crying, he was heard and obtained help according to his request. This thought, though pleasant and striking, appears not to possess the extent and true import of the passage. The former illustration appears more congenial to the tenor of the apostle's reasoning, and to the perfect character of the divine Mediator. That interpretation is much

strengthened by the consideration that it is far more extensive than the other, and substantially includes it. If the supplications of Christ were heard, generally, as he says to his Father, *I know that thou hearest me always*, it is evident that in any particular case to which he directed his prayers he must have been heard and answered.

The office of a priest consists in offering sacrifices to God, and accompanying those sacrifices with supplications to him for pardon and favor. Christ Jesus was a perfect high priest; possessing every requisite qualification, he was equally faithful to perform the duties devolving upon him. He was therefore perfectly accepted of the Father, his sacrifice was approved, and his intercession was granted. This seems to be the conclusion to which we are led by the reasoning of the apostle in the passage before us. Thus he says, *Christ glorified not himself, to be made an high priest; but he that said unto him, thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec; who in the days of his flesh, &c. Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God, an high priest after the order of Melchisedec.* Thus, Christ Jesus was a perfect high priest, after the order of Melchisedec, from whom Abraham received the blessing and the promises; and his priesthood was perfectly successful, as

it procured eternal salvation for all that obey him. Melchisedec being a priest of the most high God, blessed Abraham with authority, and his blessing was effectual. Whereas the Levitical priesthood pointed to blessings to be received only through a great sacrifice yet to come, and could procure nothing by its own power. Thus Christ was a high priest, not after the order of Aaron, but after the order of Melchisedec, who procured divine blessings by his own power, who communicated them in his own name, and which were effectual upon all those by whom they were received. The blessings of salvation come from God, but they come through the prevalent intercession of our great high priest, Christ Jesus.

A few instances may be noticed in which the prayers of Christ were signally granted. We first consider the case to which some suppose the prayers, spoken of in the passage before us, particularly refer. His prayer in the garden. He prayed that that cup might pass from him. Though he prayed in submission, this was the subject of his most important intreaty. He was overwhelmed with the utmost consternation and terror, in apprehension of the sufferings that were before him. From these terrors he was delivered. For we are told by Luke, *There appeared an angel unto him from heaven, strengthening him.* This prayer that the cup might pass from him, implies that he may be exempted from the threatened sufferings, or be supported and carried through them. The latter was done for him. He

was delivered from his fearful apprehension, and enabled to endure the scene with composure, without dishonoring God, or failing in any of his designs. For it is said, *Who, for the joy that was set before him, endured the cross, despising the shame.* In view of the joy which he anticipated, he was carried above every concern. Under all the weakness of humanity he was upheld, till the last decree on the roll of heaven was fulfilled, and he could truly say, *IT IS FINISHED.* And, finally, though he were left to die, he was not forgotten in the grave, for God raised him from the dead. His prayer was heard.—Another instance of a remarkable answer to the supplication of Christ, is in the prayer made on the cross. Looking upon his unfeeling murderers, he prays, *Father, forgive them, for they know not what they do.*—Probably a great portion of those, who were concerned in that horrid transaction, were afterwards forgiven. On the day of Pentecost, a great number of people were assembled, and Peter charged upon them directly the crime of crucifying the Lord. *Him being delivered—ye have taken and by wicked hands, have crucified and slain.* They felt the justice of the charge, they were pricked in the heart, they enquired with the utmost solicitude, *What shall we do?* They were directed to repent and believe on the Lord Jesus Christ, and three thousand were added to the church. An answer to the prayer on the cross, which will be celebrated through eternity. Christ said to Peter, *Simon, Simon, behold, Satan hath desired to have you that*

*he may sift you as wheat; but I have prayed for thee, that thy strength fail not.* He passed through the severest conflict, but he was upheld and restored; his faith did not fail, and he became one of the most illustrious witnesses for Christ. The intercession of his Lord was prevalent and effectual. Look at Christ's prayer for his people, recorded in the seventeenth chapter of John. It has ever been remembered and answered of God. The wickedness of the world and the internal weakness and corruption of the church are so great, that it would seem it must often sink and be utterly overwhelmed.—But the intercession of Christ stands an immovable barrier against every assailing foe, that it cannot be overthrown, it cannot cease to rise and prosper.

The reason why the supplications of Christ are heard and answered, has been already suggested. It is because he feared the Lord, which is the beginning of wisdom. Godly fear flows from love. It is that fear which is a dread of offending, of disobeying, or dishonoring God. This appeared eminently in Christ. His love to his Father was of the strongest kind, for it was through its influence that he submitted to all the perils of the incarnation. This love strikingly appeared in his great solicitude that he might be glorified. In the prospect of his greatest trial, he exclaims, *Now is my soul troubled;* then recollecting that he came to this scene for the sake of his Father's glory, he says, *Father, glorify thy name,* though it be at the expense of his own severest sufferings. A little before his cruci-

fixion; he says to his Father, *I have glorified thee on the earth: I have finished the work which thou gavest me to do.* Godly fear produces meekness and humility. This was eminently characteristic of the Saviour. Thus he says, *Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.*

—Heir of all things, he was poor; Lord of heaven and earth, he appeared in the character of a servant; without a fault or a stain, he was numbered with transgressors.

Another fruit of godly fear is obedience. Obedience to God and his holy precepts, was one of the prominent characteristics of Christ. He says of himself by the mouth of David, *I delight to do thy will, O my God, yea thy law is written in my heart.* The divine law was in his heart; it was his comfort, his greatest joy, to do the will of his Father, and to honor all his commandments. *Though he were a son, yet learned he obedience by the things which he suffered.* As the Son of the highest, he might expect an exemption from the suffering of severe obedience. But as man, and especially as mediator between God and man, he must be subject to all the divine precepts. This obedience he always paid in the most perfect manner.

In the conclusion of this essay, we might take notice of some things which constituted the principal subjects of Christ's supplications to his Father. But the length to which it has extended, renders it proper that they

be only mentioned. He presented his fervent prayer to God, that he might be sustained by divine grace to finish the work of man's redemption. To such a necessary support refers that divine promise, *He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.*

—Christ prayed that God would save and glorify his people. As the Son is infinitely benevolent in offering himself a high priest, to bear the curse of the divine law; the Father is not less merciful, in accepting of his intercession, and putting away the sins of his people. This, therefore, the Saviour always prayed him to do. *Father, I will that that they also whom thou hast given me, be with me where I am; that they may behold the glory which thou hast given me. Neither pray I for these alone, but for them also which shall believe on me through their word.* Christ prayed that God would dispose all the events of his providential government in such a manner as to advance the interests of the church, and complete the designs of his infinite grace. He said to Pilate, *Thou couldst have no power at all against me, except it were given thee from above.* In all the rage and wickedness of men he contemplated the holy designs of God, holding all under the rein of his own perfect wisdom, directing all things to the accomplishment of his purposes of eternal love. For this he prayed. Our holy Saviour prayed to God to glorify his justice and wisdom in the condemnation of the ungodly. He says, *Let death seize*

upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them. Though infinitely benevolent to men, he is, above all things else, faithful to God, and he desires that his justice and truth may be glorified. In the character of an Intercessor, Christ is the same that he will be at the judgment, and through eternity.

Our divine Lord, in the character of an Intercessor, is our example. He shows the manner in which our prayers should be offered to God, and the objects for which we should ever pray. He has left his great command, *Follow me.*

The prayers of Christ will be substantially granted. A consideration, full of comfort to his people ; but replete with terror to all such as are not reconciled to him. He prays for eternal life for the believer, and for the execution of the divine threatenings against the impenitent.

Godly fear is the best evidence of the Christian character. That is an imitation of Christ, it is approved of the Father, and will entitle the soul to endless blessing.



*On the Evil of Justifying the Conduct of the Wicked.*

**B**Y the *wicked*, may be understood those, whatever be their worldly station or religious profession, who are evidently destitute of the fear of God ; uninfluenced by those principles of Christian godliness, which alone produce genuine obedience of

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heart and life to the commandments of the divine law : all, in short, who shew by their sentiments, their language, and their conduct, that they are still under the power of sin and Satan. And we may justly be regarded as *justifying* the wicked,

I. When, in our commendations of character, we make little or no distinction between those who fear God, and those who fear him not. We are certainly neither entitled in reason, nor allowed by Scripture, to sit in censorious judgment on the spiritual state of our brethren ; but there are, at the same time, certain broad unequivocal features in the character of multitudes, which, if we take our standard of conduct from the revelation of divine truth, must irresistibly compel us to conclude, that they are not only far from the kingdom of God, but the open and avowed subjects of the kingdom of darkness. Charity in cases like this, is at once dangerous to those who indulge it, and to those who are its objects. They may be amiable, they may be benevolent, they may have many commendable natural qualities, they may have done us many valuable offices ; but are we, on any, or on all of these accounts alone, to shut our eyes to their undisguised want of religious and moral principle, to their licentiousness and vice ; and by our indiscriminate method of talking concerning them, practically to say that they are righteous ? Unless there be, in reality, no distinction between virtue and vice ; unless there be no evil in profane swearing, in the neglect of public worship, in

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drunkenness and lewdness, in habitual devotedness to the pursuits of this world, and in evident disregard to Christian godliness, —they cannot be guiltless of justifying the wicked, who, by the general tone of their language and conversation, represent those in whose character any of these features are to be found, as almost equally worthy of respect and imitation, with those who discover by their temper and conduct, by their spirit and habits, that they have *received the grace of God*, and that they have *not received it in vain*.

There is no need for our publishing the crimes, even of the worst of men; but if we either praise, or allow to be commended for their religion or morality, men who are notoriously destitute of all pretensions to either, we are certainly accessory to the guilt of denying that there is any such thing as truth in the Scriptures, or evil in sin, or danger in disobedience to God. He who thus justifies the wicked, is an enemy to his own salvation.

Here also may be noticed, those who by their writings whether narrative or dramatic, hold up to public applause, as the pattern of almost every excellence, characters in which not a shadow of religion is to be traced, or from which religion is designedly excluded; or, characters possessed of what is intended for religion, but which is as different from the religion of the bible, as can possibly be conceived, and in which the stern unbending morality of true Christians is made a butt for the arrows of sarcasm, or a subject of merriment for the amusement of prof-

ligates or fools. Such authors do incalculable mischief, (sometimes perhaps without intending it): for by prostituting their talents to the service of ungodliness, they spread the poison of its influence far and wide. This is, indeed, to say to the wicked, "Thou art righteous."

II. This is the character of those who make it their study to palliate the transgressions of the wicked.

How frequently do we hear men spoken of, with much approbation, as distinguished for *goodness of heart*; who, as proofs of this goodness, give the most palpable evidence of being utter strangers to every Christian principle, and to almost every virtuous disposition, except perhaps that of being liberal in alms to the poor. This is a term which cannot be too strongly reprobated. If it has any meaning at all; it is a most unscriptural one. Can true goodness of heart be consistent with habitual disregard to the authority of God, with uniform disobedience to his laws, with a mind that derives its sole satisfaction from present objects and pursuits? "*Out of the heart*," said he who knew what was in man, "*proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.*" And such is the heart, and such are its fruits in the conduct of many, who yet, in the vocabulary of those who call the wicked righteous, are said to be distinguished for *goodness of heart*. If, however, we believe the Scriptures, the human heart must be renewed and sanctified, before it can in the Christian sense become good: and even

then, it will be conscious of much imperfection and sin.

It is a common practice with those who palliate the transgressions of the wicked, to speak of the most flagrant acts of immorality as *misfortunes* rather than as *sins*, and to be ready with excuses for those who commit them. In fact, sin is a word which they very seldom use: it has such a religious sound that they are not over fond of uttering it: and they do not at all understand its real meaning as implying a transgression of the law of God, and as punishable with eternal misery. They substitute in place of it the word *vice*, which besides being more fashionable, has the advantage of being less defined, and refers chiefly to the unhappy influence which particular actions have on personal comfort, or public order. Vice, accordingly, they are disposed in general to palliate or excuse, in those whom they regard as worthy of their esteem. The imperfection and frailty of human nature are brought forward on all occasions, in extenuation of what they cannot openly defend; and greater allowances are made for the strength of temptation, than is at all warranted by the circumstances of those who have suffered themselves to be overcome by it. For they seem to keep entirely out of view the encouragement which was given to these temptations, the readiness with which they were yielded to, and even the eagerness with which they were courted. Yet these are the very persons who are often heard to accuse us of libelling human nature, when according to the au-

thority of Scripture and the experience of all ages, we declare it to be corrupt and depraved, spiritually weak and decidedly prone to evil.

It deserves also to be most seriously considered, that by acquiring a habit of palliating sin in others, we will gradually lose our sense of its evil in ourselves; till at last, there will perhaps be no crime so great, for which we will not easily find or invent an excuse.

It is not affirmed that sin is never attended with palliating circumstances, but only that the disposition to exculpate sin in any even of its least aggravated characters, is a proof of insensibility to its real nature as a transgression of those immutable laws of righteousness, which are founded on the perfections of God, revealed in his word, echoed by the voice of conscience, and sanctioned by all the terrors of divine holiness and justice. In every instance, where circumstances of palliation do occur, while even justice requires us to pity, and in some degree to excuse, the transgressor, it as sternly commands us to condemn his sin, to testify our disapprobation of his conduct, to warn him of the necessity of repentance, and to pray that he may be pardoned, and obtain grace to do so no more.

It may be farther observed, that those who justify the wicked, are frequently accustomed to make a most unfounded, dangerous, and unscriptural distinction between what they call great and small sins. For what is sin? Is it not "any want of conformity unto, or transgression of, the law

of God." Whatever diversity, therefore, there may exist between particular actions, as to their being habitual or only occasional; as to their being apparently insulated or producing others; as to their influence on the happiness and peace of those against whom they are committed, or on the general order and comfort of society; "though some sins in themselves, and by reason of several aggravations," may be more heinous than others, no sin can be actually small, because every sin is an offence against the holy laws of the Majesty of heaven and earth.

And what are the sins, or rather vices as they are termed, which are represented as comparatively small and trivial? Why, they are those which, in the eye of every one that fears God and believes the gospel, must appear the most aggravated of all—because they are directed immediately against the honor of the name and the glory of the worship of God himself; against the love of Jesus and the power of his cross. They are, if the expression can be admitted, more strictly *religious* sins, such as unbelief, profaneness, Sabbath-breaking, and the like.—Let a man be almost a devil in human form, and if he do not personally injure those who thus call the wicked righteous, or if he do not scatter the seeds of misery among those with whom they are connected; they will still speak of his sins as being little. He may eternally ruin his own soul without exciting their compassion; though the moment that his conduct affects themselves, he becomes,

in their opinion, a monster unfit to live.

Such a distinction, besides, strikes at the root of morality, and lays down a principle which is subversive of every barrier between sin and holiness, and which leaves every man at liberty to trample the laws of God under foot according to his own wishes and propensities. For in exact proportion to the depravity and sinfulness of the heart is its insensibility to particular acts of moral transgression. Were the distinction referred to, therefore, once established, any sin, however aggravated, might be regarded as trivial, if the person who commits it were only destitute of moral sensibility, by being inured to habits of depravity; the sins to which men are most addicted, being always those which they view with least detestation, and which they consider as smaller and more excusable than other transgressions. This is, indeed, *to call good evil, and evil good; to put bitter for sweet, and sweet for bitter.*

III. We justify the wicked when we countenance the ungodly by our example or influence.

Few men are so completely hardened in sin, as to come forward and justify it in so many words. But the conduct often loudly expresses an approbation of crimes, which the heart would blush to be thought so daringly impudent as to defend. This is the case when men who know to do good, yet do it not; when they indulge in sensual pleasures, in intemperance, in justice, oppression, envy, or ma-

lice, easily listening to the voice of their ungodly passions, and making no resistance to the temptation to which they are exposed. They justify the wicked, when they disregard the obligations to the God whom they profess to worship; when they follow the multitude to do evil, in not only making the world their portion, and its objects their idols, but in profaning the day and the name of the Lord, in abusing the prosperity with which they are blessed, and in rejecting those admonitions of adversity with which they are visited.

It is not to justify this charge against them, however necessary, that they themselves exhibit any such immorality and irreligion in their own character. It is enough if they encourage, or even do not discountenance it in others. Every man has some authority and influence, by means of which, however limited his talents and sphere of action may be, he diffuses either virtue or vice around him. Every man, accordingly, who has it in his power to reprove men of sin, and to warn them of their danger, but who stands silently witnessing, and uses no means to check them; every man who does not employ the authority which his station, or the influence which his example affords him, to restrain, as far as he can, his dependents, his connections, or his domestics, from criminal habits and unchristian conduct, virtually says to them that, the wicked are righteous, and sinners blessed. Magistrates are chargeable with this guilt, when they are partial in the admin-

istration of justice; when in private they violate the very laws which they are appointed to enforce; when their hands are slow to punish the guilty; or when the innocent are, through their neglect or injustice, suffered to experience injustice or oppression. Parents are chargeable with it, when they do not counsel, warn, and pray for their children. Masters, when they do not watch over the conduct of their servants, admonish them of their duty, and set them an example of godliness. And every man, when he can allow his neighbor or his friend to live in sin without rebuking him, or presenting to him the fatal consequences of his unbelief and disobedience.

Silence, indeed, is often a most expressive token of approbation. He who can sit in the company of the dissolute, and listen to their profane or indecent conversation, without discovering, in the strongest possible manner, either in words, or by leaving their presence, his disapprobation and abhorrence of their conduct, is next in point of guilt to those whom he thus countenances, and may soon be as undisguised in his wickedness as they. He obviously encourages them in their iniquity, and must be regarded as partaking in their crimes. In short, whatever be the particular sin that is not reprov'd or checked, if to do this be in the power of those who witness it, or whatever be the degree of encouragement which it receives either from their example or their silence, if they thus sanction the commission of but one sin, they de-

clare, by their conduct, that they approve of it, and thus may be viewed as justifying the wicked.

IV. Those who choose the ungodly as their companions, and delight in their society, justify the wicked.

The common maxim that a man is known by the company he keeps, is not less important than true. It is founded in human nature, and is confirmed by the observation of every age, and every day.—Can two walk together except they be agreed? Can saints and devils live in harmony and love? Impossible! There must be some mutual bond of sentiment or pursuit, otherwise there can be no solid or lasting friendship: there must be a similarity of disposition and an union of heart, otherwise, intercourse will not be attended with comfort, but will soon be entirely discontinued.—Who then, are our associates? The votaries of this world's vanity and lusts, the thoughtless, the irreligious, the immoral, the dissipated, those who fear not God, and obey not the Son of his love? Are these the companions in whom we delight, whose conversation is a feast to us, with whom we spend the hours which are not occupied with business, whose good opinion we highly value, and to whom we unbosom ourselves in the confidence of friendship? Our dispositions and characters *must* resemble theirs, in the most essential points, though our situation, our secular employments, our outward conduct, may be different; yea, though we may possess what they want, and what perhaps our guilt would

be less if we also wanted an external profession of Christianity.

It is not enough to say, that we have received no hurt to our religious interests from such companions; for this may justly be called in question. If the time that we have spent with them, in what we call and seem to think harmless conversation, had been devoted to private meditation and reading, or to the society of those who might have been helpers of our faith and holiness, we might, and we would have been farther advanced in the Christian life. Here then, we have misimproved a precious talent, and are very guilty before the Searcher of hearts.—But this is not all—we have exposed ourselves to a temptation the most ensnaring and dangerous, by bringing ourselves under the influence of a friendship from which we acknowledge we have derived no spiritual advantage, and which, though we do not allow it, must have assimilated us in some respects to those with whom we associate. If we break not such connections, we may tremble for our present comfort, and eternal happiness.

Again, if we can be supposed to be indifferent whether our companions are godly or profane, and if we can receive equal pleasure from both, this very indifference is an incontestible evidence of our belonging to those who “call the wicked righteous,” and who feel no relish for religious conversation, and heavenly dispositions. For surely, if it be the duty of a friend to admonish, to warn, to intreat, and even to censure, he who discov-

ers cause for exercising this office to his companions, and does not with fidelity and affection discharge it, must be accessory to their misconduct, and a partaker of their guilt. *He that walketh with wise men, says Solomon, shall be wise ; but a companion of fools shall be destroyed.*

There are, I am aware, situations, particularly of a domestic kind, where it is impossible, and would not be lawful, altogether to relinquish the society of the wicked ; but disapprobation may, in such situations, be expressed in many other ways than by actual separation or seclusion. And here also it is necessary that persons be on their guard against sinful conformity to the dispositions, and sinful compliance with the will, even of those to whom they are most intimately related : recollecting, that duty to God must not be sacrificed either to the pleasure or authority of any human being.

He who knows the judgment of God, that they who commit sin are worthy of punishment, and who finds his chief pleasure in the society of those who are destitute of Christian principle, and the disciples of a morality so relaxed and complaisant, as to give leisure to almost every offence against virtue, and easily to bend to depraved inclinations and propensities,—he who vindicates this system, by making its abettors the confidants of his bosom, and the associates of his pleasures, unquestionably is chargeable with justifying the wicked. He does what he can to confirm them in their iniquitous courses, and virtually says,

that they are worthy of being loved and esteemed. [*Relig. Mon.*]



On having the Lord for our God.

**W**HEN the forty-eighth Psalm was written, a very remarkable deliverance had been conferred on the Israelitish church and nation. Their combined enemies, when they beheld the holy hill of Zion, and contemplated the favored city with its bulwarks, walls, and palaces, greatly “ *marvelled. They were troubled and hasted away ; fear from the Lord took hold upon them, and pain as of a woman in travail.*” In their flight they were as ships of Tarshish, when the Lord is breaking them to pieces by an east wind.

The Israelites, with grateful praise, acknowledged their divine deliverer ; and his sincere people were encouraged to say, “ *This God is our God for ever and ever ; he will be our guide even unto death.*”

But who are the persons that can now warrantably use these words ? They are not impenitent sinners—they are not unbelievers—they are not specious hypocrites, who outwardly make a fair profession, but indulge in evil thoughts and affections, and secretly commit the deeds of wickedness. No, the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Nothing can be concealed from his view. He is angry with the wicked every day ; and if they do not turn from their iniquity, their end will be miserable.

But the persons who can say the Lord is their God, are all those who are humble and sincere Christians. They have repented of their past sins: They have fled to Christ as their only refuge from the wrath they have deserved: under a conviction of the duty which they owe to God, and constrained by a sense of his love, they have devoted themselves, without reserve, to be his people, and to do his will for ever and ever.

If we ask them to declare the meritorious ground of their confidence? they will be ready to reply, It is the justifying and all-perfect righteousness of their divine Redeemer. If we ask from whence their sufficiency in well-doing is derived? they will confess, that it is not from the strength of their own good purposes and resolutions, but from the sanctifying and invigorating influences of the Holy Spirit of God; for the obtaining of which they are daily praying at a throne of grace.

The word of God is the rule, by which they are endeavoring to regulate their temper and behavior, and wherein they find that they come short of the perfection which his holy law requires, they are filled with grief and shame, and are daily laboring to do better.

Their privilege is great.

1. "This God is their God:" Even He who the Psalmist says, "is great, and greatly to be praised; the Lord of Hosts; upon whose loving-kindness his people meditate with delight in their worshipping assemblies; whose praise is unto the ends of the earth; and whose right hand is full of righteousness."

That glorious Being is their friend and portion, who is infinite in all his perfections; who is the original source of all the happiness and comfort which any of his creatures enjoy; and who is able to do in the behalf of his people, whatever is his pleasure in the heaven and in the earth.

2. He is theirs by a covenant relation.

His gracious invitation is, "Incline your ear, and come unto me;" and his promise follows, "Hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people." (Isaiah lv. 3, 4.)

The Lord Jesus Christ, whom David prefigured, was given to be the Mediator of a new covenant. By his atoning blood, he brings those who believe in him into a nearness with God, and they are accepted in the beloved. Through him, in whom all the divine promises are yea, and amen, the Lord condescends to be their God, and they willingly and gratefully bind themselves to be his obedient people. Hence our Saviour, as the faithful "Witness," between God and man, after he had finished the great work of our redemption, and was risen from the dead, sent a messenger to his disciples, with these comfortable tidings, "I ascend unto my Father and your Father, and to my God and your God."

Look into yourselves, O Christians! take a view of your comparative meanness as creatures, and of your bad deserving as sinners: and then say, if you

are not astonished that the Lord should not be ashamed to be called your God. It is because his mercy is higher than the heavens; it is because his thoughts and ways are not as our thoughts and ways, that he is pleased to say of any of the fallen children of men, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. vi. 16.

It is not a mere nominal privilege with which Christians are favored. In having the Lord for their God, is implied the certainty of their obtaining whatever is truly good and necessary for them. The father in the parable who represented our heavenly Father, said, "Son, thou art ever with me, and all that I have is thine;" and the charter to every Christian runs in these words, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." 1 Cor. iii. 21—23.

The outward state of things may sometimes appear to us contradictory, but we may be assured of this truth, that when we have the Lord for our God, his almighty power is acting for our defence, his unerring wisdom for our direction, and the inexhaustible treasure of his goodness is engaged for the supply of all our wants.

What the Lord said to Abraham is applicable to all the covenant people of God, "Fear not, I am thy shield, and thy exceeding great reward." Indeed, no heart can conceive the full ex-

tent of the blessedness implied in having the Lord for our "exceeding great reward," and in our finding him to be so, in his glorious presence, when this world shall be no more. But it is a blessedness of which his children ought not to entertain any doubt: "For if children," said the apostle, "then heirs; heirs of God, and joint heirs with Christ."

3. The covenant relation is perpetual. "Now this God shall be our God for ever and ever."

Were it for a limited time only that we were to have the Lord for our portion, or a covenant interest in him as our God, what a sad diminution of our joy would we necessarily experience. Are we looking forward through our continuance in this world, and from thence to our endless duration in the world which is to come, still desiring to be blessed in his love? How would our prospects be darkened, and our thoughts troubled, if we thought a time might possibly arrive, when we could no longer say, that he was our God. The more that we now take pleasure in the enjoyment of his favor, the more painful would be the thought of our being one time or other deprived of it. But away with all such fears from the Christian! "This God is our God for ever and ever." "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah lvii. 10.

Who or what shall separate us if we are real Christians, from the love of Christ, and from

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the love of God which is in Christ Jesus our Lord? Nothing. For the apostle reckons up all the probable dangers we can possibly imagine, and then pronounces them incapable of so doing. "who shall separate us from the love of Christ? shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us? For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord."

4. "He will be our guide."

We all may know from our own experience, and we ought seriously to consider, that "the way of man is not in himself; it is not in man that walketh to direct his own steps." We need a divine conductor in a world in which there are so many snares, and where we are so apt to go astray.

When we look at the dangers with which we are surrounded, and contemplate the difficulties which may be yet before us; and are sensible of our own ignorance and weakness, and of the strength and subtlety of our spiritual enemies, a distressing anxiety, when our faith is weak in its exercise, may arise, lest one day or other we should perish by their destroying power.

Undoubtedly we would soon be ensnared, and would finally be overcome, if the Lord were to leave us to ourselves. But,

blessed be his name, he has said, "I will never leave thee, nor forsake thee."

When we lift up our eyes to God, acknowledging that in our present strait we know not what to do, and are humbly imploring his aid and direction, we may hope that he will graciously send forth his light and his truth to lead and teach us. His word, when we have betaken ourselves to it with prayer to him to render it clear and convincing, will be "as a lamp to our feet, and a light to our path." Our ears shall hear as a voice behind us, saying, "this is the way, walk ye in it," when otherwise we would be turning aside from the heavenly path to the right hand or to the left.

A consoling promise is conveyed to the people of God in their perplexities, and their attention to it is condescendingly enforced by re-iterated expressions, Isaiah xli. 10. "Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

How kind is the admonition, Prov. iii. 5, 6. "Trust in the Lord with all thine heart, and lean not unto thine own understanding: In all thy ways acknowledge him, and he shall direct thy steps." And how satisfying is his faithful declaration, Psalm xxxvii. 22, 23. "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall; he shall not be utterly cast down, for the Lord upholdeth him with his hand."

5. "He will be our guide even unto death."

He may see it to be most conducive to his glory, and to our own after benefit, to detain us long in the wilderness. Our fellow-travellers, one after another, may be taken to their long home, while we are still kept on our journey, bearing the burthen and heat of the day.

But we ought not to complain. However protracted the space of our earthly trial may be, our Friend, who sticketh closer than a brother, will not desert us. He will be as our shade on our right hand. The keeper of Israel slumbers not, nor sleeps. The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He will not turn away from his people, as if he were tired of doing them good; for his covenant with his people is in all things sure and well ordered. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb; yea, saith the Lord, they may forget, yet I will not forget thee. Behold, I have graven thee on the palms of my hands." (Isaiah xlix. 15, 16.)

The care which the Lord exercised over Israel in the wilderness, is the same which he exercises over all his people in the days of their earthly pilgrimage: as such, they may apply the description of it for their own comfort. "The Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As

an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him." (Deut xxxii. 9—12.)

But the words of the Psalmist are not to be understood, as if the Lord having guided us even unto death, were then to forsake us. They have been rendered by many, "he will be our guide above death;" and by some, "even beyond death." We need a divine Conductor in the last steps of our journey, as well as in those which were before. In the valley of the shadow of death, there may be as a dark river, through which we are to pass, before our actual arrival in the heavenly Canaan. We may find it deep, and agitated with storms; and would sink in it, if the Lord were not with us, to confirm our steps while we pass through the waters, and to be the lister up of our heads.

When we are engaged in our conflict with the last enemy, some sins, long since repented of and forsaken, may be brought fresh to our remembrance. They may be furnishing death against us, with a painful sting. But the sting will be taken away, and our wound healed, when we are enabled to renew our applications by faith to the peace-speaking blood of our Redeemer. The final conquest will be obtained for us by him who loved us. "The sting of death is sin, and the strength of sin is the law. But thanks be to God" (will be the final song of the Christian,) "who giveth us the victory through our Lord Jesus Christ."

It is indeed the privilege of Christians to be kept by the power of God unto salvation. Satan may rage when they are leaving this world, and desire to have them, that he may sift them as wheat; but their Lord has prayed for them, that their faith may not utterly fail.

The Lord will continue to guide his people, "even beyond death." Thus the Psalmist could say, "Thou shalt guide me with thy counsel, and afterward receive me to glory." They will not be left friendless on the farther shore, for the Lord there will be with them. A safe conduct will be given them to the gates of the celestial city; into which having entered, they will find themselves for ever with the Lord. The Lamb which is in the midst of the throne shall feed them, and shall lead them there unto living fountains of waters; and God shall wipe away all tears from their eyes for ever.

The time may have been, when they were apt to entertain doubts concerning the loving-kindness of their God: but these doubts will all vanish in the world of light and glory. With such a full and joyful assurance as they never before could experience, they will be singing, "This God is our God, for ever and ever. He was our guide even unto death; and will be our never-failing source of happiness through all the ages of eternity.

I trust there are many, who can apply to themselves the comfortable truths of which I have been treating. They are truths made known to us in God's everlasting covenant. I shewed in the beginning, who the persons

are that can warrantably say, "This God is our God for ever and ever; he will be our guide even unto death." It would be wrong in humble and sincere Christians, who have exercised repentance toward God, and faith toward our Lord Jesus Christ, and are making it the daily business of their lives to be conformable to the divine will, if they were not to encourage themselves in the Lord as their God.

But O how infatuated are those persons, and much to be pitied, who are going on in courses of unrepented guilt! I must say to them, if you die in your sins, instead of having the Lord to be your Friend and Portion, you will find him an avenging judge. Instead of being admitted into his heavenly kingdom, your lot will be assigned in that place of torment, where the worm dieth not, and the fire is not quenched.

It is well for poor sinners among us, that they are yet in the land of hope. The Lord is still waiting to be gracious. He is still saying, "Acquaint now yourselves with me, and be at peace, and good shall come unto you."

But let them not neglect to comply with his gracious invitation. Delay not till to-morrow, for you may not live till to-morrow. To-day let it be said of you by those angels of God who delight in the conversion of sinners, "Behold these humble penitents, how they have fallen upon their knees before that great God whom they have offended: see how they are confessing and bewailing their numerous transgressions, acknowledging their own unworthiness,

and praying through their Redeemer for mercy and grace; even for that pardoning mercy, and that renewing grace, which they greatly stand in need of, and which for the sake of the Saviour whose merits they are pleading will not be withholden from them."

The Lord is a prayer hearing God. Jesus Christ is a powerful and compassionate Redeemer. And the Holy Spirit will be given to them that ask him. As the father in the parable received the prodigal son, who had returned from his evil ways, so the Lord receives to the arms of his mercy the repenting sinner, who comes to him through our Lord Jesus Christ.

That we all may be blessed in having the Lord for our God, may he grant of his infinite mercy, through Jesus Christ our Redeemer. To his name be the praise.

### *On the Evil of Sin.*

**V**ERY inadequate are the views generally entertained of the nature and malignity of sin. How often, in the cases of the sick and the dying, are acknowledgments made of the frequent commission of iniquity, utterly unaccompanied by any impression of its certain and dreadful consequences! Yet as a right knowledge of this point is evidently the first link in the chain, the first step towards the reception of the mercies of the gospel, it is of the greatest importance to illustrate its nature.

1. The evil of sin may appear then, in the first place, "from the numerous obligations it violates."—We admit that every relation in which we stand to others, produces correspondent obligations, which it is shameful and wicked to despise. For example, are we children? We are bound to the love of our parents. Their protection of our infancy, their support of our childhood, their care, their instruction, their unnumbered kindnesses and incessant watchfulness, claim at our hand the returns of obedience, submission, love, reverence, and attention.—Are we servants? The wages we receive, the sustenance we obtain, call upon us to give back industriously to our masters the fruits of fidelity, honesty, diligence, and zeal.—Are we the offspring of misfortune, early bequeathed as orphans to the arms of charity, and indebted to the tenderness of a benefactor for all the comforts we enjoy? His voluntary anxiety, and unwearied benevolence, ask from us continual gratitude, and every possible proof of it, in our conduct through life.—Or (to rise from individual to public relations,) are we members of a State, receiving protection and deriving benefits from its laws, authority, and civil regulations? We naturally are required to yield back loyalty, obedience, respect to the king, and to the magistrates under his appointment.

All these obligations are plain, and intelligible, admitted and felt by every one. The breach of them is accounted a disgrace, a reproach. We abhor, without hesitation, an unkind and neg-

lectful child, a dishonest and slothful servant, an ungrateful offender against a disinterested benefactor, a rebellious subject, a despiser of law and good order. We perceive at once, in their characters, something unnatural, unbecoming, base, and unworthy; something that outrages our feelings, and revolts against our notions of what is decent and right. Now all these relations are far more than contained in that in which we stand to God. Open the Bible, and you will observe God claiming the titles of a father, a master, a husband, a benefactor, a king. The breach, therefore, of any of his laws must involve the guilt of violating similar obligations to those by which we are bound in domestic and social life. Thus strikingly do the Scriptures speak:—"Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."—"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel."—"A son honoreth his father, and a servant his master: if then I be a father, where is mine honour? And if I be a master, where is my fear? Saith the Lord of Hosts." The same guilt, infamy, and shame, which generally follows the contempt of human ties, ought therefore to follow the contempt of the divine laws.

But there are still higher obligations which bind us to the Almighty. He is our God, our Creator; we owe the existence of our bodies and souls to his

will and power; we are completely dependent on his care; we possess nothing which we have not received from him. Can, then, words express the daring rebellion which disobedience to his laws implies? It is the "rising up of the clay against the potter;" of the creature against the hand by which it was created.—But our obligations rise yet higher, if God's act of redemption is considered. As the mere creatures of his power, we are in existence only to render service and obedience to our Maker; but as his redeemed creatures, as sinners rescued by unmerited and unutterable mercy, we are, in a yet more emphatic sense, the property of God. Now we are, indeed, "no longer our own, but are bought with a price, that we should glorify God with our bodies and spirits, which are his." Do we then ask the guilt incurred by offending God? It is the insulting Him who unites in his single person the venerable characters of father, husband, prince and friend; and who invests these characters with unimaginable interest and awe, by the addition of the adorable names of Creator, Preserver, and Redeemer. Who can measure the obligations by which we are bound to such a Being? And who then can measure the crime which a violation of these obligations implies? If even in the joyous service of such a Being, the angels veil their faces, abashed by his purity and majesty, O who shall tell the nature of the deed, when a dependent mortal lifts up his scable and unhallowed arm in defiance of the will,

and in *subversion of the authority of his God* ?

2. The evil of sin may, in the next place, be illustrated by tracing the *actual effects it has produced in the world*.—We are accustomed to measure any evil by the quantity of misery it produces. The same standard I wish to use here—that is, to shew the malignity of sin by remarking the dreadful calamities, public and private, which it has produced in the world. In respect to public or national calamities, I am well aware that we are far too ready to impute them to the influence of second causes, and to look for their source in political errors, and an insufficient government; and, therefore, instead of noticing those public miseries and sorrows which have come within our own experience, I would rather refer to those similar, but yet more dreadful national evils which are recorded in Scripture, with this special comment, written by the finger of God, that they were his judgments on the wickedness of the people. Unfold then the book of God, and when scarcely we are advanced in the history of creation, to rejoice, with the first happy representatives of the human race, on the glorious existence to which they had been elevated, we are compelled to mourn with them on its abasement and ruin. They transgressed the law of God, and their punishment immediately commenced. They no longer bore the image of God; they no longer beheld that tree of life, which was either the pledge or the source of immortality. A dark and cheerless cloud overshadow-

ed the future; and the sad prophecy, "Dust thou art, and to dust shalt thou return," was but too rapidly verified in the murder of one son by the hands of another. Thus Adam's sin "brought death into the world, and all our woe." Let us go forward in the page of Scripture, and we perceive that ere long the earth became populous; and in proportion to its numbers was its wickedness. For a hundred and twenty years the Divine forbearance was evinced. The warnings of Noah were uttered in vain. At length, God made bare his holy arm: the windows of heaven were opened, and the fountains of the deep were broken up. With the exception of one family, a whole world was blotted from existence, and its awful fate is lifted up perhaps to the universe, as an eternal monument of the evil of sin, and of the indignation of the Almighty against it. In the ruin of Sodom and Gomorrah, mark a similar lesson: fire and brimstone are commissioned from heaven to overwhelm these impenitent cities, these daring rebels against the authority of God. Trace on the subject through the whole history of the children of Israel; and in the destruction of Corah, in the pangs of the people stung by the fiery serpents, in the cruel captivity and prostration of the whole nation at the feet of the king of Babylon, behold the proofs of the Divine vengeance against iniquity. Oh, how instructive and how touching is the lesson their melancholy confessions impart! "We all do fade as a leaf, and our iniquities like the wind have taken us away;

for thou hast hid thy face from us, and consumed us for our iniquities. Thy holy cities are a wilderness; Zion is a wilderness; Jerusalem a desolation; our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."

These facts are recorded for our example; and, guided by them, we are led to attribute the woe, the slaughter, the oppression, the slavery, the wretchedness that fills the earth, to sin, as their dreadful source. Every national calamity is the loud, though alas! oft unheard, voice of God proclaiming that iniquity is the ruin of man.

But if from public we turn to the scriptural details of private and individual misfortune, the same truth will meet our eye. Is Herod struck by the hand of God even upon the summit of his throne? Is Nebuchadnezzar levelled with the brutes, "tho' exalted as the eagle, and though his nest was among the stars?" Does Gehazi, go out from the presence of Elisha a leper as white as snow? Do Ananias and Sapphira unite in the same declaration, and meet in the same grave? It is because God's judgments are poured out. It is because, "though hand join in hand, iniquity shall not go unpunished."

And is not the misery which still sinks the spirit of a man to the earth, which attacks him under the various shapes of disease, and poverty, and scorn, and tears, and death, imputable to the same cause? Are not all these the dire effects, the tremendous marks of God's dis-

pleasure against the ungodliness of men? And even upon the penitent, though changed by a father's kindness to the gentlest chastisements of love, do not these calamities still fall with sufficient weight to bow them to the dust, when they turn in bitter recollection to the true source from whence afflictions spring?

3. The nature of sin will be depicted in yet more glowing colors; if we advert to *the misery which it will produce hereafter.*

If the gospel has brought *life* and immortality, it has likewise brought *death* and immortality to light. It has disclosed the awful truth, that, striking and terrific as are the traces of divine wrath in this world, they are insignificant when compared with those which will be manifested in the next. The delay of vengeance ought not, therefore, to give courage to transgressors, who, could they see

"The dawn of Christ's last advent,  
long desir'd,  
Would creep into the bowels of the hills,  
And flee for safety to the falling rocks."

The images under which the future punishment of iniquity is described are the strongest which could be suggested as intelligible to human capacity. They are taken from the most dreadful sources and instruments of pain and horror with which we are acquainted. The torments which finally await the wretched offenders who shall reject every effort of forbearance, every offer of mercy, are compared to the gnawing "worm that dieth not,"

and "to the fire which is not quenched." "The wicked shall go away" as "cursed" of God, "into everlasting fire, prepared for the devil and his angels." Their immortal souls will be eternally banished from God's presence; will be shut out from every joy allotted to the righteous; will partake the full curse of sin, unmitigated by any of its former pleasures; will experience that remorse and anguish, and enmity against God, which result from conscious guilt and annihilated hope: that unutterable desolation of soul, which the progress of eternal ages will not exhaust or diminish. Let then the pains of hell evince the malignity of sin.

4. The last consideration which I shall offer in confirmation of this subject, is *the infinite price at which a provision for the pardon of offences has been procured.*

Far be it from me to say what the Almighty might have effected in man's behalf; whether in any other way than in that which he has seen fit to reveal, he could have pardoned sin in consistency with the perfection of his holiness, and the severity of his justice. It is sufficient for us to adore that actual dispensation of grace he has disclosed—to admire that mercy which the death of his Son has permitted him to extend to mankind. This awful fact seems, however, to teach us, that the pardon of sin could be obtained at no inferior cost; that man must suffer through eternal years, or the Son of God must bleed upon the cross. Would we then mark the entire malignity, the entire hein-

ousness of sin, let us turn to Calvary, and collect the punishment it merited from the sufferings of the Son of God; let us mark His affliction "who was bruised for our transgressions, and wounded for our iniquity:" let us mark his body, fainting, scourged, sweating drops of blood, pierced with nails, expiring on the cross; and his soul "exceedingly sorrowful," "smitten," "afflicted," yea, "forsaken of God!"

Oh, what shall we now think of the guilt of transgression, when this spectacle passes before our eyes! What shall be our estimate of the evil of sin, when, to the innumerable obligations it violates, to the judgments it has brought into the world, to the torments it has yet in store for the wicked, this is added, that it could meet no pardon but thro' the sacrifice and passion of the Lord and Saviour Jesus Christ.

[Ch. Ob.]



### EXTRACT.

*On the influence of the Scriptures in promoting the saving knowledge of God.*

THE principal means for making the name of Christ to be remembered in all generations, is *the volume of holy Scripture*. This volume, the most precious remnant of antiquity, comes recommended to our veneration and love by two considerations—the authority to which it lays claim, and the subject of which it treats. Its words are "the oracles" of God, which "holy men

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of God spake as they were moved by the Holy Ghost; and its great subject is Jesus Christ. His name is the golden thread which runs throughout the web of Scripture, connecting the several parts inseparably together: and giving beauty, consistence, and inestimable value, to the whole. From the promise made in Paradise, to the revelations given in Patmos, "Christ is all, and in all:" the substance of the law, the theme of prophecy, and the sum of the gospel. Though in every portion of Scripture his name is not equally conspicuous, nor the peculiar truths of his gospel found in equal abundance, yet he must be blind indeed who cannot discover the relation, more or less remote, of all to Jesus Christ, and dull indeed who cannot learn something, from Moses as well as from Paul, concerning those truths which constitute the perfection, the glory, of his character, and form the solid foundation of our confidence and hope. The book of God constitutes one great whole; the different parts of which have one common object and aim; the one supplying what is deficient, and illustrating what is obscure, in the other. Let us particularly value the latter part of the blessed volume, without which we could but grope at the meaning of the former, which is the peculiar treasure of the Christian church, and exhibits the glory of Jesus' name and doctrine in every page; but let us not despise or neglect the Old Testament, which speaks with the same authority, treats of the same Saviour, and reflects on the pious reader the light shed on it by the

new. When we judiciously combine the figures of the law and the raptures of the prophets with the facts of the evangelists and the reasonings of Paul, what a noble structure of evangelical truth rises on our enraptured view; solid, sublime, heavenly, pure: built entirely of celestial materials; and every stone in the building emblazoned with the name of Jesus Christ in letters of purest gold!

It has been chiefly by means of this volume that the name of Christ has been preserved to the present times. True religion will be found to have prospered or declined as men have enjoyed the facility of procuring, the capacity of perusing, and the liberty of consulting at pleasure, this sacred volume. Is it any matter of surprise that religion almost disappeared from the earth, when the book of God was locked up in libraries, to be covered with dust, or consumed by vermin; when few could purchase, and fewer read it; when permission to have a copy in the vulgar language had previously to be obtained from a superstitious and jealous clergy: and when to ask it excited suspicion, and exposed to danger of liberty and life? Or what else might have been expected, than that the great revival of religion at the reformation, should immediately follow the multiplication of copies of the Scriptures, and the translation of them into the living languages of Europe? At this day one may form a pretty accurate estimate of the state of religion in any particular district, by the scarcity or abundance of bibles in the place. I require nothing

more to satisfy me that religion was at a very low ebb in the earlier part of the reign of Josiah, than the knowledge of the fact, that Hilkiah, the priest, having found a book of the law of the Lord in a corner of the temple, presented it to Shaphan, the Scribe, as a curiosity; and that the king, when it was read before him, was alarmed at its contents as at something new and strange. Nor is there, perhaps, any more striking proof of the low state of religion on the continent immediately before the reformation, than the circumstance, that scarcely a copy of the Greek New Testament could be found in all Germany besides those in possession of Erasmus; that his utmost diligence could not procure a complete copy from which to translate; and that when he first published his translation, he was seriously accused by many ecclesiastics with having forged the book as a means of injuring their order.

Why should we despair of the cause of Christ, as long as the bible exists, and copies of it can be procured? The importance of this blessed book has in all ages been acknowledged by the enemies, and felt by the friends of the truth. In ancient times, the heathen persecutors of the church saw that their efforts to extirpate Christianity would be fruitless, as long as it existed. They laid the axe, therefore, to the root of the tree, in order to fetch a deadly stroke, by persecuting the Scriptures. Private houses were searched, in quest of this proscribed book, and liberal rewards offered for its voluntary surrender. The traitors,

as they were styled, obtained their lives in exchange for the copy, or part of a copy, which they committed to the flames; and such was the success of Julian, in particular, the most malignant and active of its enemies, that he vainly hoped to survive the bible, and the name of Christ. In modern times the bible is persecuted but in a different manner. It has seldom, of late, except by a few madmen, within our own recollection, been committed to the flames. It has more commonly been attacked by the keenest shafts of ridicule, and the basest arts of misrepresentation: its authenticity questioned, its inspiration denied, its meaning perverted, and its doctrines abused. But the more it has been persecuted, the more it has been venerated and cherished by the lovers of Christ's name. In former times, many cheerfully surrendered their lives rather than seem to insult it; and genuine Christians still rally around the standard of Scripture, to protect it from every hostile assault, determined never to abandon it, to hold it fast as their hope in their dying grasp, and, when they must quit their hold, to deliver it to their neighbors and their offspring, as a sacred trust, and their dearest possession.

In times when superstition usurped the place of true religion, and scriptural faith could scarcely be found on earth, the Scriptures were one principal means of preventing the truth from utterly expiring. Read in secret, when there was "no open vision," they served "as a light shining in a dark place," "to

give knowledge of salvation to" the remnant of God's people, and "to guide their feet in the way of peace;" and I doubt not that in many parts of the world, and of our own country, where persons are far from the ordinances of God, or where another gospel is preached, the perusal of the Holy Scriptures, in private families, is subservient to the production and the preservation of the life of God in many souls. Even where the public dispensation of the gospel is enjoyed, religion can scarcely be supposed to spread far, or last long, if men are unable to procure, or cannot read, the Scriptures. Consistent views of the truth must with difficulty be acquired, and with greater difficulty retained. The memory is so treacherous, and the heart so deceitful, that impressions made under occasional hearing of the gospel must soon be effaced, if they are not retouched and deepened by the frequent perusal of the word. On this account, I consider the circulation of the Scriptures as of immense consequence to the spread of the gospel, and despair of lasting success to any mission, however promising first appearances may be, till the Scriptures are put into the hands of the people, and they are taught to read them.

The Scriptures are now, humanly speaking, beyond the reach of all their adversaries. They can never run such risks as they have survived. By the pious labors of men, they have been translated into so many languages; by the art of printing, copies have been with such facility and so exceedingly mul-

tiplied; and by the spirit of holy zeal, they have been so widely dispersed over the surface of the earth; that they are safe from every tyrant's grasp and every deist's pen. The calamities of individual nations, and the ruin of particular churches, can have but a very partial and temporary effect. When the Bible was naturalized, if I may so speak, in fewer countries, spoke to men in fewer languages, and was in incomparably fewer hands, it survived the fall of kingdoms, the ruin of churches, many great revolutions and grievous calamities of mankind; and much more may it now be expected to survive every future convulsion of the earth.

Nor is this matter of mere probability; it is matter of certainty and faith. Jehovah lives, and is "wise in heart, and mighty in strength." He will not withdraw his protection from this blessed book, which his Spirit inspired, which his providence has for so many ages guarded, which is the solace of them that fear him, the authentic standard of true religion, and the great monument of the Redeemer's fame. "The word of the Lord endureth for ever; and this is the word by which the gospel is preached unto you."—And while it endures, the name and religion of Jesus will endure. When the bones of its enemies have been resolved into dust, and their names have perished from the memory of man, the name of Christ will shine in Holy Scripture with the purest light of heaven, and by the glory of its radiance illuminate, beautify, and delight every soul that by

faith beholds it. Through this book, God will make the name of his dear Son "to be remembered in all generations; and the people shall praise him for ever and ever."



*The Prophet Ezekiel's Vision of the holy waters of the Temple.*

**T**HE nine last chapters of the Prophecy of Ezekiel contain an account of a remarkable Vision, which no Scripture expositors have yet been able, particularly, to explain. The conceptions are lofty, the descriptions are strong, the sentiments are divinely solemn, and the attentive reader finds himself, most justly, accompanying the prophet "in the visions of God."

With regard to this vision, one general remark may be made with safety. It is a figurative description of the church in the millennial state. The ancient prophets usually describe the spiritual state of the church, by allusion to the natural state of the visible church as then existing. The church of God, in every period of time, is called Israel; the residence of the church is Jerusalem; the place of divine ordinances, and of the special communications of God's grace, is Zion. The Temple is the place of divine worship, and sometimes, it signifies the church. The manner in which these and many other terms, which were originally of a local nature, are very commonly used by the prophets, will readily occur to every careful reader of the Scriptures. This language was the

most suitable to the conceptions of the Jews, to whom "were committed the oracles of God." The language of prophecy is, generally, highly figurative, pointing out moral truths and spiritual things, by strong allusions to natural objects. In this manner, the state of the church in the latter days, in its period of prosperity, is described in this grand vision of the prophet Ezekiel. It is given him in the time of the captivity in Babylon, when the church was in affliction, when they were in need of divine consolations, and he is directed, "declare all thou seest to the house of Israel."

It is not my intention to take a general view of this prophetic vision, but to offer a few thoughts on that part which is contained in the beginning of the forty-seventh chapter. "Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: Then brought he me out of the way of the gate northward; and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to my knees. Again he measured a thousand, and brought me through the waters; the waters were to the loins. Afterward he measured a thousand; and it was a river that I

could not pass over : for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, son of man, hast thou seen this ? Then he brought me, and caused me to return to the brink of the river. Now, when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. Then said he unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea ; which being brought forth into the sea, the waters shall be healed.— And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live ; and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be healed ; and every thing shall live whither the river cometh.” Of the trees growing on the bank of the river, it is afterwards added, “ the fruit thereof shall be for meat, and the leaf thereof for medicine.”

The ancient temple, and the ark of the covenant which was placed in it, were the holy dwelling-place of God. From thence issued the communications of his truth, and his grace. The waters here spoken of, issued from the threshold of the eastern gate or door of the temple. The eastern gate was most eminently distinguished in the mercy of the Lord. It was by this way that the glory of the Lord entered and filled the house. The stream of water issuing from this divine habitation, is an emblem of the blessings of divine grace, flowing from God, as from an infinite

fountain of holiness and love. The stream issuing from the temple, is constantly increased in its extensive progress. The following extract is from Bishop Lowth's commentary on this chapter. “ The gradual rise of the waters, represented in this vision, denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and its wonderful increase from small beginnings ; and will be so again, when God shall *pour the Spirit of his grace* upon the Jews, in order to their conversion. The supplies of grace are often represented in the Holy Writers under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered Paradise.”

The stream flowing from the temple, produces the most salutary effects wherever it proceeds. On the banks of the river, grow trees, producing leaves that are medicinal, and bearing an abundance of fruit. To this description, there seems to be a direct allusion in the vision of the Apocalypse. Rev. xxii. “ And he shewed me a pure river of water of life, clear as chrystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.” In the vision before us, as the banks of the river are richly adorned, the stream itself abounds

with food. It also possesses a quality of the highest medicinal power. "These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed." The east country from Jerusalem is the country of Jordan. The desert is the country surrounding the dead sea, into which the river Jordan is emptied. The dead sea is the place where the cities of Sodom and Gomorrah formerly stood; and its waters are so impure that no fish can live in them, and they prove fatal to most animals that come to them for drink. This stream from the temple of God, enters the sea and effectually purifies it, that "there shall be a very great multitude of fish;" and it purifies the air wherever it flows, that "every thing that liveth, which moveth, whithersoever the rivers shall come, shall live." This description illustrates in a very forcible manner, the salutary, the life-giving effects of the gospel of salvation.

The stream flowing from the temple, as it advances, is constantly increasing. At the first admeasurement, the wandering prophet sees the gentle stream increased to the height of the ancles; at the next, it has risen to the knees; it is then, at the loins; and soon becomes a mighty river. It goes directly to the seat of the deadliest corruption, conveying purity and life even to the seat of Sodom, the standing monument of the judicial vengeance of heaven. Sodom is used in the Revelation as a figurative term for the

seat of the universal wickedness which shall triumph over the world, at the period of the darkest time of the church. The two witnesses being slain, "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. xi. 8.) According to the testimony of the prophet Malachi, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." This being done, from the temple issues the stream of salvation, rising and spreading, till, eventually, it shall penetrate the darkest abodes of iniquity, and in the perfection of the millennial state, shall purify the deepest recesses of corruption. Visible Christianity, in a general view of its circumstances, has been regularly extending its limits from the time of the apostles, to the present day. Its progress has suffered temporary interruptions, from Pagan and Mahometan violence, but no age can be mentioned in which its borders have not widened, in which new territories have not been brought to the worship of the divine Emanuel. In this manner, the stream from the temple of God, at first, a small rivulet, has now become a mighty river.

As the vision which we now contemplate refers, more particularly, to the state of the church in millennial days; it may, perhaps, be more correct to consider this stream from the temple, as commencing its progress at the beginning of the period of the church's prosperity. Yet it offers no violence to the spirit of

the prophetic writings, to consider it as beginning to flow at the first establishment of Christianity also; for it is well known that it is very common for the prophetic descriptions to have a duplicate application, and a duplicate fulfilment. Considering this sacred stream as the millennial current, some of the events of the present day, forcibly attract our attention. The stream issues from the eastern gate of the temple, and flows to the east. In the prophetic writings, the different countries of the world are described by their relative situation to the land of Judea. Then, the countries of the east are the countries of Asia. The disposition now manifested by the Christian world to communicate the holy Scriptures and the ordinances of the gospel to those eastern nations; the facility with which the word of life finds access to those gloomy regions of idolatry and corruption; the constant increase of the knowledge of the gospel, and the rapid diminution of the influence of long-established systems of error in benighted Asia; furnish an animating hope, that the stream of heavenly grace is already flowing to the east, from the holy habitation of Zion.—Hitherto, the progress of gospel light, from its ancient seat in Judea, has been to the west. If we are not wholly mistaken in the import of the vision before us, at the commencement of the millennium, it will go, powerfully, to the east. This must be effected by the faithful exertions of the Christians of the west. In this way they will return an obligation which has been due for

ages. The current is beginning to flow. God grant that it may soon become a great river—that it may flow to the dead sea of error and imposture, of wickedness and destruction, which has long destroyed every principle of moral life in the devoted regions of the east, that it may be purified of corruption, that its waters may produce the abundant food for spiritual life, that its surrounding trees may yield their fruit for the support, their leaves for the healing, of the nations.



TO THE EDITORS OF THE EVANGELICAL MAGAZINE.

If you think the following worthy of a place in your useful Magazine, you are at liberty to publish it as you may deem proper.

*Memoirs of Mr. James Frisbie, of Bethlehem, who died March 17th, 1814, in the 92d year of his age.*

MR. FRISBIE was born in Brantford, July 17th, A.D. 1722. He was a son of pious parents, by whom he was early dedicated to God in baptism, and who were careful to impress the truths of religion upon his infant and youthful mind; though his advantages for a literary education, according to the circumstances of the times, were limited.—He was married, June 16th, 1743, to JOANNA PORTER, who was born in Farmington. She died Sept. 1771, aged 56. He was married, again in 1772 to ——— Durand,

a native of Branford. By neither of his wives did he have any children. They were both professors of religion, and ornaments of the Christian profession.

Mr. Frisbie was brought up under the ministry of the Rev. Mr. Robbins of Branford. He was often impressed with deep concern for the future interest of his soul, in his childhood and youth. At the time of the great revival of religion in New-England, in the years 1740, and 41, his mind became more thoroughly awakened to the great realities of eternity, and he was brought, as he ever afterwards believed, to a saving union with Christ Jesus.\* He, soon after, made a public profession of religion, uniting with the church in Branford. He has often mentioned that he joined to the church on the same Lord's day that the late Rev. Mr. Robbins of Norfolk was baptized.

Some time between the years 1750, and 1760, Mr. Frisbie removed to Bethlem, and lived under the ministry of the Rev. Dr. Bellamy. As he highly enjoyed the ministerial labors of that pious and eminent divine, so, by them and the various means of religious improvement with which he was favored, he derived the richest benefits, and

\* Ever since that revival of religion, which is now more than seventy years, the subjects of that work of grace have been dying, leaving the bright evidences of the Christian hope and the Christian life. These have been, both of the clergy and the laity, the great ornaments and pillars of our churches. This venerable father may be the last of which we shall hear. "Whose suns are set, Oh, rise some other such." Eps.

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made eminent advances in the divine life. He often spoke to his Christian friends of having fresh anointings of the Holy Spirit, with which his soul was fed and strengthened by the grace of God. Notwithstanding the animating views of divine things which he sometimes experienced, and the precious comforts of the Christian hope, he would speak of these with much caution and humility, and only to his fellow-christians. He knew that religion was a reality, and its ordinances and truths were his great delight. The sacred Oracles were precious to his heart, and were his constant companion to the end of his days. He eminently loved the place of worship. Led to it by inclination, not less than a sense of duty, he seldom failed to go to the house of God with the voice of joy and praise, with a multitude that kept holy day. For more than thirty years previous to his death, he was in a great measure deprived of his hearing. During the latter part of Dr. Bellamy's and the former part of Dr. Backus's ministry, he usually stood in the pulpit to hear preaching. When his deafness had increased to such a degree that he was almost wholly unable to hear, he was still a constant attendant at public worship; feeling it to be his duty and his great privilege to unite with those who assembled to praise and pray. Such was his attachment to these duties, that, though he lived three miles and an half from the place of meeting, he seldom failed of attending, till he had nearly attained his ninetieth year. After losing his hearing, he used to carry his

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Bible and Psalm-Book to meeting, and his pew-mates would look for him the psalms which were sung, which he read, as also the text of the sermon to which he carefully attended, with the chapter in which it was contained. Under these embarrassments, he highly enjoyed the services of public worship, and felt it to be a great privilege that he was able to be an attendant in his advanced age.

Mr. Frisbie was eminent for a life of prayer. In all periods of his Christian life, prayer was the joy and the food of his soul; and when, by his difficulty of hearing, he had become, in a great measure, deprived of Christian society, it was his more frequent employment, and more permanent support. In his prayers for the furtherance of the gospel and for the general prosperity of Zion, he was peculiarly ardent and persevering.

For a person not enjoying greater opportunities for early education, he was peculiarly fond of reading. In this employment he spent much time, particularly in the advanced period of his life. In books of Divinity and Ecclesiastical History, which were his favorite subjects, his reading was extensive. During the ministry of Dr. Bellamy, a public Library was formed in Bethlem, of which Mr. Frisbie was an active promoter, which received large additions during the ministry of Dr. Backus. Knowing Mr. Frisbie's fondness for reading, the proprietors used to give him the first choice in drawing his share of books, on each library-meeting day, without interruption.

He was exceedingly fond of reading the Connecticut Evangelical Magazine. He took that work, regularly, from the commencement of the publication, to his death.

Mr. Frisbie was by occupation a farmer, and acquired a handsome property. In his deeds of charity, his conduct was conformable to the other parts of his Christian character. To the idle, the intemperate and the dissolute, he gave but sparingly, though they were poor. But to those who were needy, through the special frowns of a righteous providence, especially to the poor of the household of faith, he gave with a liberal hand. In objects of public and Christian liberality, according to his ability, he was among the most forward. In the year 1812, he made a donation of forty dollars to the Connecticut Bible Society, which constituted him a member for life. In February, 1813, he made a similar donation of forty dollars to the Auxiliary Foreign Mission Society of the county of Litchfield. In May, 1813, at the annual contribution for the Missionary Society of Connecticut, he gave ten dollars.

In the year 1805, Mr. Frisbie made his will, from which the following is an extract. "I give and bequeath one third part of my real landed property, to the deacons of the church of Christ in Bethlem, and to their successors in office, for the use of said church; to remain a perpetual fund, the interest to be appropriated at the discretion of the church, for the support of a regular gospel minister, so long as they abide in the present confes-

sion of faith, and the doctrines and practises defended by John Calvin, the noted reformer, the late President Edwards, and the Rev. Joseph Bellamy, D. D. If such should become extinct in Bethlem, the interest of the above donation is to be appropriated to the support of the poor of the town of Bethlem. Should a church of the above description revive in Bethlem, as the donor of the above legacy humbly hopes and trusts in God it will, not only in this place but in all parts of the earth, the use of the above donation may revert to its original purpose or religious use."

On Friday the eleventh of March, 1814, the writer of the above memoirs received a letter from Mr. Frisbie, written with his own hand, from which the following extract is taken.

"Sir, I have taken my pen in my trembling hand to write to you about a matter of no small importance. My life, or time in this world is almost run out. I must work while the day lasts. I am in my ninety-second year. My strength is almost gone. I can but just go alone. It hath pleased the great God to put some talents into my hands. Now, how shall I improve them? You know what I have done in my will. But since I executed that, through the goodness of God, my farm and stock have brought in more than my little family need for their support. Dr. Backus has done my business heretofore, but he is gone. I now pray your assistance. My hearing is gone, and my sight fails fast. I am put to it

to read and write. The Magazines exhort to contribute for the public good of Zion. I have but little money by me; but I have notes of hand which I wish to put into your hands to collect. I have one note of fifty dollars, against——— which has been above three years on interest. This, when collected, I wish to give to the Foreign Mission Society... You see, Sir, my business requires haste. I should be glad, if you would write to me and tell me what can be done. Oh, it is one thing to give, and another to do it in a right manner. Pray for me, that I may have charity, without which I am nothing. Oh, that I might bring forth fruit in old age! For a long time, I have professed to know God. But how much have I fallen short in the works of real holiness! If I had not hope through the great atonement and righteousness of our great and glorious Redeemer and Advocate with the Father, I should have no hope of salvation. As to the money which I propose giving, I know not what is best for me to do. I must leave it with you, Sir, to determine. You may ask some of the knowing friends of the Redeemer; and spend it that way which is best. Perhaps it will be for the Foreign Mission Society.

From your friend

and brother in the Lord,  
JAMES FRISBIE."

On the Saturday previous to his death, Mr. Frisbie had an epileptic shock; which affected him in such a manner, that he was unable to stand or walk; but it did not deprive him of his rea-

son. His conversation was still in Heaven. He failed not to call his family together, as usual, morning and evening, directing that a chapter be read in the Bible, and, while sitting in his chair, would lift up his voice to the throne of grace. He thus continued till the Thursday following, which was the day of his death. The day previous to his epileptic shock, he read the last chapter of Job. He then observed to his family that he would turn to the New Testament and begin at the book of Matthew, for he was exceedingly fond of reading the gospel; adding, "Perhaps I shall not live to read it through." On the morning of the day of his death, he read a part of the fourth chapter of Matthew, and observing, "My sight fails me," gave the book to one of the family, by whom the chapter was finished. He then rose and prayed with his usual propriety, and with much fervor for the prosperity of the Redeemer's kingdom. He was comfortable through the day; after supper he mentioned to his wife he wished to lie down. But soon desired to be raised up, and being seated in his chair he soon expired.

Thus died this good man, who had so long lived in the esteem of all his neighbors, and in the affections of all the pious who best knew him. He lived to glorify his God and Saviour, by a cordial attachment to the truths and precepts of his religion, for more than seventy years. He felt that it was a great thing to die, and meet his Judge, with so much sin and guilt resting

upon him, as he knew he possessed. Patience, charity, meekness, and humility, were his leading characteristics in all the walks of life. At his death, all that knew him were ready to say, Let me die the death of the righteous, and let my last end be like his.

[The following is an extract of a Sermon delivered at the funeral of Mrs. Hannah M'Clure, wife of the Rev. Dr. M'Clure, of East Windsor, April 10, 1814; by the Rev. ANDREW YATES, of East Hartford.]

Psalm xc. 12.

*So teach us to number our days,  
that we may apply our hearts  
unto wisdom.*

"THE truths which have been suggested from the text, and have been briefly presented in view of the practical influence they ought to have upon our hearts and lives, are enforced by the occasion of our assembling here this afternoon. The remains of one, who has for many years stood in a relation peculiarly near to this people, are now before us. Her manner of life and death furnish a solemn lesson on the importance of improving time. From her earliest years has she lived a disciple of Christ.\* And during her resi-

\* Mrs. M'Clure was the daughter of the late Rev. Benjamin Pomeroy, D. D. of Hebron; and became hopefully the subject of God's renewing grace when she was about eighteen years of age.

dence in this place she has recommended in her practice a life of devotedness to God as best calculated for the enjoyment of comfort and peace under all the vicissitudes of this world. Her patience and resignation under the numerous trials of an enfeebled constitution, while they afforded evidence that she had learned of Him who was meek and lowly in heart, furnished all who knew her with an example for imitation. Her conversation and conduct proved that the law of kindness was in her tongue.— Though laboring under the infirmities of a debilitated frame for a long time, she was led by a benevolent spirit to do much for the comfort of others. The poor are witness, how well she remembered his words who said, “*The poor ye have always with you,*” and “*it is more blessed to give than receive.*” In doing good, in being ready to distribute, willing to communicate, she hath laid up in store a good foundation against the time to come, that she might lay hold on eternal life. In these things, though dead, she yet speaketh and solemnly admonishes us to remember how short our time, to improve it, and to apply our hearts unto wisdom.

“Her death is equally impressive and solemn in its instruction. The most useful, even when we suppose they cannot be spared, must be taken away. And as frequently is the case, they who have been brought to the borders of the grave and are raised again, are taken from us when we little expect it. We feel as though they will be raised up again from their sickness,

because they have been raised so often before, and that at times when we supposed they could not survive their heavy stroke. We feel a surprise when they are removed, although we thought our expectations were awake.— Such deaths therefore, more than common cases, teach us the importance of numbering our days as very uncertain.

“The providence is full of instruction to the bereaved. Lover and friend is taken away. He who hath done it will “*stay his rough wind in the day of his east wind.*” He will not suffer his children to be tried above that they able to bear. He enriches the soul with grace and renders it sufficient. Hath he not already said, “*What I do thou knowest not now; but thou shalt know hereafter.*” We walk by faith. In that world whither we shall soon follow those who are gone before us, and where we shall see and know, how happy will be the review of our present course!—Not because we have done so well, but because we shall behold the hand which carried us through the world, which brought to pass those very trials for his glory and our good, those very trials which made us mourn while here in the flesh. We shall there behold and adore the wisdom and the grace which ordered all these, and unite in praise to redeeming love. Here is the comfort of the bereaved, and you must feel it to be abundant. But a few more days can be numbered before you and we all shall be in the land of silence. “*Blessed is that servant whom his Lord, when he cometh shall find so doing.*” May the

blessing of him that dwelt in the bush be with you. May we all learn to live for eternity. "O Lord, so teach us to number our days that we may apply our hearts unto wisdom."

## RELIGIOUS INTELLIGENCE.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

Franklin, April 14th, 1814.

GENTLEMEN,

I YESTERDAY received a letter from my son, in Missionary service : presuming that the religious public will feel an interest in it, I forward a copy to you for publication.

I am, Gentlemen, your friend and brother, in the Gospel ministry,  
SAMUEL NOTT.

Bombay,\* March 5th, 1813.

MY VERY DEAR PARENTS,

I am sometimes led to fear that the events of the war may have prevented your receiving the several letters which I and Mrs. Nott have written since we left America, and may still be in suspense concerning us. You may be assured you have not been forgotten, and I hope you have received our letters as a witness that you have not.

On the whole, the past year has been a very prosperous one with us,

\* *Bombay is an island near the shore of the hither Peninsula of India, about seven miles in length, supposed to contain 100,000 inhabitants; of whom nearly one half are Europeans. It belongs to the dominions of the English East-India Company, and is one of the seats of their government. In the town of Bombay, there is an English and a Portuguese Church, and all religions are equally protected. The language of the natives of the Island is much the same as that spoken generally on the Malabar coast.*

though we have been once visited with sickness, and have not been without some other trials ; but of all these things I hope you have been before this fully informed. After we left Bengal we landed first at Pondicherry, a pleasant French settlement on the Corromandel coast, where in a pleasant and studious retirement we spent five weeks, the ship being accidentally detained. Our voyage from that place to this was about a month : the weather generally pleasant—but Mrs. Nott was as usual seasick. We arrived here on the 11th of February, and landed on the 12th. Three or four of the first days we spent at Dr. Taylor's, who was formerly a Missionary from the London Society, for whose hospitality and active friendship we have reason to be very grateful. We are now living in our own hired house, in the enjoyment of many domestic comforts, and in the possession of perfect health. We have much hope that this place is to terminate our wanderings and to be the scene of our future labors. We have also fears. The governor of this Presidency, we believe inclined to favor us ; but the Bengal government, besides endeavoring to send us away from them, have strongly recommended a similar step to the government here. What will be the event is very uncertain ; all we can say is, that we may be sent to England. We trust, however, that the Lord has something for us to do here. We have found friends among the English inhabitants here who interest themselves in our stay, and some who seem to do it from good motives. We are particularly encouraged by one instance of deep serious concern. The person whose mind is affected is a young Lieutenant in the Artillery, who has been in the country

about six months. His education was not religious, and his character, till within these four months, *trifling*. He was awakened by reading Cowper's Poems, and now comes to receive *religious instruction* of us and to *encourage our hearts* by exhibiting that this place to which we have come, is one that God deigns to visit.

Though our state is uncertain, we are commencing the Mahratta language—"we walk by faith, not by sight." A very talkative black gentleman, is to sit by us, and *beat it into us, three or four hours every day*.

As yet we do nothing as preachers—but shall hope to if we stay \* \* \* \* \* We do long to hear from you and from our parents of the other family. We think of you and daily pray for you, and hope that God recompenses our absence to you, by crowning you with loving kindness and tender mercies, and cheering your hearts in your way with the hopes of glory.

We experience no evils from being in an *enemy's* land, as perhaps you may fear. However we most earnestly desire that there may be a *firm and lasting* peace between the parent country and our own.

At this season of the year the climate is delightful. Indeed the evenings and mornings are quite cool—it will soon, however, be very hot. But we are told that this is the most healthy place in India.

We send our united love to all the family—and wish you to remember us with respect and affection to our other parents, and all their house. Forget not our neighbors and intimate friends, for whom we wish the enjoyment of all *spiritual* and *temporal* blessings.

I am, my dear and hon. Parents,  
with continual affection,  
Your dutiful son,  
SAMUEL NOTT, JUN.

### ORDINATIONS.

ON Tuesday, March 16th, the Rev. JOHN B. WHITTLESY, was ordained to the work of the Gospel

Ministry over the Presbyterian Church, and Society in the village of Herkimer, N. Y. The introductory prayer by Rev. Henry Dwight, of Utica; sermon by Rev. Dr. Backus, President of Hamilton College; the consecrating prayer by Rev. Samuel F. Snowden, of Madison; right-hand of fellowship by Rev. Samuel T. Mills, of Litchfield; charge to the Congregation, by Rev. Mr. Wetmore; concluding prayer, by Rev. John Smith, of Cooperstown.

ORDAINED at Lawsville, Penna. February 16th, the Rev. OLIVER HILL, over the church and societies in that town and New-Milford. The day was pleasant, and the performances solemn and interesting. Sermon by Rev. Ebenezer Kingsbury, on Ezekiel iii. 10, 11.

At Tolland, on the 5th instant, Mr. AUGUSTUS BOLLES was ordained to the work of the gospel ministry, and received the pastoral charge of the Baptist Church in that town. The introductory prayer was offered by the Rev. Jonathan Goodwin, of Mansfield—Sermon by the Rev. Thomas Baldwin, of Boston—The Consecrating prayer by the Rev. Lucius Bolles, of Salem—Charge by the Rev. Stephen Gano, of Providence—Right hand of Fellowship by the Rev. Elisha Cushman, of Hartford—and Concluding prayer by the Rev. Elisha Blakesley, of East-Hartford.—The services were performed in the Presbyterian Meeting-house, which was very generously opened for that purpose. The audience was numerous, solemn, and attentive.

### OBITUARY.

DIED in Herkimer, (N. Y.) Maj. Gen. MICHAEL MEYERS, aged 62, a hero of the revolutionary war.

In Wiscasset, the Hon. SILAS LEE, aged 53, Attorney of the U. S. for the District of Maine, and a

Judge of Probate for the County of Lincoln.

At Belchertown, (Ms.) on the 8th March, Rev. JUSTUS FORWARD, a native of Simsbury in this State. He was born May, 1730, and was graduated at Yale College in 1754.

In Glebe, (Va.) Rev. HENRY HEFFERNAN.

In Lexington, (Va.) Rev. DANIEL BLAIN, aged 42, Professor of Languages in Washington College.

In Providence, AMOS TROUP, Esq. President of the Exchange Bank.

In Washington City, Hon. JOHN DAWSON, a Representative in Congress, from Virginia, aged 52 years.

At his residence in Claverack, Co-

lambia Co. (N. Y.) STEPHEN HIGGEBOM, Esq. aged 69 years.

At Washington City, SAMUEL A. OTIS, Esq. aged 73, late Secretary of the Senate.

In St. John, (N. B.) 12th March, the Rev. MATTHEW BYLES, D. D. late Rector of that city, and Chaplain of the district, aged 80.

In Cohasset, (Mass.) THOMAS LATHROP, Esq. aged 76; an excellent citizen. He had been a Member of the Legislature of the State nearly forty years.

In Philadelphia, the 2d inst. the Hon. NICHOLAS GILMAN; a Senator of the United States for the State of New-Hampshire.

1814. *Donations to the Missionary Society of Connecticut.*

April 14.	From William Porter, of Hadley, for New-Orleans Mission, a Donation,	- - - - -	§ 5 00
19.	From Rev. Simeon Woodruff, collected in new settlements,	- - - - -	11 75
26.	From Rev. Oliver Hill,	do. do.	2 75
			<u>§ 19 50</u>

*Donations for Foreign Missions.*

1814. RECEIVED BY MR. P. W. GALLAUDET.

March 8.	Of Samuel Whiting, of Hartford,	- - - - -	§ 1 00
April 14.	Of several ladies at Windsor, by Mr. Strong,	- - - - -	5 57
			<u>§ 6 57</u>

A COMMUNICATION on the subject of contributing for the support of Domestic Missions, was not received in time to be published previous to the annual contribution for that purpose. It will appear in our next Number.

Eds.

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CONNECTICUT  
EVANGELICAL MAGAZINE:  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VII.]

JUNE, 1814.

[NO. 6.

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*A MISSIONARY SERMON, delivered in the North Presbyterian Church in Hartford, on the evening of May 17, 1814; at the request of the Trustees of the Missionary Society of Connecticut.—*  
*By the Rev. SAMUEL MERWIN, Pastor of the Church in United Society, New-Haven.*

ISAIAH XXXV. 1.

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.

**T**HIS passage is part of a prophecy which relates to the extension of the gospel. Whether the reference is to its propagation among the Jews, or Gentiles, is, in one view of the subject, perfectly immaterial. If it can receive its accomplishment only in the dissemination of the gospel, it must for this purpose be disseminated.

That the words of the text are *prophetic*, appears on the face of them.—That they relate to *evangelical* blessings is clear. This is the particular subject of this, and the preceding chapter.

Most of the inspired writers, and this prophet in particular, frequently use similar phraseology, to denote the blessings of the gospel. This is the grand scope, and ultimate design of *all* prophecy. It is the stupendous design, to characterize which, beggars human language, and transcends human thought—a design replete with good will to men and glory to God, which meets the observing eye on almost every page of the Bible. It is the quickening spirit which pervades, encircles, and irradiates the book of God. “The testimony of Jesus is the spirit of prophecy.” The Scriptures, especially the prophetic parts, *mainly* testify concerning the advent, character, and kingdom, of the Messiah.

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The language of the text is highly figurative. The imagery is very beautiful. Nature pays tribute to grace. Objects of the natural world are put in rhetorical requisition, and made to live, move, and sing for joy, adequately to represent the benignant effects of the gospel upon mankind. The wilderness, solitary place, and desert, denote places in which there is a famine of the word, institutions, and ordinances of God. Where, as to faith in the divine Redeemer, the hope of heavenly felicity, and the solemn realities of eternity, "darkness covers the earth, and gross darkness the people."

But verdure is to quicken in the desert. In the barren heath, salutary plants are to take root. "I will make the wilderness a pool of water, and the dry land springs of water, (saith the Lord.) I will plant in the wilderness the cedar, the myrtle, and the olive-tree; I will set in the desert the fig-tree, and the pine, and the box-tree together." Upon the mountains shall tread the feet, and be heard the voice of them that bring "good tidings, that publish peace; that bring good tidings of good, that publish salvation." The gospel is to be preached, churches formed, the Sabbath celebrated, the Christian ordinances administered, all the means of grace enjoyed, and spiritual worshippers and the fruits of holiness to abound. Nor are limits assigned to the extension of these blessings. They are to be co-extensive with the footsteps of fallen man. The text, then, more than intimates the establishment of an universal empire. This proposition has goaded the breast of ambition, and spread wide the desolating calamities of war, but is to be realized only when he, whose peculiar right it is to reign, shall take to himself his mighty power.

I. Let me call your attention to the basis and import of this proposition. It rests on the sure basis of the *word of God*.

1. It includes the restoration of the Jews from their captivity and dispersion, and their conversion to the Christian faith. For ages, the imprecated blood of Christ has rested on them and their children. For ages, Jerusalem has been trodden down of the Gentiles. For ages, they have read Moses and the prophets with a veil upon their faces; have wandered in foreign lands, and been the scorn of their enemies—the scorn of nations—the scorn of the world. But hear what God has engaged to do for them: "I will take you from among the heathen, and will gather you out of (all) the countries, wherein ye are scattered. I will settle you after your old estates, and I will do better unto you than at your beginnings. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever, and my servant David (Christ the son of David) shall be their prince for ever."

Questions of mere curiosity on this subject, I shall not meddle with. Our time can be better employed.

2. The proposition in the text includes the extension of the Christian Church among all the Gentile nations.

“It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” “From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.” “From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a free offering.” “Then the seventh angel shall sound, and the voice from heaven be heard, saying, ‘The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.’”

3. The means of grace will be used with wonderful success.—The heads and hearts of men will be wiser and better. Knowledge, especially divine knowledge, will be astonishingly increased. “In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. They also that erred in spirit shall come to understanding; and they that murmured shall learn doctrine.” “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

4. The church will be pure.

“Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.” “There shall be no more the Canaanite in the house of the Lord of hosts.” “Zion shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

5. There will be universal peace, love, and union.

“Nation shall not lift up sword against nation, neither shall they learn war any more.” “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatted together; and a little child shall lead them.” “They shall not hurt nor destroy in all my holy mountains. The mountains shall bring peace to the people, and the little hills by righteousness. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.”

Happy period, delightful day, redeemed world! In anticipation of a sight so sublime, an era so glorious, how ought the distinctions of nations and sects to be forgotten! Instead of unfurling the petty flags of faction, how ought all to muster under the mighty banner of the cross!

II. Let me call your attention to the means of producing this desirable consummation.

The providences of God will unquestionably arrest the attention of those who are particularly observant of the signs of the

times. The eye of *faith* especially will see a "heavenly hand leading every event to its destined issue, and touching the secret spring of every dispensation."

The Holy Spirit will be the grand agent employed. It was the Spirit that reduced chaos to order, and prepared the earth to be the fit habitation of man, beasts, and birds. By the Spirit's aid Zerubbabel was to rebuild the temple. "Not by might nor by power, but by my Spirit" saith the Lord. The Spirit enabled the apostles to speak with tongues. And though another pentecost is not to be expected, men may experience the happy effects of many. The present dispensation is peculiarly the dispensation of the Spirit. "Upon the house of David, and upon the inhabitants of Jerusalem, God has promised to pour the Spirit of grace and supplication." Thorns and briars will cover the ground; the wilderness, solitary place, and desert, will remain sterile, silent and joyless, "until the Spirit be poured from on high." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

The means are few and simple. They are all comprised in, and grow out of the dispersion and preaching of the gospel. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent." The particular process is here described. Men must invoke the name of Christ. They must pray, "every where, lifting up holy hands, without wrath and doubting." But prayer must be preferred in faith. "He that cometh to God must believe that he is; and that he is the rewarder of them that diligently seek him." Without faith, it is impossible to please him. But "faith cometh by hearing, and hearing by the word of God." And how shall they hear without a *preacher*? Preaching is ordinarily necessary to hearing, hearing is necessary to believing, believing is necessary to prayer, and prayer is essential to salvation. Traced back, all depends on preaching. This is the first link of the chain. The commencement of a grand series. But "how shall they preach except they be sent? Did Christ, when he ascended, impart gifts to men, for the perfecting of the work of the ministry? and is it expressly called, *the ministry of reconciliation*? then men must be prepared and commissioned, for the ministry. They must be sent to preach; and they must *preach*, and lost sinners must *hear*. God is able to convert men, and cause the gospel to triumph through the earth *without means*. But from what he is able to do we can form no conclusion what he will do. The fact that he has done it, is no assurance that he will hereafter do it. Though Paul was miraculously struck under conviction, it was the address of Christ which laid him prostrate; and then Ananias preached to him, laid his hands on him, and prayed over him, before the scales

fell from his eyes. Preaching was the weapon which, in Paul's hand, became mighty through God, to the pulling down of strong holds. His commission to preach the gospel to the Gentiles, was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus. For in Christ Jesus, he assures the Corinthians, I have begotten "you through the gospel." "Born," says Peter, "not of corruptible seed, but of incorruptible, by the word. And this is the word which by the gospel is preached unto you." The *sword* of the Spirit is the *word* of God. By the word the Spirit *ordinarily* works. The word, read or heard, is pre-eminently the chief instrument of converting sinners, edifying saints, and enlarging the kingdom of Christ.

*History corroborates this view of the subject.* Making due allowance for their corruption, was there not among the ancient Israelites, a vast deal more religion than there was among the nations, around them? What occasioned the great difference in this respect between them and their neighbors? Because "that unto them were committed the oracles of God." A portion of the law of Moses was read and enforced every Sabbath in the synagogues, and contributed greatly to the maintenance of piety among them. How did the herald of Christ "prepare the way of the Lord, and make straight in the desert a high way for our God?" He came and spoke in the power and spirit of Elias, and "many of the children of Israel did he turn to the Lord their God."

While Christ was among men, and after his ascension, those who became his followers had the "Gospel first preached to them."

The apostles all went forth, and preached the word every where the Lord working with them. It was when Barnabas and Paul, at Iconium, went together into the synagogue and spoke, "that a great multitude, both of the Jews, and also of the Greeks, believed." The word *preached* by Peter on the day of pentecost, pricked to the heart three thousand souls. "Christ suffered and rose from the dead, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The *reading* of the word has been instrumental in promoting true religion, and extending the limits of the Christian church. The Scriptures were, for this purpose, early circulated; and began to be translated into different languages as soon as the gift of tongues ceased. At the time of the reformation particularly, when the Scriptures had for centuries been almost confined to a dead language, and locked up from the great mass of the people, the new translations which were made, and the *reading* and *preaching* of the word, were wonderfully successful in propagating the Christian faith.

The Bible and the exercise of the Christian ministry have ever since gone hand in hand, and are at this day producing effects without a parallel, except in apostolical times.

The angel, ten thousand angels are flying through the midst of heaven, preaching the everlasting gospel to the nations; and by translations made and making into almost all living tongues, God seems to be "turning to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."

Advert to *living* facts, and behold the efficacy of the *written and preached* word. Compare *Protestant and Pagan* nations. Do gross vices pollute the face of the former? There also are to be found thousands of the faithful followers of the Lamb; while the latter with all the vices are destitute of the *virtues* of the former. In lands which have not been visited by the light of the gospel, you find none of those bright spots which irradiate the darkest parts of Christendom. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, killing and stealing, and committing adultery, they break out and blood toucheth blood."

Whence this great difference between the state of *Christian and Pagan* nations? Why are there, among the latter, to human view, no sinners turned from the error of their ways to the living God? Why do no sacrifices, from contrite hearts, ascend as incense to heaven? Because the glad tidings of great joy have never been proclaimed among them. Therefore the people live in darkness, and die without hope.

What high honor, then, does God put upon his word, and the institution of preaching? These are the means by which, in every age, he has levelled mountains, raised vallies, made crooked places strait, and rough places smooth. To these is allotted the exalted destiny of restoring the Jews, converting the Gentiles, planting roses in the desert, waking the solitary place to joy and singing; causing the majesty, fertility, beauty, and fragrance of Lebanon, Carmel, and Sharon to adorn every part of every land, and all flesh to see the glory of the Lord and the excellency of our God. Here permit me to make a remark or two. Are these the means of introducing this glorious state of things? *How false then are the theories of some philosophizing poets and visionary statesmen on the subject?* How many fine things on paper, have they, in the plenitude of their philanthropy, said and sung? How many plans have been formed to enlighten the ignorant, relieve the wretched, emancipate the enslaved, and ameliorate the condition of the human family—in which not only *no influence* is ascribed to the gospel, but from which the gospel is *utterly excluded!* Civil liberty, philosophy, science, improvements in the arts, and more perfect forms and better principles of national government, are expected to banish the miseries and deformities of fallen man, and restore the innocence and felicity of his primeval state.

Delusive schemes! Cobweb theories! The history of ages proclaims their fallacy. The experiment has been made. The result is on record. "Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The influence of the gospel, indeed, is indispensable to a political millenium; a millenium of social refinement, domestic enjoyment, and public tranquility.

Here pausing a moment we can duly appreciate the object of *Missionary and Bible Societies*. What is this object? To cause the doctrines of the cross like the rays of the sun to go out into all the earth;—to send the words of eternal life, and the ministers of reconciliation, to every human habitation. Heaven-born enterprise! God-like design! Those engaged in it are co-operating with the Father, Son, and Holy Ghost. What object but this have all the counsels of heaven, which have been unfolding for six thousand years, conspired to advance? For what but to subserve this are all the movements and changes which, during the latter part of the last and since the commencement of the present century, have astonished and convulsed the world? God is building Jerusalem in troublous times. He is redeeming Zion with judgment, and her converts with righteousness. He is overturning, overturning, and overturning; that he may form the nations into one vast, universal empire to be given to his Son.

III. Let us consider whether any, and what duties devolve on us in relation to this subject.

Can we, as men, behold the progress of so interesting a drama, and feel no desire to act a part? Shall we continue lukewarm to the cause of God? Shall we do nothing, or be content with doing little, to improve the condition, and elevate toward heaven the views of millions who are of kindred blood? Shall we not join in the benevolent undertaking, to enlighten, soften, and purify the dark places of the earth, which are full of the habitations of cruelty? Does the salvation of sinners ordinarily, and does the commencement of the millennial felicity and glory depend upon the preaching and circulation of divine truth? Then the truth must be circulated and preached. But by whom can this be done, unless by those who already enjoy the best of heaven's blessings? *Our duty, the duty of all Christendom, is clear, incontrovertible and imperious.* Something must be done, much ought to be done, to furnish the destitute and benighted with the water, bread, and light of life eternal. But what is to be done? Officers, Trustees, and Missionaries are to do the *deliberative* and *executive* parts of the business. Still we *all* have a part to perform.

We should all *pray*; pray for the enlargement, peace, and prosperity of the Christian church. Unless we pray, there will be a *want* of missionaries. The Spirit will not be poured out to sanc-

thy men for the service. We are, therefore, to "pray the Lord of the harvest that he would send forth laborers into his harvest." If missionaries are called and sent out, they will labor in vain, unless prayers are offered up for their success.

But deliberation and prayer are not all, nor is the work of the Spirit directly, all that is necessary to be done.

The earth must help the woman. We must honor the Lord with our *substance*. The silver and gold are the Lord's, and to his treasury we must give freely according to our ability.

All, then, *may*, and *should* bear a part in diffusing the gospel of God, and with that his glory through the world. Some by laboring directly in the vineyard; some by selecting, qualifying, and sending forth laborers; some by giving liberally of the little or much, which the Lord hath given them; and all, by earnest and persevering prayer to Him, without whose blessing, Paul plants and Apollos waters in vain.

An extensive field lies before us. We may choose what part to cultivate. There are Bible Societies, and Societies for the support of missions, both foreign and domestic. These institutions, like a brilliant constellation, already gild the horizon with their lustre, and yet are but the dawn of day. Among these The Missionary Society of Connecticut shines conspicuous. On account of its character, and the field of its operations, it has peculiar claims upon us, and the people of this State. It is the Society of the State, and has been from the first patronized by the constituted authorities of the State. It has been in operation fifteen years. The oldest of the kind in the country, it is free from the suspicion of having had its origin in local jealousy, unhallowed ambition or sectarian pride. It is, I trust, the offspring of benevolence, faith, and prayer. Sure I am that it has been *consecrated* by prayer, benedictions, and tears of gratitude, joy, and hope. How many missionaries has it sent out! To how many thousands of the poor has it caused the gospel to be preached! To how many solitary families has it spoken cheering words! Into how many hands has it put the words of eternal life! How much has it done to cause the Northern and Western frontier settlements of our country to rejoice and sing for joy? It has received the blessings of many ready to perish. On how many hearts is the memorial of this Society written! Connecting the population by which it is supported with the resources which it has been enabled to command, probably no similar institution has done as much within an equal period, certainly none has done more.— But "nought is done while ought remains undone." "There remains yet much land to be possessed;" much wilderness to be employed; many a desert to make fruitful, many a solitary tract to gladden with the gospel. How extensive is the Macedonia of the West and South from which is perpetually heard the pathetic appeal, "Come over and help us."

Were inducements wanting to excite to action, I should suggest the following things for consideration.

1. Your obligations to God.

He has given you all the religious privileges which you enjoy. He has caused the sun of righteousness to shine upon you, and made you to differ from those in heathen lands. Freely ye have received, freely give. In this way express your gratitude to God and love to men.

2. Consider your readiness to aid men in regard to the present life.

When they suffer by fire, famine, war, or pestilence, you step forward to their relief. Ought there to be less sensibility to their *spiritual* wants and dangers? Are their *souls* of less value than their *bodies*? Are the interests of *eternity* inferior to those of *time*?

3. Consider the effects of religion upon the present peace and happiness of men.

Christianity eminently conduces to the blessings of civil liberty, the light of science, the charms of literature, and every thing which can dignify or embellish human life. As patriots, then, as scholars, philosophers, and lovers of mankind, you ought to exert yourselves to render the blessings of the Gospel universal.

4. Consider the worth of the soul.

What shall a man give in exchange for his soul? Compared with it what is the world worth? But are not *all* souls equally precious? The souls of others as well as your own? Will they not with you, lie down in everlasting burnings? or with you, dwell forever in joys on high? Do then for others, what you would have others do for you under similar circumstances.

What has God done for this end? He has given his beloved Son—given him to reproach, ignominy, and pain—to save a lost world. And do you not care whether others know of the Father's everlasting love?

What has Christ done? Though he was rich, for your sakes he became poor, that ye through his poverty might become rich. He became incarnate, bled, and died, that he might save sinners from hell and fit them for heaven. And will you not help to extend the saving blessings of his death?

What has Christ *commanded*? "Go ye, and teach all nations. Go ye into all the world, and preach the gospel to every creature." Are not these commands as binding now, as they were at the time they were given? Are they not as *really* binding as any commands in the Bible? But how can the gospel be universally preached, unless missionaries are sent into all the earth? And how can they be sent, unless furnished with the means of support? Divine love may warm and comfort their hearts, but will not sustain their fainting bodies. Faith may furnish them with weapons for their spiritual warfare, but faith will not feed them when they are hungry, nor clothe them when they are naked. If the gospel is to be preached to every creature, men must preach it. They



must be sent and supported. The end cannot be accomplished without the means. And the duty of furnishing the means is as clear as the duty of laboring to accomplish the end directly.

Do you ask why the universal propagation of the gospel, has been so long delayed? The causes are those which now retard its progress. The *apathy*, *avarice*, and *depravity* of men. The gospel is and always has been completely prepared for universal propagation. The gospel days, even from their commencement, are spoken of as the *last days*. And who can say that the events which have extended through so many centuries, might not have been confined to a few, had men but done their duty in this respect. Who can say, that it would not have been agreeable to the will of God, to have commenced the Millennium centuries ago? And shall the criminal neglect of others, be alleged to justify our inactivity? Ought we not for this reason to make more immediate, earnest, and vigorous exertions? Is it not high time for the Christian world to awake from the sleep of ages?

Do you suggest, that some missions have failed? They have for the want of means to support them—perhaps for the want of wisdom in conducting them. What then? have not *military* expeditions failed, and *commercial* schemes proved unsuccessful? This gives new adventurers an advantage enabling them to profit by the history of their predecessors.

Do you argue that the nations must first be civilized? Religion must help to civilize them. Without the refining influence of Christianity, they will be barbarous, with every other refinement.

Are the calls of charity upon you numerous? Are not the calls of God and Christ in the gospel, and that of millions of souls, perishing for lack of knowledge, among the most important of them?

Are your means small? So much the greater will be your reward. Your mite will be a great deal compared with that of those who give out of their abundance. But remember, "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

I do not believe there is any danger that our country or that this *State* will be ruined by too liberal appropriations for the support and propagation, of the gospel either at home or abroad. But there are causes, little thought of, to which its ruin may one day be owing. *Faction* and *avarice*, with their hydra heads and serpent brood of evils, stare me in the face. They have been the great destroyers of republics, states, and empires. A rapacious spirit of wealth succeeded, in Rome, to the overthrow of Carthage. "The success with which it was attended, soon led to a profuse indulgence of vicious pleasures." This increased in proportion to the decay of the empire. From private degeneracy arose public corruption. The unprincipled acquisition of immoderate riches was followed by the mad and insatiable love of power; and the common tranquillity was sacrificed to the desperate efforts of ambitious chiefs contending for the sovereignty of their country.

Be warned then, by the experience of ages. "There is *no example* of a nation long surviving that period in its history, when the mere commercial spirit surmounted the nobler feelings and desires of man. Carthage fell, Tyre fell, Venice, Portugal, Holland, fell; and all were victims immolated upon the altar of commerce." May our own country, which has in great part succeeded to their inheritance, avoid their fate! May we remember that a spirit of mere gain, of worldly policy, of reigning avarice, never fails to sap the foundation of national greatness and ensure and accelerate national ruin! May we remember that the sea, as well as the land is his, and that he made it, and charge every Western wind, and load every Atlantic wave with the high commission given to all men, of "teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost!"....  
AMEN.

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*Report of the Directing Committee of the Connecticut Bible Society; exhibited to the Society, at their meeting, May 12, 1814.*

TO THE

CONNECTICUT BIBLE SOCIETY,

*To be convened at Hartford, the second Thursday of May, instant, the Directing Committee of the Society respectfully submit the following REPORT :\**

**T**HE present is an age of wonders. Within a few years, astonishing changes and revolutions have taken place among the nations of the earth. Kingdoms have rapidly risen and fallen. The whole civilized world has been convulsed. The "battle of the warrior, with confused noise, and garments rolled in blood," has desolated the frozen regions of the north, and the fertile fields of the south. The fairest portions of the earth have been drenched in blood. The humble village has been given up a prey to the plundering foe; and the proud city brought to desolation as in a moment. Events, unparalleled in the annals of the world, have followed each other in quick succession, 'till the mind, familiarized to scenes of horror, contemplates the fall of a nation, and the destruction of thousands of human lives, with little emotion.

\* To the American edition of the ninth Report of the British and Foreign Bible Society, lately printed in New-York, is prefixed an Advertisement by the American publishers. There is a coincidence of thought, and a similarity of language, between that Advertisement and some parts of this Report. The writers of the latter feel it a duty they owe to themselves, to declare that at the time they prepared the Report, they had not seen the Advertisement, nor even heard of it. The resemblance between the two is, therefore, wholly accidental.

In the midst of this vast complication of human misery, the eye of faith is directed to him "who stilleth the noise of the waves, and the tumult of the people;"—to him "that bringeth the princes to nothing, and maketh the judges of the earth as vanity." The great Governor of the world has been chastising his offending subjects. The insulted majesty of Heaven has been vindicating the honor of his name; and impressing on mankind this important lesson, "Verily there is a God that judgeth in the earth." "He will cause the wrath of man to praise him, and the remainder of wrath he will restrain." Under all the vicissitudes of private life,—in all commotions among nations,—and in the fall of empires, the pious mind acknowledges the hand of God, and exclaims, "The Lord God omnipotent reigneth."

The Christian also beholds, in these great events, the God of Zion; views him, amidst all these tumults, watching over the interests of his church, and preparing the way for its enlargement. He opens the holy volume, and by the light reflected from its sacred pages, views the changes among the nations as introductory to the universal dominion of him "whose right it is" to reign.

But it is not only from a confident persuasion that God will overrule all things for his own glory, and the good of his church, that the believer is comforted, while he beholds so much misery brought on the earth by the iniquity of man. He sees many things now occurring which inspire him with consolation, and lead him to ascribe praise to him who is king in Zion. He sees events happening in the moral world as remarkable for a beneficial influence on the spiritual interests of mankind, as the events in the political world have been for disastrous effects on their temporal interests. While wide-spread desolation has resulted from the schemes of worldly politicians, spiritual blessings have attended the efforts of the friends of truth and righteousness.

Within that period, which has been so signally marked with tokens of the divine displeasure against the wicked, God has disposed the hearts of his people to devise many plans for the advancement of the Redeemer's kingdom; and has enabled them, to a good degree, to carry those plans into effect. In Europe, particularly in England, and also in the United States of America, and in the East Indies, many Societies have been instituted whose object is to promote the spiritual well being of mankind;—to increase religious knowledge in those nations which already have the light of the gospel, and to diffuse that light among those that are perishing for lack of knowledge. These Societies are numerous; and though differing in name, and in the particular mode of advancing their object, have the same general design in view,—a design which was celebrated by the angelic host when they shouted, "Glory to God in the highest, on earth peace, good will toward men."

In contemplating these benevolent Institutions, the mind is arrested by the British and Foreign Bible Society, which stands

pre-eminent, for the simplicity of its plan, the importance of its object, the magnitude of its efforts, the extent of its influence, the blessedness of its effects. The man who first suggested the idea of this illustrious establishment, and those who aided him in its institution, will be ranked among the greatest benefactors of mankind; and their names be had in pleasing remembrance, by all who feel solicitous for the glory of God and the best good of man. During the year ending March 31, 1813, the receipts of money by that Society amounted to about 340,000 Dollars; a sum which, though in one sense great, is small compared with the vast designs proposed ultimately to be accomplished by the Institution. From its formation to May, 1813, a period of about nine years, the Society distributed in the united kingdoms of Great Britain and Ireland, 221,734 Bibles, and 412,785 Testaments. This, however, is but a small part of the good it has effected. By its instrumentality great numbers of Bibles have been circulated in most of the kingdoms of Europe, in the several languages of the inhabitants; and still further to promote its benevolent object, large sums of money have been given to Bible Societies in Europe and America, which owe their origin to that parent Institution. Such Societies are already numerous, and increasing every year.

Among the many Bible Societies formed in the year 1813, is one particularly worthy of notice established at Petersburg, in January of that year, not only with the sanction, but by the formal authority of Alexander Emperor of Russia. At a time when the ruins of the ancient capital of his extensive dominions were still smoking with the conflagration enkindled to save the empire from destruction by an invading enemy, and when the nation were looking, in anxious suspense, for the fate of every thing dear to man of a worldly nature, a meeting was holden by direction of the Emperor, and a Society formed, "composed of members of the Greek, Armenian, Catholic, Lutheran, and Calvinistic Churches, for the express purpose of making the grace of God sound from the shores of the Baltic to the Eastern ocean, and from the Frozen ocean to the Black sea, and the borders of China. Thus is the Bible capable of uniting Christians in the bond of peace. It is the standard lifted up by the son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

Nor are Europe and America the only parts of the earth which have as yet been benefitted, by pious and charitable Institutions formed within the period, during which there has been a shaking among the nations. Through their instrumentality, numbers of the Hottentots, Boschemen, and Susoos of Africa, and many of the roving Tartars of Asia, have been brought to know and acknowledge the only true God, and to rejoice in a Saviour's love. The extensive and populous regions of India are beginning to feel, they have indeed already felt, the influence of this holy charity. Bi-

ble Societies have been established at Calcutta, and on the Island of Ceylon. On the shores of the Ganges and the Indus, the name of Jesus has sounded. The holy Scriptures, or parts of them, have been translated into most of the numerous dialects of India, and a way is rapidly preparing for the Christian missionary to tender the blessings of salvation, as announced in the holy volume, to the deluded followers of Mahomet, and the blinded worshippers of Juggernaut, who inhabit the countries watered by those fertile streams, or who dwell on contiguous islands, where every breeze of air wafts the most fragrant perfumes. Guided by the spirit of prophecy, the enlightened Christian beholds the time,—a time he thinks not far distant,—when the inhabitants of all those fertile regions,—and when indeed all the inhabitants of the earth,—shall read the words of eternal life each in his own language; and when “the Angel, having the everlasting gospel, shall fly to preach it unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

Of charitable Institutions of a religious nature, those formed in the United States have been alluded to. Here, as well as in Europe and the East-Indies, there are Missionary, Religious Tract, and Bible Societies, each of which has had more or less influence in promoting the cause of religion, within the particular sphere of its own operations; and the aggregate of good produced by the whole is great;—how great will not be known till all, who have shared in the good thus produced, shall meet around the throne of God, and praise him for the various means used by him in bringing them to glory.

Of the Bible Societies in this country, the British and Foreign Bible Society may be considered as the origin, in this sense, that it took the lead in this labor of love. It has also aided many of them, by generous donations of money to increase their funds. There is at least one Society in each State in the Union, one in the District of Columbia, and one in the Mississippi Territory. In several of the states, there are more than one, and the number of the whole is thirty eight.\* They all have the same object in view, the circulation of the holy Scriptures.

The Louisiana Bible Society deserves to be mentioned particularly, as being established in a part of the country where a great proportion of the inhabitants are Roman Catholics; and the hope may be indulged that it will be instrumental of great good among

\* There are in the Province of Maine, two Bible Societies; in New-Hampshire, one; in Vermont, one; in Massachusetts, four; in Rhode-Island, one; in Connecticut, one; in New-York, nine; in New-Jersey, two; in Pennsylvania, two; in Delaware, one; in Maryland, one; in Virginia, three; in North-Carolina, one; in South-Carolina, two; in Georgia, one; in Ohio, one; in Kentucky, one; in Tennessee, one; in Louisiana, one; in the District of Columbia, one; in the Mississippi Territory, one. Some others may have been established, which have not yet come to the knowledge of the Committee.

that denomination of people. It is also a circumstance which should excite, in all the friends of divine truth, gratitude to him who holds the hearts of all men in his hands, that the Roman Catholic Bishop, residing in New-Orleans, has consented to the circulation of the Scriptures among the Catholics in his diocese. These are mostly of French extraction, in a deplorable state of ignorance and blindness, and unable, even if they were disposed, to procure the Bible in their own language. With especial reference to them, an edition of the Bible, in the French language, is now printing in New-York; and an edition of the New Testament, in the same language, in Philadelphia.

Having given this general view of Bible Societies, and of other Associations for advancing the cause of religion, the Directing Committee of the Connecticut Bible Society would now advert more particularly to the concerns of that Institution, which was among the first established in this country. Before reporting their particular proceedings, the Committee feel it their duty to call the attention of the Society to the goodness of God, in disposing so many of the people of the state to contribute towards providing the destitute with the means of salvation, by furnishing them with the words of life. Notwithstanding the pressure of war, and consequent public burdens, their liberality has not diminished the last year. And while such liberal donations have been made to the Bible Society, the Committee are happy to learn that contributions to the Missionary Society of Connecticut, and to the American Board of Commissioners for Foreign Missions during the year past, have not lessened, but, especially as regards the former of these Institutions, have been greater than at any antecedent period.

At the date of their last Report, May 5, 1813, the Committee had on hand 579 Bibles. Since that time, they have purchased 2500, and have received 25 which were charged in the last year's Report as sent away, but were afterwards found not to have gone, making in the whole 3104. Of these 582 now remain on hand; and the rest have been disposed of as follows: 500 to Subscribers; 443 to sundry persons for distribution in various parts of the state; and 1579 sent out of the state, viz. 200 to the Province of Maine; 300 to New-Hampshire Bible Society; 100 to Vermont Bible Society; 57 to several places in Massachusetts; 100 to Orange Bible Society, New-York, and 63 to other parts of that state; 56 to the northern counties of Pennsylvania; 100 to the City of Washington; 100 to Ohio Bible Society; 200 to New Connecticut; 93 to Steubenville, Ohio; and 200 to Kentucky Bible Society; making 2522 distributed since last May.

Since the organization of the Society, which was in May, 1809, there have been purchased 10723 Bibles, of which number 10,141 have been distributed as follows:

Delivered to subscribers, by the general Agent,	2521
Sent to sundry persons appointed Agents, in various parts of the State, to distribute Bibles to subscribers and others,	1400
Delivered by the general Agent to Ministers and other persons, for gratuitous distribution,	1993
<b>Total distributed in Connecticut,</b>	<b>5914</b>
<i>Sent out of the State, viz.</i>	
To Province of Maine,	200
New-Hampshire Bible Society,	300
Vermont Do.	300
Sundry places,	122
Massachusetts, Do.	125
Rhode-Island Missionary Society,	490
Sundry places,	96
New-York, Oneida Bible Society,	600
Orange Do.	300
Genessee Missionary Society,	50
Sundry places,	153
Pennsylvania, northern counties,	124
Ohio, Bible Society,	300
Cincinnati,	100
New-Connecticut,	659
Steubenville,	98
Kentucky, Bible Society,	200
City of Washington,	100
<b>Total sent out of the State,</b>	<b>4227</b>
<b>Whole number of Bibles delivered,</b>	<b>10141</b>
<b>On hand May 1814,</b>	<b>582</b>
<b>Whole number purchased,</b>	<b>10723</b>

There have also been purchased and gratuitously distributed 100 Testaments,

For a statement of the Funds the Committee refer the Society to the Treasurer's Account accompanying this Report, from which it will appear that the receipts for the past year amount to \$2345 50, and the expenditures to \$1663 64; and that the balance in his hands is \$2951 52; of this sum \$2460 form a permanent fund, arising from a part of the payment of eighty-two life members; thirty dollars for each permanent member, being, pursuant to a vote of the Committee, appropriated to the establishment of a fund. The residue of the balance, being \$491 52, is to be expended, as it shall become necessary to further the designs of the Society. Of the money disbursed by direction of the Committee, \$500 were last year sent to the East-Indies, towards

repairing the loss suffered by the burning of the Mission printing press at Serampore; and \$500 have been recently appropriated, to be paid in June, to aid the publication of an edition of French Bibles, now printing in New-York, to be re-paid, when the work shall be completed, by as many copies as that sum shall amount to at prime cost. These Bibles are to be subject to the order of the Committee.

The preceding statement shews that of the Bibles distributed, 4227 have been sent out of the state. The applications for that divine book, from many places, especially in the new settlements, have been numerous, and often repeated; and the Committee deeply regret that it has not been in their power to answer all the calls thus made upon them. "Do furnish us with a Bible," is an address frequently made, by destitute families, to those who have acted as agents in this charity; and painful is the thought that this address should have been so often made in vain.

True it is, and it is a most pleasing truth, that many poor families, in this and other states, have been gladdened by receiving into their humble dwellings the book of life. They have welcomed it as a precious treasure, imparted by him "from whom cometh down every good and perfect gift." But while the members of the Society rejoice in this pleasing truth, and congratulate themselves for what they have been thus enabled to do, for the relief of the needy, let them remember the many houses in which this treasure is not yet to be found. When they are comforted by reading or hearing the consoling truths contained in that blessed volume; and by contemplating the glorious plan of redemption there and there only made known; let them think of those who are destitute of the privileges they enjoy. Let them manifest their gratitude to him who, in this respect, has made them to differ from others, by exerting themselves, to the utmost, to help forward the diffusion of the holy Scriptures, till every house in the land, however mean in outward appearance, however wretched and indigent its inhabitants, shall have within its walls that sacred book, which is suited at once to the humble cottage of the poor, and to the superb mansion of the rich. Let it not be said that of the many families which people our cities, our towns our villages, and our extensive settlements; there is one where the glad tidings of salvation cannot be read for want of the book which alone contains those tidings.

The past efforts of Bible Societies, to seek out the needy, and in part to supply them, afford no reason for becoming remiss in future. They should rather stimulate to still greater exertions, as one effect of them has been to show the urgent call for exertion. The good work is but begun. And while the enemies of the truth are doing their utmost to disseminate the poison of error; let its friends be still more engaged to diffuse the all powerful antidote. Let them redouble their zeal, to spread the light of divine



truth, till every dark corner shall be enlightened by its salutary beams;—till the happy time come when all shall know the Lord, from the least to the greatest; and all join in one devout ascription of praise to him who was, and is, and is to come, God blessed for ever.

*In the name of the Committee,*

ANDREW YATES, *Clerk.*

Hartford, May 5, 1814.

### OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, *President.*

Hon. JEDIDIAH HUNTINGTON, New-London,

Rev. SAMUEL NOTT, Franklin,

Rev. SAMUEL MERWIN, New-Haven,

Rev. LYMAN BEECHER, Litchfield,

} Vice Pres-  
idents.

HENRY HUDSON, Hartford, *Secretary.*

JOSEPH ROGERS, Hartford, *Treasurer.*

His Hon. CHAUNCEY GOODRICH, Hartford,

SAMUEL PITKIN, Esq. East-Hartford,

Hon. THEODORE DWIGHT, Hartford,

Rev. HENRY A. ROWLAND, Windsor,

Rev. CALVIN CHAPIN, Wethersfield,

Rev. ANDREW YATES, East-Hartford,

ICHABOD L. SKINNER, Esq. Hartford,

Rev. SAMUEL GOODRICH, Berlin,

Rev. NOAH PORTER, Farmington,

} Directing Committee.

Rev. ABEL FLINT, Hartford, general Agent for purchasing and distributing Bibles, to whom applications for Bibles are to be made.

Agents have been appointed, in most of the towns in the state, for soliciting and receiving subscriptions and donations. Those Agents are requested to make their returns either to the Treasurer at Hartford, or to *Julius Deming*, Esq. Litchfield; *Guy Richards*, Esq. New-London, or *Charles Sherman*, New-Haven, at

may be most convenient. These gentlemen are appointed Agents of deposit, and will be furnished with Bibles from time to time to supply all who may apply to them for their annual dues, as members of the Society, upon being duly certified that payments have been made entitling the applicants to Bibles. To them also applications may be made for Bibles for gratuitous distribution.

The following gentlemen are appointed Agents to search out the poor, in their respective vicinities, and to supply them with Bibles, *viz.* Deacon *Platt Cooke*, Danbury; Rev. *Roswell R. Swan*, Norwalk; Hon. *John Davenport*, Stamford; *Jonathan Huntington*, Esq. Haddam; *Jonathan Lay*, Esq. Saybrook; Rev. *William Lyman*, D. D. East-Haddam; *Jonathan Barnes*, Esq. Tolland; *Jabez Clark*, Esq. Windham; and Rev. *Joel Benedict*, D. D. Plainfield. The above named Agents are requested to apply for Bibles, as they shall need them, to the general Agent at Hartford, or to the Agents of deposit before mentioned.

*Ichabod L. Skinner*, Esq. and the Rev. Messrs. *Samuel Goodrich*, *Calvin Chapin*, and *Andrew Yates*, are a Committee to correspond with the Agents for receiving and soliciting subscriptions and donations, with powers to appoint other Agents for that purpose, as from time to time they may find necessary.

**Disbursements by order of the Directing Committee for the year ending May 1, 1814.**

	Dlrs. C.		Dlrs. C.
For 2500 Bibles at 62 ½ cts.	1562 50	4 Boxes for do. sent to sun-	
Printing subscription papers		dry places,	4
and letters to Agents,	6	Transportation, do. to New	
do. 1600 copies fourth Re-		York and Ohio,	3
port,	33	do. do. N. Con.	7 50
do. and binding Book of		Box for do.	75
Orders,	8	Transportation, do. to New	
do. subscription papers,	5 75	Haven,	87
2 Alphabets for the Agent,	75	Box do. New York state,	50
Wrapping paper for do.	34	3 do. do. New Hampshire,	2 25
Box for Bibles to Vermont,	1	1 do. do. Steubenville,	1
do. for do. to Bloomfield		Transportation, do. do.	12 16
and transportation,	2 25	2 Boxes to New H. Ken-	
Transportation of Bibles to		tucky,	3
Washington,	1 13	6 do. do. to sundry places,	5
Box for do.	1	Postage for several letters,	64
Transportation, do. to New			
Haven,	75	<b>Total am't of disbursements,</b>	<b>1663 64</b>

TREASURER'S ACCOUNT CURRENT.

DR. { Connecticut Bible Society in Account with *Joseph Rogers*, } CR.  
 as their Treasurer, from May 5, 1813, to May 1, 1814. }

<p>1814.</p> <p>To Cash paid for sundries by order of the Committee, as pr. preceding statement, . . . . \$ 1663 64</p> <p>May 1, To balance credited in new account, 2951 52</p> <p style="text-align: right;"><u>\$ 4615 16</u></p> <p>Permanent Fund,          Eighty-two lifemembers, . 2460</p> <p>To be expended, 491 52</p> <p style="text-align: right;"><u>\$ 2951 52</u></p>	<p>1813.</p> <p>May 5, By balance as per statement, viz. Permanent fund, Sixty-three life members, . 1890</p> <p>To be expended, 379 66</p> <p style="text-align: right;"><u>\$ 2269 66</u></p> <p>1814.</p> <p>By amount of donations from May 5, 1813, to May 1, 1814, as per preceding statement, 2210 81</p> <p>By interest received, as per preceding statement, . . . 134 69</p> <p style="text-align: right;"><u>\$ 4615 16</u></p> <p>1814.</p> <p>May 1, By balance as above, . . . \$ 2951 52</p> <p style="text-align: right;"><u>\$ 2951 52</u></p>
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*JOSEPH ROGERS, Treasurer.*

Examined by *HENRY HUDSON*, }  
*SAMUEL PITKIN*, } Auditors.

Hartford, May 1, 1814.

*The history of Enoch.*

**T**HE history of the antediluvian world is comprised in limits so narrow, that we must expect in it no more than hints of information. Both the events of that period, and the characters which were notable, are barely mentioned without any enumeration of particulars. The insertion of particulars could not be admitted into a history of near two thousand years, which was to be confined within so small a compass. Things neces-

sary to point out the general course of the world, and exhibit to view the characters of men, are all that could be noticed in such a history.

Among the notable characters of the antediluvian world, Enoch holds a distinguished rank. Yet all his biography is comprised within the limits of four short verses. The little that is said respecting him in this history, and the notice taken of him by the apostles Paul and Jude, shew that he was a distinguished man. From

these we learn that he was a man of piety, a prophet, and distinguished in his death.

The piety of this patriarch is signified in the expression, *he walked with God*. And considering the brevity of his history, we must conclude it is not without meaning that the expression is repeated respecting him, *he walked with God*. It imports that he was pre-eminently pious. He was so distinguished in piety that it deserved notice above every trait in his character.

He was reconciled unto God, he believed in the perfections of his nature, and had pleasure in his excellence. The apostle Paul, in his epistle to the Hebrews, saith that Enoch had this testimony, *that he pleased God*, and infers that he must have possessed correct views of God, and that he had delight in him. For when he had declared that Enoch pleased God, he adds, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To walk with God necessarily implies reconciliation to his character and delight in him. "Can two walk together," saith the prophet Amos, "except they be agreed?" Delighted with the exhibition of God's glory in all his works and ways, Enoch experienced the feelings which are expressed by the Psalmist, saying, *O Lord, our Lord, how excellent is thy name in all the earth*. And possessing an inward reverence for the Lord, he rejoiced in his universal presence, saying, *Thou God seest me*.

He lived in obedience to the commandments of God. The ways of worship appointed for that dispensation he frequented, and had communion with the Father of his spirit. He was in the assembly of the sons of God and united in the appointed services. The Lord, he always set before him and had respect to him above all things. He was faithful in all the obedience required of men, included in the concise precept, "Walk before me and be thou perfect."

Enoch was also a prophet. He was raised up in a time when corruptions began to make their appearance in an alarming degree; and was called to bear testimony for the truth in the boldest manner. He was appointed to oppose that flood of ungodliness which was rapidly swelling in his day, and continued until in the days of Noah, the third in descent from him, when the earth was cleared of that ungodly race by the deluge.

The degree of revealed light, which was enjoyed by the church before the flood, cannot be ascertained with precision. The things which were taught by Enoch as a prophet cannot therefore be particularly pointed out. Things essential to salvation, and things calculated to lead men to a knowledge of the truth, we conclude, were known and preached. A few of these particulars may be enumerated. The first revelation to man was made in Paradise to Adam and Eve. That the seed of the woman should bruise the serpent's head, and that the serpent should bruise his heel. The full extent in which this was un-

derstood cannot be ascertained. Perhaps we may safely say that a deliverer from the ruins of Satau's temptation, a deliverer who should be emphatically the seed of the woman, a deliverer who should be the Lord, and that expiatory sacrifices were necessary to this deliverance, were all understood to be implied in this promise. On this supposition we account for Eve's expression at the birth of Cain, saying, *I have gotten a man the Lord*; and in the same way we suppose that Adam and Eve with their children were taught to offer sacrifices. These things must therefore have formed a part of the doctrines which Enoch taught as the appointed prophet of God.

In addition to these he taught the necessity of a separation from the ungodly world, of a holy life, of devotedness to God, and of assembling for the public and social worship of the Lord. In the days of Cain and Abel a distinction had commenced between the precious and the vile. In the days of Seth, when men had multiplied on the face of the earth, they began to call upon the name of the Lord. And when the wickedness, which drew upon men the deluge, is mentioned, it is noted as a crime of greatest magnitude that the sons of God did not consider themselves as devoted to the Lord, and separate from the world, but followed their own inclinations instead of God's will, and connected themselves with the daughters of men without regarding duty, or considering what becometh those who are devoted to the Lord.

In the instructions, admoni-

tions, and reproofs administered by Enoch, the righteous retributions of God were faithfully and boldly held out for the encouragement of the pious Christian, to alarm the ungodly. His instruction on this subject, and his plainness of speech are recorded by the apostle Jude: "Enoch, (saith he,) the seventh from Adam prophesied of these, (that is, of the end of the wicked,) saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him." An age involved in awful corruption, an age which opposed and derided the most solemn truths, he boldly reprov'd, and in the plainest language, admonished of an approaching judgment, and of the righteous retributions of the Almighty.—What were the peculiar trials he endured on this account we cannot tell. Whether like Elijah he was obliged to flee into the wilderness, or was miraculously preserved in the midst of furious persecution, we cannot say. But on common principles of the operations of human nature, his life must have been in jeopardy perpetually.

He was not continued in such trials very long. He lived less than half the days of man's life in that period. He was translated to heaven. It has indeed been questioned by some, whether this is the import of the expression, *he was not, for God took him*. They who doubt the

correctness of the common interpretation of these words, say that they signify nothing more than that he died. The question is decided for all who receive the Scriptures as an infallible guide. The apostle to the Hebrews saith expressly, that he was translated. What the nature of such translation is, or what change the body undergoes we ought not to presume to describe. It is beyond our comprehension. Perhaps it is something like that change and removal which the godly on earth shall experience at the sound of the last trumpet. "Behold I shew you a mystery (saith Paul to the Corinthians,) we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed." Like this may have been the change endured by Enoch and Elijah. The nature of it is inexplicable, the fact is established.

The reasons of God's ways are inscrutable; neither does it become us to pry into them with profane curiosity, lest we be wise above what is written. In some cases these reasons are obvious, and the suggestion of them tends to edification. In the case of Enoch his translation answered various purposes worthy of God.

He was delivered from the persecutions of anungodly age which rebelled against God's counsel by him. It is not uncommon for the Lord to hide his faithful people in the grave from the cruel hands of the wicked. There the wicked cease from troubling,

and the weary are at rest. How kind is such a dispensation to them! Much more kind is it to translate them to heaven.

By the translation of Enoch God's approbation of his services and doctrines was expressed in the strongest manner. Had he continued with them, opposers would have heard only what he had told them, perhaps a thousand times, and had as often treated with contempt as well as unbelief. Had he continued, they would have been more irritated by his faithful preaching than they had been before. But now that he was translated to heaven, a seal was given to all his ministry which surpassed all the testimony it had ever received before. Now all his instructions, admonitions, and warnings, were repeated with the sanction of the Almighty in a manner which placed them beyond controversy. It seemed to be the last remedy of mercy and the most powerful. If they resisted this they must be given over to perdition. It proved them. The people to whom Enoch preached appear to have continued in their former courses without obstruction until they were destroyed.

Enoch was translated also to leave a sensible testimony of a future state, in that age. The wisdom of God has seen fit to furnish the world with three instances of a passage of human nature from earth to heaven, without the separation of the soul and body; and these under three different dispensations of the gospel. The end of these was to confirm the truth of a future state in a manner which is

most likely to impress the mind. Enoch, Elijah, and the Saviour, in their entrance into heaven, furnished the world with this confirmation of a future state.

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[The following Communication was not received till after the Magazine for April was issued. Though most of the annual contributions have probably been collected, the judicious remarks of the writer may perhaps have a tendency further to awaken public attention to the interesting subject.] Eds.

MESSRS. EDITORS,

The annual contributions for the Missionary Society are to take place in a short time, and you have it in your power, doubtless, to promote the cause essentially, by publishing something upon the subject before the first of May. Should you consider the following lines, or any part of them likely to benefit the Missionary cause, you have liberty to publish them. Yours, &c.

P—d.

TO THE FRIENDS OF TRUE RELIGION.

**B**Y request of the General Assembly, His Excellency the Governor of this State has been pleased to issue his Proclamation, relative to contributions to the Missionary Society. In this interesting and important day, every exertion should be made by the friends of Zion, to spread the religion of IMMANUEL through the world. Missionary Societies have done much to meliorate the condition of those destitute of the ordinances of

the gospel, and it is believed that great numbers will rejoice in heaven millions of ages hence in consequence of the exertions of such Societies.

The field for missions is very great in our own country as well as others. "The harvest is great and the laborers are few, pray ye therefore, the Lord of the harvest," said Christ, "that he would send forth laborers into his harvest." It is not only the duty of Christians to pray, but their prayers should be accompanied by exertions on their part, and if they cannot go forward and share the toils and honors of missionaries, they can do much, to furnish the means so that others may engage in this important employment. But missionaries must in some way be supported. The good people of Connecticut have frequently manifested a liberal spirit, and have contributed nobly for the support of missionaries in our new settlements; but let them be fully acquainted with the deplorable condition of their brethren there; and it is believed their contributions would be more than double to what they have been heretofore.

The very important missionary services performed by Messrs. J. F. Schermerhorn, and S. J. Mills, have been the means of bringing to light an extensive field for missionary labors; and their exertions to obtain information respecting places destitute of the preached gospel, call for unfeigned gratitude to God. That the call is very pressing upon the people of this State to increase their former liberality to the Missionary Society, may

be seen by a perusal of '*A view of that part of the United States which lies west of the Alleghany Mountains with regard to religion and morals, by Mr. Schermerhorn, and Mr. Mills:*' which has lately been published at Hartford.— Some important facts from this publication will now be exhibited.

The different Districts of country which Messrs. *Mills and Schermerhorn* explored, and which must certainly be considered as proper missionary ground, contain 1,697,466 inhabitants, and among these there are only 284 ministers of the Presbyterian, or Congregational order; and these ministers supply 450 different churches; so that the number of churches where they have preaching a part of the time is almost double to the number of ministers, and in some of these places, they are supplied with ministers only one third of the time. In addition to this, there are 262 vacant societies where they have no regular preaching, besides a great number of other places where ecclesiastical societies might be formed, and where churches will be planted and at no distant period, and what is now a wilderness will in a spiritual sense become a fruitful field. Should the 284 ministers mentioned above, be equally distributed among the inhabitants of these several districts, each minister must have the charge of 5978 souls. But Mr. Schermerhorn informs, that "in the district between the Alleghany Mountains and Ohio River there are at least 100,000 inhabitants, without one solitary Presbyterian preacher among them".

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"Another District in West-Tennessee is in a similar situation." It is true there are some among them who call themselves preachers; but instead of preaching the gospel, they lead the people into gross errors.

Is it possible for those who enjoy the gospel in its purity, to remain easy and make no exertions, to send the gospel to the destitute?— Let all remember they are stewards, and God will soon say, to them "Give an account of your stewardship." Great multitudes will doubtless have occasion at the day of judgment to reproach themselves that they have done little or nothing for Bible and Missionary Societies. It is hoped and expected that the contributions for Missionary purposes will be much greater this spring than they ever have been before.— PEOPLE OF CONNECTICUT, ponder well the words of Inspiration, "FREELY YE HAVE RECEIVED, FREELY GIVE."

*A Friend to Missions.*

### *The Origin of Idolatry.*

**T**HE first truth contained in the Holy Scriptures is that of the being and unity of God. "In the beginning, GOD created the heaven and the earth." At the beginning, before all things else, God existed, and he alone. This truth lies at the foundation of our religion, as upon it is built the whole structure of divine revelation, and all the hopes of immortality. Aware of the importance of this truth, Infidelity has declared with great assu-

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rance, that "Polytheism is the natural religion of mankind." And with that display of learning which error usually affects, it has been asserted that this position is supported by the uniform testimony of history. An assertion which cannot be maintained.—While many different and conclusive modes of reasoning have been adopted by moralists and divines to prove the being of a God, there is one, perhaps no less satisfactory than most others, which has been but little noticed. That is, the early acknowledgment of men. In the earliest ages of mankind, the being and unity of God; of one invisible and infinite God, and the only God, was universally acknowledged. This can be proved by showing the beginning of the acknowledgment and worship of idol gods. If the worship of false deities had a beginning since the earliest period of the world, previous to this, no divinity could have been acknowledged but the true God. And that the true God was thus acknowledged, is proved from the existence of idol worship, since no one would have thought of worshipping false gods only in imitation of the true.

Though the readers of the Magazine may be in no want of any confirmation of their faith respecting the being and character of the true God; yet, as idolatry has ever been the great enemy of revealed religion, it may not be unworthy of attention to trace it to its origin, and discover its early progress. The true source of all idolatry is, indeed, the corruption of the human heart, which says "there is no God."

The period in which this disposition was first manifested, in an open departure from the true God, by ascribing divine attributes to fictitious deities, forms an interesting epoch in the history of man.

The oldest author in the world, of whose writings we have any credible remains, excepting some of the writers of the Old Testament, is Sanchoniatho. He lived in Phœnicia, was a native of the city Berytus, and wrote the Phœnician history. He flourished a little before the Trojan war, according to the common chronology, about twelve hundred years before Christ.—There are but few fragments of this history extant, preserved in the writings of Eusebius and others. The history begins with the creation of the world and the origin of mankind, and, including the antiquities of Phœnicia and the neighboring countries, is continued through a period of almost two thousand years. Porphyry who lived about three hundred years after Christ, one of the most subtle and able adversaries of Christianity that has ever appeared, made much use of this history as the best account that could be obtained of the origin of mankind, if the sacred history of Moses were set aside. This most ancient profane historian appears by his writings, most evidently to have been acquainted with the sacred books of Moses. He lived in the vicinity of Judea, and wrote about two hundred and fifty years after the Hebrew Lawgiver. As the writings of Moses maintained and established the worship of the God of Israel, so it was the

professed design of the Phœnician historian to write a defence of idolatry, and the religion of his own country. But such are the holy dispensations of infinite wisdom, that this professed advocate of paganism becomes, undesignedly, a valuable witness for the character of the true God.—As the most effectual mode of establishing the validity of idolatry, he begins with the origin of mankind, that he may place its existence in the most remote antiquity. But he has given its beginning, and left the irresistible conclusion that, previous to that time, the one true God, alone, was acknowledged and worshipped.

The account given by Sanchoniatho, of the creation, is confused and obscure. After the mention of several things, he observes, “Of the Wind and Void, were begotten two Mortals. Protogonus and Æon.”—The former name signifying the *first born* or *first produced*, the latter signifying *life*. This latter name seems to be merely the variation in another language, (for all that we have of Sanchoniatho is from a Greek translation) of the Hebrew name Eve. A little after, he observes,—“Those who were begotten of these, were called Genos and Genea.” This first is manifestly the same name with Cainus or Cain, and the other is the mere variation of the gender. These persons, he says, “dwelt in Phœnicia.” He goes on:—“But when great droughts came, they stretched their hands up to heaven, towards the sun; for him they thought to be the only Lord of heaven, calling him

Beel Samin.” Signifying, in the Phœnician language, the Lord of heaven. This is the first intimation of idol worship.—They address the sun; and we see for what purpose. In a time of great droughts they implore him to restrain his scorching beams. And, it seems, had it not been for the drought, they would not have thought of addressing the sun. The sons of Genos and Genea, he calls, as rendered in our language, light, fire, and flame. These names bear a manifest affinity to their notions of worship, which was, by degrees, addressed more and more to the sun. He does not intimate, however, that this kind of worship was, by any means, general.

After giving an account of the creation, which he says was taken from the records of Thoth, he observes, “But these first men consecrated the Plants, shooting out of the earth, and judged them to be God’s and worshipped them, upon whom they themselves lived, and all their posterity, and all that were before them: To these they made their meat and their drink offerings.” Here we observe their worship of plants was their own invention entirely, and that of men some ages after the creation. For he says that upon these plants they themselves lived, “and all that were before them.” In these two instances, which are the earliest mention of idolatry, it is sanctioned by no divine or miraculous authority, but appears to have been, merely, a device of men, and that not of the first generation, nor derived from

them. Nor are they agreed in the object of their devotions, while one is raising his hands to the sun, another is deifying the productions of the earth, according to the particular circumstances which led them to the worship of false divinities.—While he has placed this commencement of idol worship, in one account, in the second generation, that seems to be not consistent with his other account; while the names by which he designates some of the third generation, lead us to conclude, that the notion of worshipping the sun and fire, by his own statement, must have originated at that period. However he may labor to establish a veneration for idol worship by referring its institution to such an early period, by his account of subsequent events, the respect he would wish to produce, is wholly destroyed. In the fifth generation he speaks of the great prevalence of immorality and vice. At this period, he mentions that Usous having observed the powerful effects of a most violent storm, “cousecra-  
ted two stones to fire and wind; and he bowed down to, or worshipped them, and poured out to them the blood of such wild beasts as had been caught in hunting.” He then adds, “But when these were dead,” [that is Usous and Hypsuranius, who were brothers,] “those that remained, consecrated to them stumps of wood, and monuments of stone, and kept anniversary feasts to them.” Here is another change of the objects of worship, and without any authority but fancy.—In the seventh gen-

eration, he mentions a person by the name of Chrysor, of whom he observes, “He was the first of all men that sailed.—Wherefore he also was worshipped after his death for a God.” Of the ninth generation, he says, “By these were begotten others, one of which was called Agrus, and the other Agrotres, or husbandmen, who had a statue, which was very much worshipped, and a temple carried about by one or more yoke of oxen in Phœnicia. And among the people of Byblus, he is eminently called Hypsistus, or the greatest of the gods.” Under the tenth generation, he observes, “About this time was first invented the building of a complete ship.” This probably refers to the Ark of Noah; as he was the tenth generation from Adam. This writer, however, studiously avoids the mention of the deluge, an event so much noticed by almost all the earliest authors. As that was an immediate judgment of heaven upon idolatry, the notice of the event would not comport with his design.

These quotations from so early a writer, of whom very little is known, would not have been given at such length, but for the purpose of presenting the most ancient account of idol worship in a clear light, as attested by an able and zealous votary. In these testimonies, we find an explicit acknowledgment, that the most ancient rites of paganism had their origin entirely in caprice, in the humors and inventions of men. That, originally their divinities were objects of very little regard, and must be

subservient to the inclination and power of their votaries.— It appears also, that their most famous deities were mortal men, who, in consequence of some peculiar characteristics or performances, were consecrated, after their deaths, as objects of adoration. From the facility of the deification of men and other objects, and from the peculiar estimation in which these novel deities were held, soon surpassing all others in public esteem, it may be safely concluded, that the early notion of paying worship to the sun, had no more substantial foundation than the other; and that there was nothing beyond their own caprice to engage their reverence and worship. Another remark naturally arising from this representation, is, the people here described do not appear to have ever felt any thing of that reverence towards these divinities, which all rational creatures must be supposed to feel towards a Being who is conceived to be the Creator and Governor of the world; and that, though it be studiously concealed by this writer, there seems to be good reason to conclude, from the emptiness of their Theology, that there must have been a general impression of the great and the true God, infinitely above all the creatures of human device. One further remark upon what has been noticed, is, the history of Sanchoniatho, before the flood, evidently follows the posterity of Cain, and not that of Seth. Among the descendants of the first murderer, idolatry was, undoubtedly, very early instituted.

The proper mythology of the heathen world, which has been the subject of great investigation and esteem among many nations of considerable improvement, commences in generations of men which succeeded the general deluge. This therefore, is more particularly deserving of attention. The obscure account given by Sanchoniatho, evidently refers to the period before the flood. In the succeeding mythology of heathen nations, we find the long venerated religion of the Egyptians, the Scythians, the Greeks, the Romans. And though no two nations, or states, or even cities, appear to have had notions of their deities perfectly similar; yet there is a general likeness of character running through the whole. The deification of eminent men seems to have been the favorite notion that characterises the whole system. Idols of almost infinite variety are progressively introduced, but in the earliest and simplest times their deities are almost exclusively of this description. This is evident from the character uniformly given them by their most intelligent votaries. Like men, they have parents and children; they have sexual distinctions and matrimonial connections; they have all the passions, the affections and aversions, the jealousies and attachments, the pleasures and the pains, the fears and hopes, which distinguish the human character.

The most ancient heathen writer extant, on whom we can place any satisfactory dependence, is Homer. From him we know more of the ancient my-

thology of the pagan world, than from any other writer. The gods which he celebrates, generally, had their births and their deaths, which were followed by their apotheosis or deification. They were generally local; confined in their influence and favors to individual places, or to certain particular employments of men; subject to every human passion, they had their contentions and strife; their powers were always circumscribed; they took an interest in the affairs of men, not as presiding over all, but attaching themselves to particular objects and parties according to their respective humors.

We will now take a brief view of some of the most revered divinities of the most polished nations of antiquity. The people which seem to have made the most early advances in the arts of civilization, were the Egyptians. The most eminent idol deities of that nation were Osiris and Isis. The former male, the latter female. Osiris, they consider their first king. In consequence of the antiquity of his time, and the great improvements which he made in the country, he was highly venerated. He was murdered by Typhon his brother, and Isis his wife made great lamentations for him, erecting statues to his memory. As he introduced and greatly improved the arts of husbandry, he was worshipped in succeeding times under the similitude of an ox. This seems to have been the true foundation of the worship of the golden calf by the Israelites, and of the calves afterwards set up by Jeroboam, in Bethel and Dan. After the death of I-

sis, she also was canonized, and worshipped with great solemnity. Such is the account of the most illustrious idols of the Egyptians, derived from Homer, Plutarch, Herodotus, and others of the best writers of antiquity.

As it is generally agreed that Ham the son of Noah began a settlement in Egypt, and that Mizraim the son of Ham was the first chief of the country, Osiris is supposed to be the same with Mizraim. The place where Joseph and his brethren buried their father, with great mourning was called by the Canaanites, "Abel-mizraim," signifying "the mourning of the Egyptians." Gen. l.—11. Osiris is said to have been the son of Jupiter, which was a general name applied to many different deities. In this case, Jupiter appears to have been the same as Ham. A temple dedicated to Jupiter Hammon, existed in Egypt so late as the time of Alexander. On some ancient monument, there has been found an inscription illustrative of the character of Osiris. It is the following, "I am Osiris, who conducted a large and numerous army as far as the deserts of India, and visited the streams of the Ister, and the remote shores of the ocean." It is said by Herodotus, called the father of history, who wrote about four hundred and sixty years before Christ, that the most ancient Egyptians had no statues or temples to their gods. With all their idolatry, they seem to have had some idea of a supreme invisible God. On one of their temples at Sais, was this most remarkable inscription, "I am all that hath been, is, and shall be, and my veil hath no

mortal yet uncovered." Who can read this without recurring to the inscription found at Athens by the Apostle Paul, "To the unknown God." In succeeding times, the idolatry of the Egyptians degenerated to the basest absurdities; to the worship of all kinds of animals and vegetables; and their religious rites were accompanied with vices and excesses, not to be named. Well described by the inspired Apostle, "For it is a shame even to speak of those things which are done of them in secret." In the most of the temples where Osiris was worshipped there was an "image of silence pressing its lips with its finger." Varro, one of the most learned and judicious of all Roman authors, says "that the meaning of this was, that no one should dare to say, that these gods had formerly been men." It is also affirmed that their laws punished with death any one that said that the idol Serapis was once a mortal man. This must be a full acknowledgment that such was the fact, and manifests their great solicitude to conceal his true origin. Manetho, the Egyptian historian, speaking of the gods Osiris and Typhon, confesses that they were originally mortal men, who, for their wisdom and goodness, were promoted to the regal dignity, and afterwards made immortal.

(*To be continued.*)



*The following is the substance of a letter sent from a Daughter in her last illness, in West-Springfield to her Parents in New-Connecticut; dictated by herself, but written by another hand.*

Beloved and honored Parents,

ONCE more, and for the last time I attempt to converse with you, through a paper medium. Since I wrote this summer, my health is much impaired and my life is evidently drawing to a close. My disorder has increased, my bodily pains have multiplied, and I feel myself near the grave. My dear parents, brethren and sisters tremble not, when I inform you, that I shall soon be no more. I feel that I have done with all earthly things—that shortly hours and minutes will be of no further use to me. For the space of three or four days past I have been very low, and in hourly expectation of changing worlds. But Oh, my friends let me tell you, this is not a gloomy thought—Death to me has lost its sting—I have a hope that is an anchor to my soul, sure and steadfast, that enters within the veil, whither Christ our forerunner is gone—A hope that I would not exchange for all perishing worlds—A hope founded on my heavenly Father through the merits and atonement of a crucified Saviour.

I have given up myself, my husband and my children to God, with humble resignation, and calm composure of mind. I have finished my work, and through grace, if I am not deceived, am ready to depart, in hopes of finding an heaven of rest free from the toils and trials of this life. And I must now entreat you my friends, when these tidings come to your ears, and those of my death to check your grief, lest it should rise to excess. Mourn not for me, but rather rejoice that I have passed through that dark valley which all the fallen race must pass, and got safe home. I am sensible of your tender affection for me, I have experienced parental tenderness from my infancy to mature age—and think I know the feelings of a parent myself—but these natural affections will all be done away at death, we ought to be willing to resign ourselves, our friends, our all into the hands of God, and desire that he may be glorified in them; and it is my heart's desire, that you, my parents, my friends, and

all my fellow-mortals, might possess this resignation. It would have been a great satisfaction to me, might I have seen you, my parents, once more in this world, that I could pour into your friendly bosoms my joys and my sorrows, but I can go and tell my Jesus. It would have been a great satisfaction to me, if I might have experienced your tender care and attention in the hours of my distress. But as this is not in the plan of divine providence; I resign to his will, trusting some kind hand will be present to close my eyes in death. Let us remember, my parents and friends, that if I go first, the separation is but short,—you have all the same road to travel, and will soon follow me in the path that leads to the grave, for every one of the living shall draw after, as there are innumerable gone before.—

Once more suffer me to entreat you not to mourn for me, but be entreated to make no delay in preparing to meet the Lord, the Judge when he shall come to be glorified in his saints, and to be admired in all them that believe, and whether he shall come in the second or in the third watch, may he find you watching. And if there are any of my friends, who have not made religion their chief business, the end and aim of their lives, let them enter immediately upon the concerns of their souls, that they may find rest in the Lord. Religion is our strength and support in life, and our only refuge in death: without this, though we possessed the wealth of the Indies, or the whole world prostrate at our feet, we must be forever miserable, and ruined creatures: with this refuge which is our strength in Jesus Christ, we can triumph over death and the grave; for by his grace and righteousness our victory is completed over sin, and the world.

I have one request more to make to my parents, it is not for myself, but for my poor, my helpless children. We have been expecting you down this summer, and I pleased myself much with the prospect of seeing you once more in the land of

the living, but this hope is at an end. Still I hope for my children that you will not fail to come, and though you cannot see me, look on them as parts of myself, advise, and provide for them, as your judgment shall direct. It is my desire that you might bring up some of them, if consistent with your feelings, and those of my husband; but this, with all other events must be left in the hands of Him, who disposeth of them in the highest wisdom.

I have finished my last letter to my dear parents and friends which expresses my views, exercises and feelings of soul, with respect to God, the Saviour and all divine things.— You will not forget that it is my constant and fervent prayer that God may be glorified in my death—And if it be his will, that we might meet in the world of spirits, where we shall never more part—where all tears shall be wiped from our eyes, where peace and friendship, harmony and uninterrupted joy shall reign, and dwell together, eternally celebrating the praises of redeeming love. A—A—

The deceased desired the above letter might not be sealed until after her death, and that the same Amanuensis would then subjoin the particulars of that scene—which for substance are as follows.

You must have learnt from letters written by her, the state of her health in the first part of this summer. The cause of her disorder was not removed, still, at times she appeared to be more comfortable. Her care and anxiety for her family prompted her to more exercise and labor than her health and strength would admit, and her patience forbid her to complain. Yet her pains and distress of body must have been very great as her limbs were constantly swollen. But no very alarming symptoms took place that threatened a speedy dissolution, until about three weeks before the scene closed. She was then taken more unwell, her disorder increased rapidly, and presages of her approaching death were visible. She saw them, and

sensibly felt that her departure was at hand, but with the greatest calmness and composure of mind. She had previously expressed some anxiety to live until she could see her parents once more, and flattered herself, if this might be the case in the orderings of providence, she should then die satisfied, and entirely resigned. But she now saw that her wishes could not be gratified, and thought she could feelingly say, 'Father, not my will, but thine be done'. At this time, her thoughts were much exercised concerning her children, but she calmly submitted, saying that providence which overrules all events can as well take care of my children at one time, as at another—as well without my assistance, as with; he gave them to me, and I resign them into his hands, trusting his righteous will and pleasure will be done concerning them, and I am content.—For about a week before her days on earth were closed, she exhibited the greatest calmness and composure, I ever witnessed. She enjoyed the full exercise of her reason through the whole time, and made death as familiar as though it had been any worldly business she had to perform. As one observes,

"She did so live, that she might dread  
"Her grave, as little as her bed."

She arranged all her business, directed all her concerns with respect to her own particular things, and seemed to set her house in order, ready to retire to rest.—Her youngest child had never been baptized; the Wednesday before she expired, baptism was administered. After this ordinance had been performed, she said, I have now done all that I can do for my children, except to pray for them. From this time her strength constantly failed; she expressed in a feeling manner the sense she had of the distinguished kindness shown her by her friends, around her, until Sabbath day, when without a sigh, or groan, the lamp of life went out. The last words that were heard to drop from her lips, were, 'I see Christ ready to receive me, I see the heavenly Jerusalem.'

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MESSRS. EDITORS,

SHOULD the following letter from a young lady in the country to her Pastor, be thought worthy of a place in your Magazine, it is at your disposal.

DEAR SIR,

FROM the cares and business of the day I have retired, endeavoring to impose silence upon each intruding passion, to collect every wandering thought, and to gratify my own inclination, in writing to one whom I esteem my spiritual father. Permit me, sir, to use freedom; to tell you all my heart; to give a brief recital of my past exercises. Then tell me, sir, I entreat you; tell me plainly, what you think of my case. Do not deceive me. No! if I perish; let me not be deluded.

From my earliest remembrance, the Spirit has frequently deigned to strive with me, and I presumptuously dared as frequently to reject his calls, and to slight the invitations of the gospel. At times I made solemn resolutions of reformation; but, alas! they were made in my own strength; and no sooner formed than broken. An admonition from a friend, or a sudden death might for a time alarm my guilty conscience: but still it was nothing permanent. At other times, my heart even dared to rise in open rebellion, against the justice and government of an infinitely wise God. The absolute sovereignty of God, and the free agency of man, were doctrines at which I stumbled. And I often folded my hands in security, concluding that if I were to be saved, I should be, do what I would, and if I were to perish I should, do what I could. What mad presumption this? And Oh! the long suffering patience of God; that continued such a wretch in existence. Well might he have cut me down as a cumberer of the ground, and consigned my soul to regions of never ending despair.

At the age of fifteen, I spent a few months in a neighboring town, where the concerns of the soul were little thought of. The youth with

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whom I associated were peculiar for those vain amusements which are too common to the young; and I was imperceptibly hurried into the same scenes with others. Yet conscience often reproved me; and the reflection often occurred, that my parents would by no means approve of the manner in which I spent my leisure hours.

After returning to my parental home I was unhappy. O sir, would you believe it? I even presumptuously wished the restraint of my parents was no longer binding, that I might indulge without control in all the vanity my sinful heart dictated. But, blessed be God, that I had parents so kind: I can now rejoice in them, though one is no more.

Since that period I have been the subject of many unmerited blessings: and have likewise been called to drink deep of affliction's bitter cup.

Yes, I have seen a beloved father languish; and have repeatedly seen him apparently striving with the king of terrors. Yet he was restored to the fond embraces of an anxious family; which far exceeded their most sanguine expectations. But, alas! I did not regard the hand that was thus merciful. Soon a mother's health declined; and I often repined at my hard fate, as I was pleased to style it; but so obdurate was my flinty heart, that nothing short of death could make it bow. As I wiped the dying sweat from the brow of my expiring mother, *this*, thought I, is to me. God has sent me mercies and afflictions; but they have only served to harden me in the long beaten path of sin. This is probably the last warning with which I shall ever be favored; and if this does not affect me, what will? And I have strong reason to believe that this was the means, which God used, to shew me the vanity of all earthly enjoyments; and the plague of my own depraved heart.

The death of so near and dear a friend rent my heart with anguish not to be described. The thought of being left to travel the thorny path of life almost alone; and at an inexperienced age, at times, half distract-

ed my tortured mind. I had no where to go for relief. The world no longer afforded even a momentary gratification; I had not God for my friend; and all was a scene of continual gloom.

But still, I was like a condemned criminal: I saw the justice of God and dared not complain. I was at once divested of all my self-righteous hopes, and constrained to say, "I am vile in thy sight, O Lord." I thought there was no mercy for such a rebel as I had ever been: Yet I resolved that if I perished, I would perish pleading for the pardon of my numerous sins.

After remaining in this situation a few weeks, I began to see a beauty in the divine character, to which I had been before a stranger. But still I thought that I must be eternally miserable. Yet even hell lost its terrors, in contemplating the love and sufferings of the divine Immanuel. And I thought I could ever praise the Lord, even if he consigned my soul to endless torment.

A number of months have elapsed since that period; and I still tremble through fear that I may be deceived. Yet of this I am sure, that there is a change in all my feelings; and in all my desires. But whether it is the change requisite to salvation, I dare not presume to be certain. Each returning day I see so much more of the plague of my own heart; and every setting sun I find so many imperfections in my best services, that I am almost induced to relinquish all hope of an interest in the great atonement.

If the death of my affectionate mother has been the means of reconciling me to God, great as was my loss, was it not the greatest mercy which I ever received? Ah yes! my soul replies. And if it were possible for her to be again restored, and I must have the same feelings towards my Maker, and the same self-approving spirit, I should shudder at the thought. I have nothing of my own to plead in extenuation of my guilt; but it is alone through the merits and righteousness of Christ that I dare to hope for mercy. It was free, rich, and sovereign grace that

thus plucked me as a brand from the burning, and to the name of God, would I give all the glory; and he will have the glory through the endless ages of eternity whether I am saved or lost.

O triumphing, consoling thought! that our God and Redeemer liveth, and that the gates of hell shall never be able to prevail against his kingdom.

And may not the Christian look forward with pleasing anticipation, and elevated desires, to the time when he shall have done with the trifling pursuits of this vain world; enter the mansions of rest where sorrow, pain, and sin will be known no more? O joyful thought, that sin will never disturb the felicity of the heavenly hosts; that pain and death will never enter the abodes of the redeemed! Yet we have reason to be humbled in the dust, and to lie prostrate at the feet of sovereign mercy, that our sins have caused an incarnate God to bleed and die for our redemption.

O matchless love! O condescending grace of our divine Redeemer! We are utterly unworthy of such rich blessings. Yet there is a fullness in Christ, and at his right hand there are pleasures for ever more; pleasures far surpassing our limited comprehension, and extacies unknown to us below.

Yet blessed be God, that even here on earth we may enjoy some sweet foretastes of the heavenly Jerusalem; where, perhaps, we shall recognize many of our departed friends; recount our toils and victories, and forever sing redeeming grace with the ransomed of the Lord.—Yea, who can tell, if I am not deceiving myself with a false hope; I say who can tell, but I may join the society of my once beloved mother never more to be separated?

Transporting reflection this! But dreadful, beyond conception, if I must be forever banished from the presence of God, and from the society of her, whom I so much valued while here. Yes valued too highly and loved too much; and the Lord in compassionate mercy took her from me. And if the same be-

ing forever casts me off, he will do me no injustice. It is no more than I have merited by long continued rebellion. But with our God there is mercy; and with him there is plentiful redemption. With trembling, I take hold of the promise of eternal life, pleading the merits of a crucified Saviour as the only ground of acceptance. He invites me, great and aggravated as my sins have been, to touch the golden sceptre and live. And can I refuse this gracious invitation? No! but by the grace of God assisting, I will strive "to make my calling and election sure," that whenever I shall be called from this, into the eternal world, I may cheerfully bid adieu to time; and be prepared for a glorious resurrection, and a happy immortality.



*Memoirs of Mr. Abijah Perkins, who died in Windham, Scotland. Society, December 11, 1811, in the 54th year of his age.*

THIS man was blessed with a Christian education; was in the habit from his childhood, of attending the public worship of God, and had a speculative belief in the doctrines of the gospel. He was in his manners, easy and agreeable, in his dealings, upright, and in his general intercourse with mankind, calculated to gain their friendship and esteem. But, by his own confession, he lived, till a short time before his death, without God in the world, a stranger to the exercises and comforts of religion. It however pleased a sovereign and merciful God to call him by his grace, and to give him great joy and peace in believing, and a hope unshaken in the awful moments of dissolution. The following sketch of the dealings of God towards him, was given by himself but two days before his death. Being attended by an intimate friend, he awoke as it were, from meditation, and thus addressed him:—"Come, I want to tell you how God has dealt with me." He then proceeded, "You know my manner of life, which, I think has been,

for the most part, orderly and moral; having been from my youth taught to attend meeting and reverence the Sabbath. I had felt in general no great remorse of conscience on account of the transactions of my life, till about four years ago. Then in conversation with a friend, I was warned of the great evil, and dangerous consequences of using profane language, to which I was in some degree addicted. This timely and friendly reproof gave me such a view of sin, and made such an impression on my mind, that I have been restrained from it ever since. Having no evidence that I was a new creature, I began from that time to meditate more on the doctrines of the gospel, and to attend more strictly to the preaching of the same, and felt more powerfully than ever that I had nothing of my own to recommend me to the grace of God; but stood in infinite need of the Saviour of sinners to plead my cause before the Father. But being busily engaged in the concerns of the world, I became, in a measure, inattentive to the concerns of my soul, and nothing particular occurred till the last spring or summer. Being then with a neighbor in the field, he observed to me, 'Your concerns are numerous and complicated, and should you be taken away suddenly, your estate would be a difficult one to settle.' To which I answered, No. My accounts are all adjusted, and may be easily attended to by another. He replied: 'That is right; we ought always so to conduct our business, that we may be ready to live or to die.' This observation so operated on my mind, that the following night I could not sleep as usual. I was almost continually reflecting upon it till seized with the complaint I am now languishing under. My complaint I soon concluded must destroy my body. My concern for my body, however, was nothing compared to that for my soul. The horrors of my mind were so great as to deprive me of rest or ease in any way, or ever to take satisfaction in the company of my nearest friends. I viewed myself as a sinner both by na-

ture and practice. My sins appeared so great that I began to despair, thinking God could not have mercy on so great a sinner. In this distress I cried to the Son of God to intercede for me before the Father. But in these requests I had doubts resting on my mind, and again despair got almost full possession of my soul. Still, however, I continued my cries to the Lord Jesus, without any relief, till the morning of the 25th of November, when, as I humbly hope and trust, God on a sudden appeared for my soul. This transition I cannot fully describe. I saw the perfections of God in every thing I beheld. I saw that my afflictions were all ordered in wisdom, and that God would do me no injustice. With wonder and astonishment I viewed the love and compassion of Christ to sinners. From this moment I began to loathe myself, and to wonder how Christ could take notice of such a vile wretch as I was. But he was infinitely precious to my soul, and I longed to leave this world and all its enjoyments, that I might go and behold him face to face. In this happy state of mind, continued he, "I remained till the 29th of November in the afternoon, when it pleased a holy God to hide his face from me. No tongue can express the horrors I then felt, having, as I trusted, been permitted to taste the joys of the redeemed, and again thrust out of the presence of my God. In this deep distress, I cried to the Saviour, who, I humbly trust, heard my prayers, had compassion on me, and interceded for my help. For my fears and doubts began soon to be dispelled and my hope has been daily strengthening to the present time." He then added, "I hope I am not deceived, for Christ's sake may I be undeceived, and plucked as a brand from the burning, before I die." He concluded his narrative of God's remarkable dealings towards him, by expressing the benevolent feelings of his heart in humble prayer, "that not only his family and friends, but all his fellow-creatures might come and taste the joys of the blessed. That all might look to the Saviour and

find mercy." On being asked, if he might live and get well it would not be his choice. He answered, "I would choose it should be just as God pleases, but if I should recover I am afraid I should again mingle with the world and dishonor God, so that, if it be his will, I desire to depart and be with my Redeemer." Being asked if he was not afraid to die, he said, "O no, my greatest fears are that I shall not be willing to wait God's time. My hopes of a blessed immortality far out-weigh all fear of death, for I believe that God will be with me, and support me through the gloomy valley.— There is but one thing I wish to stay any longer for, and that is, that I might make a public profession of my faith in Christ, be admitted into the church, and give up my children to God in baptism." On being informed that if he lived till morning his request might be complied with, he seemed to be animated, and said, "If I may live to accomplish this object with submission, if it be God's will I hope to depart, for I long to be with my dear Redeemer." It was then said to him, 'Your hope appears to be strong and unshaken, as eternity draws nearer to your view, and it is expected your continuance here must be short, it is desired you would briefly state what are the particular articles of your faith.' He then with solemnity said, "I believe in God the Father, God the Son, and God the Holy Ghost; and that God is a God of justice as well as of mercy, and will by no means spare the guilty. I believe that God has ordained all things that come to pass. I believe that man, in his natural state, has nothing to recommend him to the divine grace, or favor, and that all who do not exercise genuine repentance for their sins, and like faith in the Lord Jesus Christ, will be doomed to eternal misery." He uniformly manifested his firm belief in the special agency of the divine Spirit in convincing, converting, and sanctifying the soul. In short, he was a firm believer in the great doctrines of grace. For he expressly declared, at the close of his account

respecting his faith, "I would plead no merit of my own, for after all that God has done for me, if he should at last send me down to hell, he would do me no injustice, for it is all of grace, if I am saved." He then gave a kind of sigh, or groan, but immediately observed "shall I complain or groan, when this poor body is afflicted? No. When I think how much Jesus suffered that I might live, I am ashamed to complain." He then raised his hands, and looking on them said, Jesus had nails drove through his hands and feet, that he might finish the work of redemption, that sinners might be brought home to glory. Am I deceived? I think I am not. I think I am willing to pass through this sea of trouble that I may go and be with my dear Redeemer. Come, Lord Jesus, O come quickly; why are thy chariot wheels so long in coming? I long to be with thee. O God, forgive, if I am impatient. "Not my will, but thine be done."

Early on the following morning his mother came in to see him, and thus addressed him, "I had doubts, my son, when I retired whether I should see you alive again." He with a smile replied, "Yes it has pleased a holy God to spare me to see you once more. But this is of no consequence, mother. Don't be troubled about this body. I have got almost well." She asked him, if he was willing to give up all: "O yes," said he, "if it be God's will, I will soon be gone." His wife stood by his bed weeping; perceiving that his departure drew near, he looked upon her with a smile, and said, "Olive, don't weep for me, I am going home." Then he looked at his attendant and said, "how troubled is this woman about the fate of this body." Then (having his wife by the hand,) he thus addressed her: "Olive, I love you the best of any of God's creatures, but I love my Jesus better. I can freely leave you and my dear children to go and be with him. Teach my children to keep the Sabbath; teach them the catechism, teach them what is the chief end of man; and let this in particular be strongly impressed on

their minds." By this time, it was light; he repeated his requests to be admitted to the church, and to give up his children in the ordinance of baptism. The Rev. Mr. Fisher and the church were immediately sent for, and came as soon as was expedient. He assented to the covenant and was admitted to the church. His strength of body was so exhausted that it was expected he would need assistance in dedicating his children to God. But he remarkably revived and said, he must give them up himself. The children were in tears; but he addressed them with a smile, "I am going to give you up to God. I am going to give you up to a better father than I am." He went through the whole with the greatest steadiness and composure of mind, and the most apparent satisfaction. He appeared to be strengthened for this duty, and to have joy unspeakable in performing this, his last work. Solemnity and astonishment were visible on the countenances of all present. He exhibited to all "a mortal paleness on his cheek, but glory in his soul." When these exercises were over he appeared to be exhausted, but soon revived, and in prayer commended himself, his wife, and family to God. When persons came in who lived without religion, he warned them to look immediately to the Saviour for mercy. When professing Christians visited him, he took them by the hand and exclaimed, "Oh, how I love you, because you love my Jesus." A few hours before he died, being asked if his hope remained strong: "O yes," said he, "I believe that God will support me, and that I shall soon be at rest." He often prayed that he might not be deceived and if he was, that God would undeceive him. He several times repeated the following lines,

"Jesus can make a dying bed,  
Feel soft as downy pillows are,  
While on his breast I lean my head  
And breathe my life out sweetly  
there."

Thus he continued, till the last, rejoicing in hope. When he was

informed that his dissolution drew near, being in the perfect exercise of his reason, he whispered with a smile, Good news! Come, "Lord Jesus, Come quickly," and soon expired.

### Bible Association.

WEDNESDAY se'nnight, there was a meeting of about five hundred persons in the riding school of the life guard's barracks, in King street, Portman square, convened for the purpose of taking into consideration the propriety of forming a fourth Association in the north-west district of the Auxiliary Bible Society, to comprehend that neighborhood more particularly, with the hope of enabling the Society to extend its benefits to the soldiery. The Rev. Basil Wood was in the chair.

The Rev. Mr. Waugh and the Rev. Mr. Newton, (a Wesleyan,) proposed that such an association be formed for the immediate neighborhood, east, west, and south, and extending northward as far as Scotland if possible, (Mr. W. being a native of that country;) and that certain regulations, as to the Committees, &c. be adopted. Committees of management were then appointed, some of the members being life guards men. After much appropriate speaking had taken place, and the chief business was concluded, a private soldier from among the company, addressed the meeting with great peculiarity and force. An outline of what fell from such a character cannot be uninteresting.

Corporal Jones, of the train of artillery, wished to give his humble support to a plan, which had just met with such general and deserved approbation, and in moving that the thanks of the meeting be given to the Rev. Mr. Basil Wood, he would avail himself of the opportunity of saying a few words on the inestimable advantages resulting from the Bible Associations. He was a soldier, and he had seen what had been done amongst his brother soldiers by the introduction of the Bible. He spoke

only of the train to which he belonged. Each man had now his Bible ; it was to be found in each man's knapsack ; and it was invariably to be seen in his room or in his hands. When they passed examination on the parade together with the implements of war, each man was expected to produce his Bible. The effect was, that order, sobriety, and punctuality, were promoted amongst them. A few days since, fifty of his comrades left headquarters, to embark for foreign service, and with the sentiments of the one true living God fixed on their minds, and Bibles in their knapsacks, they went to reap honor in fighting the battles of their country, and everlasting happiness in spreading the word of the Most High — They would indeed, act as missionaries of glory. It had been said, that a soldier, from the moment that he turned Christian, became a coward ; but this he would deny. What reason was there for a man being a coward, when he was armed within as well as without ? So far from making him a coward, it made him a better soldier, for he was fortified against all the accidents, " by flood

and field," the calamities of war, and the changes of climate. Living, he was prepared to die. Thus he went forth " doubly armed" to fight the battles of his king and church ; and if in such a case he met with sudden death, to him it would be sudden glory. (*Great Applause.*) After dwelling on the advantages that would result to the great cause from an extensive circulation of the Holy Scriptures among the soldiery, as in foreign countries they would act as missionaries, the artilleryman concluding his affecting and interesting speech amidst loud plaudits. The motion was approved and the meeting then adjourned.



*Extract of a Letter from the Secretary of the British and Foreign Bible Society, dated*

London, March 2.

" It will afford you pleasure to learn, that in the Russian Empire, the Bible Societies are making rapid progress ; being now at least seven in number, which are engaged in printing the Holy Scriptures in ten different languages."

*Meeting of the Society for the Promotion of Good Morals.*

At a Meeting of the *Connecticut Society for the Promotion of Good Morals*, at the State House in Hartford, May 19, 1814 ; in conformity to the provision of the Constitution of the Society, the following persons were chosen to the Offices annexed to their names respectively, for the year ensuing:

JOHN TREADWELL, Esq. *President.*

Hon. ZEPHANIAH SWIFT, }  
 Hon. TAPPING REEVE, } *Vice-Presidents.*  
 Hon. SIMEON BALDWIN, }

JEREMIAH DAY, Esq. *Corresponding Secretary.*

THOMAS DAY, Esq. *Recording Secretary.*

Gen. JEDIDIAH HUNTINGTON, }  
 Hon. ROGER M. SHERMAN, }  
 SYLVANUS BACKUS, Esq. } *Committee.*  
 Rev. CALVIN CHAPIN, }  
 SYLVESTER GILBERT, Esq. }  
 Rev. LYMAN BEECHER, }  
 Gen. GARRIT SMITH, }

The Society having appointed a Committee to prepare an Abstract of the Communications received from the numerous Branch Societies for the

purpose of having it published in the "Connecticut Evangelical Magazine;" it is expected our readers will have opportunity to obtain a further knowledge of this important Institution.

On the evening of the eighteenth of May, an appropriate Sermon was delivered before the Society, by the Rev. *Calvin Chapin*, of Wethersfield, of which a copy was requested for publication.

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*Extract from the last will and testament of Mrs. Elizabeth Brainerd, late of Haddam, deceased.*

"I give and bequeath unto the Missionary Society of Connecticut, Five Hundred Dollars, to be disposed of by them, as they may deem proper, in the cause of religion."

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*Installation and Ordination.*

ON Wednesday May 25, 1814, the Rev. HENRY P. STRONG was installed to the work of the gospel ministry and pastoral charge of the church and society of Woodbury.

Joshua Williams, of Harwinton; sermon by the Rev. Mr. Strong, of Somers; the consecrating prayer by the Rev. Mr. Gridley, of Watertown; the charge by the Rev. Nathan Perkins, D. D. of West-Hartford; the right hand of fellowship by the Rev. Luther Hart, of Plymouth; the Rev. Mr. Goodrich, of Berlin made the consecrating prayer. The singing good, the audience large, attentive, and solemn.

At the same time Mr. JOSEPH TREAT was ordained as an Evangelist with the view to be employed as a missionary in the western parts of the United States. The introductory prayer was offered by the Rev.

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*Donations to the Missionary Society of Connecticut.*

- 1814.
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|---------|--|---------|
| May 10. | From a friend of Missions, in Sharon, Ellsworth Society, | \$ 1 00 |
| 11.     | From Rev. Timothy Harris, collected in new settlements,  | 6 75    |
|         | From Rev. Joseph Treat, do. do.                          | 0 50    |
| 12.     | From a friend of Missions, in Woodstock, a Donation,     | 40 00   |
| 13.     | From a Young Lady of Cheshire, a Donation, . . . . .     | 10 00   |
|         | From Mr. Benjamin Beecher, of Cheshire, a Donation,      | 147 00  |

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CONNECTICUT  
EVANGELICAL MAGAZINE:  
AND  
*RELIGIOUS INTELLIGENCER.*

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VOL. VII.]

JULY, 1814.

[No. 7.

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*On Thankfulness.*

**T**HE seat of religion is the heart. External actions, whether ceremonial or moral, though the natural expression and proper evidence of our real sentiments, are religious only because they are allied to dispositions and feelings that essentially are so. From them they flow. To them they are indebted for their true and distinctive character. So that, although there is not any difficulty in imagining a person deeply spiritual, though by sickness or otherwise he may be incapable of expressing his feelings visibly, it is a mere extravagance and absolute contradiction to speak of one whose life is religious, while his heart is alienated from God. This truth, though it appears obvious, is of such general application and importance, that it can hardly be too frequently repeated. It is this which an eminent writer of the present day doubtless intended to enforce, when she said, that "Christianity is a religion of principles." It is this which has

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induced the most valuable of our practical writers to enter deeply into the examination of the spiritual affections, of the secret and internal operations of religion in the heart.

Nor is the knowledge of these things involved in doubt or mystery. Christianity addresses, indeed, the most vital principles of our nature: her energy penetrates even to the deepest springs of human action: yet the affections which Religion claims, and the active exercise of which constitutes her perfection and triumph, are all natural affections. Hope and fear, joy and sorrow, love and hatred, are passions so intimately allied to our constitution that they may be said to form a part of our existence; and even from our earliest years they have been so continually in exercise, that the dullest and most ignorant are as well acquainted with them as the profoundest inquirer into human nature. These, however, are the affections which, engaged in the service of Religion, become the elements of true holiness. Whatever, therefore,

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be the mystery implied in those powerful images in which man is described as regenerated and created anew by the agency of the Spirit of God, it is evident that they do not involve any practical difficulty. The change is certainly radical and complete, perhaps not perfectly to be understood by us in its deepest and essential energy; but the effects and evidences of that change are of a nature so intelligible, that the weakest faculties are sufficient to apprehend them. All know what their affections are, and all are capable of discovering to what objects they are principally directed.

It is worthy of observation (though it may appear digressive,) that although some of the affections upon which Religion operates are, in their lively exercise, exceedingly distressing, they are not those to which Religion has any natural or permanent alliance. Fear and grief are doubtless painful; when powerfully excited, they are the sources of the deepest affliction; but fear and grief, speaking correctly, constitute no part of Religion. She is acquainted with them only as grief for sin, and fear of condemnation. They are but as visitants in her kingdom. In heaven they have no place. Their residence is chiefly fixed in that land of mourning which separates the realms of light from the dominions of guilt and misery. Religion, in her perfect state, nay, even in that maturity which sometimes has been attained in this life, knows only affections and feelings which are essentially delightful. Love, joy, hope, gratitude, are always sources of

gratification. In their best and highest exercise they are the springs of happiness refined, exalted, and ineffable.

Among the religious affections, I know not how any can better deserve an attentive consideration than THANKFULNESS.

Yet it is most strange, if, in a world so full of wonders, any thing can justly be called strange, that a creature should ever need to be reminded of the duty of gratitude to his Creator. Our very instincts tell us, that to be unthankful even to an earthly benefactor is the mark of a low and unworthy spirit. What must be the guilt, then, of unthankfulness to Him, who, from the first hour of our existence, has been engaged in an unceasing course of mercy and kindness towards us; whose bounty began before we could even conceive from whom it flowed; and has been continued to us through many years of indifference, disobedience, and ingratitude on our parts? There is scarcely any point of view in which the universal corruption of human nature is so visible as this. The very best are cold; willing to enjoy their blessings, yet in danger lest that very enjoyment should make them forget the Giver. And a large part of mankind have in every age consumed the bounties of Providence in the most stupid selfishness, utterly careless of any thing but how to renew and increase their own gratifications. The wrath of Heaven was poured forth upon the heathen world, because "when they knew God they glorified him not as God, neither were thankful:" and it is evi-

dent from the numerous and pathetic passages in the Prophetic Writings, wherein the Almighty condescends to plead with his people, reminding them of his early covenant and long-continued mercies, that, of all their varied offences, an hardened and heartless ingratitude was the most condemning.

The truth is (and there are few truths more important,) that the foundation of all thankfulness is laid in humility. A proud man never thinks himself obliged; and men being by nature proud, or at least exceedingly disposed to become so, are then only affected with a grateful sense of the goodness of their Creator, when his Spirit has touched their hearts, and taught them something of their real unworthiness. A hearty thankfulness to God is, perhaps, one of the most decisive evidences of a soul truly regenerate; and the most vigorous state of this grace will, I believe, always be found allied to the highest advances in holiness.

It is, indeed, very curious, and highly instructive, to observe, how different are the effects produced upon the minds of men by the dispensations of Providence; and to watch the secret principles of the heart, manifesting themselves in the sentiments which they express. We know of men, who, in later years, have rejected Christianity as a forgery too flagrant to deceive any enlightened understanding. Several of these, as Hume, Frederick, Voltaire, D'Alembert, Diderot, and others, have passed their lives, upon the whole, in much comfort and satisfaction, sharing largely of the blessings bestow-

ed upon us, and exempted from most of the severer calamities to which we are exposed.

Do their writings breathe a spirit of affectionate gratitude to the Giver of all their enjoyments? They are almost uniformly destitute of any thankful acknowledgments, and not unfrequently polluted with profane and audacious impeachments of the wisdom and goodness of their Creator: in the midst of happiness, they arraigned his Providence.—And now contemplate a very different spectacle,—not less real, but to every well-constituted mind far less melancholy. Look at the humble and suffering Christian, stretched upon the bed of sickness, and about to be separated, by an unexpected and mysterious dispensation, from the objects of his tenderest affections. Disease of body and anguish of heart are united to overwhelm him. He sees before him nothing in this world but agony and death. Around him are assembled those in whose happiness his own was involved; whose welfare has been the subject of his daily prayer and nightly meditation; whom he hoped to have trained up to everlasting glory by his instructions and example. He must shortly be torn from them in the midst of his years, and leave them in a rude and ensnaring world, exposed to sufferings and temptations from which his parental watchfulness can no longer protect them. Yet, in all his affliction, his faith is still unshaken; his countenance is still animated with a smile of holy confidence; and his heart still glows with gratitude and love to his Almighty

**Benefactor.** Such, in every age, according to the measure of their grace, have been the faithful servants of a crucified Saviour.

The motives to Christian thankfulness are as numerous as the mercies we enjoy, the dangers from which we have been rescued, and the blessed hopes which are presented to us. But, as in an extensive prospect, we select some commanding features in connection with which the lesser objects may be surveyed more advantageously, let us confine our attention at present to three topics, in each of which the great bounty and goodness of God are more remarkably visible.

And first and chiefest, as the most high and ineffable manifestation of the Divine love, the foundation and the seal of all our blessings, let us consider for a moment that stupendous dispensation, the gift of the only begotten Son of God; "who died for our sins, and rose again for our justification." In the contemplation of this astonishing transaction, the mind will sometimes stagger as under a weight too vast for its weakness; and in a mingled transport of joy, and fear, and wonder, we are ready to exclaim, "Are these things so?" But shall we doubt the possibility of an event only because it proves the love of God to transcend the height of our conceptions? Shall we imagine, that he who is incomprehensible in his wisdom can be less infinite and immeasurable in the most excellent of all his attributes? Let us rather yield to the full tide of feeling, in the grateful reception of this inestimable blessing. To a sin-

ner deeply humbled under the sense of his offences, the knowledge of a Redeemer is unspeakably precious; it is as the sounds of the seraphic choirs that first break upon the disembodied spirit. And the deeper our views become (as, if we advance in holiness, they will continually become deeper) of the evil of sin and the magnitude of our past and daily offences, the more sensibly shall we feel the extent of that goodness which has provided an atonement so infinite in value. Humiliation and self-abasement will be almost identified with faith and love to an Almighty Saviour; so true is it in the gospel dispensation, that while we seem to sink we are indeed ascending, and become poor in spirit only that we may be rich in faith. Above all things, let us not receive with coldness this "unspeakable gift." To be a little thankful for the greatest of all blessings, and faintly affected with that exhibition of the Divine beneficence which has filled the highest created intelligences with adoration and wonder, seems, if possible, to be a greater affront to our Heavenly Benefactor than the entire rejection of his bounty. The Christian will endeavor unceasingly, by prayer, by contemplation, by the penitent recollection of past offences, by a watchful observance of daily failings, by the sense of present help, by the hope of future glory, by all the resources of nature and all the means of grace, to rally his spirits and renew his strength, that he may appreciate, with an ever-growing sensibility, this great manifestation of the

loving-kindness of his Maker, the highest evidence of his goodness, and the pledge of his promised mercies. If the pressure of his own distresses, or sympathy for the sufferings of others, should for a moment disturb his more settled convictions, he will fly for consolation to that amazing truth that He whose power and wisdom and happiness are ineffable, "sired not his own Son, but freely gave him up for us all." The pomps, the riches, the honors of this life are for those who desire them. Ours be the language of the apostle; "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." For "we know that we were not redeemed with corruptible things, as silver and gold, from our vain conversation; but with the precious blood of Christ, as of a Lamb without blemish and without spot." And "worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever."

If there be any thing which can awaken our gratitude in a measure at all comparable with the riches of the mercy of God in the great mystery of redemption, surely it is the long-suffering and condescension which he has exhibited in all his dealings towards us. Who are we that we should be regarded by the Most High?

Transgressors from the womb,  
And hasting to a grave.

We are born in weakness; we are reared with difficulty; we are supported with sustenance day by day like the meanest animal in creation: and every night we must submit to the suspension of our faculties for many hours, that we may enjoy them with any tolerable comfort during those which remain. And yet, in truth, our condition as animals is that of which we have the least reason to be ashamed. It is the perdition and depravation of those powers which were bestowed on us for the noblest purposes, which is the proper subject of abasement. How have our hearts been alienated from God, and carried away by the most foolish vanities! How have our understandings been exercised to advance every earthly project, while the highest knowledge and only true wisdom were little regarded! I do not speak of flagrant enormities: they carry with them their own condemnation. But is there one among us, even the best, who will venture to hope, that in the course of a long life, he ever passed a single hour which could be perfectly acceptable to his Maker? Yet amidst all our sins and all our infirmities, who is it that has fed, and clothed, and sustained, and cherished us? Who protected our infancy, and guided our youth, and blessed our maturer years? Who raised us from the bed of sickness, and shielded us from a thousand dangers? We are apt to indulge high fancies of our importance, but let any one impartially consider this simple question: Why was I thus preserved? I had offended against my Maker from my earliest years; and he knew that I should

dishonor him by multiplied transgressions, and even in my best days be an unprofitable servant. I had nothing to recommend me to his favor, nor was the continuance of my guilty being of the smallest possible moment for his glory or happiness. "The wages of sin are death:" and my sins have been more than I can number. Why was I thus preserved? But life is the least of the blessings which we owe to the condescension and long-suffering of our God. He pitied us in our wretched and desperate condition, and opened our eyes to see the light of his gospel. He turned our hearts to obey his will, and made us to taste of the blessedness of his service. He bore with all our provocations, and pardoned our constant ingratitude; and when we had rebelled wilfully against him, he sought us, and brought us back, and revived again the vital warmth which was almost extinguished in our bosoms. He chastened us for our iniquities, that we might remember and sin no more; and in the midst of suffering he cheered and comforted our drooping spirits; and in every situation and under every vicissitude he has been with us and blessed us, and taught our trembling steps to move in the right path, and raised our hearts to love his will, and understand his righteousness, and hope for his glory. Is there in the universe an understanding so perverse that it can hear these things and not acknowledge the loving kindness of the Lord? Is there a heart so insensible that it can consider them and still be unthankful?

There is yet another cause for gratitude, which will ever be cherished with peculiar feeling by all who have the happiness in any measure to experience it. Are we sensible, can we entertain a humble hope, that through the directing and vital influence of the Spirit of God, we have made some advances in holiness, and are daily more and more "transformed by the renewing of our minds to prove what is that good and acceptable and perfect will of God?" Undoubtedly the best will always entertain the deepest sense of their own unworthiness, and be slow to be convinced that they have made any considerable progress in the Christian life. But no one, who is diligent to watch the motions of his soul, can be wholly ignorant of the changes which are wrought in it, whether for good or evil: and the deep anxiety which is felt by every advanced Christian to be entirely conformed to the image of his Saviour will make him recognize, with the most lively sensibility and thankfulness, every, even the smallest, indication of spiritual improvement. It is evident, from the writings of St. Paul, that the gracious influences of the Holy Spirit on his heart were the subject of his continual rejoicing and gratitude. He knew them; he spoke of them; not in the language of exultation or complacency, but in the deepest self-abasement, recognizing and adoring the unmerited mercies of his God. How should it be otherwise? Can we receive the best gifts of our Heavenly Father without even knowing that he bestows

them? Can his power be exerted in its most glorious operations, yet leave no distinctive traces of its energy? But the very supposition excludes the idea of a sinful elation of mind. Humility is the unfailing companion of true sanctification. And consider what it is that sanctification implies. It implies the reduction or discipline of all our appetites; the expulsion of every unkind and resentful passion; the exile of pride and vanity; the mortification of all those affections by which we are powerfully attracted towards the pleasures, the honors, and vain gratifications of this life. It implies the communication of faith and holy fortitude; the diffusion through the soul of every generous, gentle, and affectionate disposition; and such a constant growth in the knowledge and love of God, as shall make us to delight continually more and more in the performance of his will and the contemplation of his perfections; "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." The greatest blessings naturally awaken the deepest thankfulness; and what are the blessings which, singly or in union, can be compared with deliverance from the slavery of sin and the communication of a Divine nature. The Christian must feel them, and feeling he must rejoice with grateful adoration. But his gratitude will be rooted in the deepest humility; and he will ever delight to abase

himself, that he may glorify his Heavenly benefactor.

And yet, after all, something must be allowed to human infirmity. For the present, we are unavoidably conversant with earthly things; and these by their frequent recurrence, as well as from the imperfection of our nature, will, especially in early life, very considerably affect our happiness. It is a matter, therefore, both of wisdom and duty to accustom ourselves habitually to consider not only our chief spiritual privileges and mercies, but also our ordinary temporal enjoyments, as flowing from the bounty of God; that the idea of his beneficence may be associated with the whole system of life, and a perpetual spring of thankfulness be cherished in our bosoms. More especially if there are any blessings peculiarly dear to us, to which our thoughts are often involuntarily directed, and which have acquired by their excellence, a just pre-eminence in our affections, it is highly necessary that we connect them, by pious reflections and frequent aspirations of gratitude, with the great Author of all things. Whatever they are, from him undoubtedly they proceed, and by his mercy only are they preserved to us. In themselves, they are but vanity; short in their duration, uncertain in their continuance, and even dangerous in proportion to the ascendancy they acquire over us. Contemplated as his gifts, they assume in some measure a sacred character; they render the exercise of a thankful piety familiar and delightful; and connecting themselves with hopes and prospects

beyond the grave, instead of drawing down the soul to this world, the scene of their infancy, they raise it by an easy flight to those better regions where happiness shall know neither interruption nor anxiety, is without alloy and without end. The image of our Maker, which, seen in its own glory, appears almost too bright for our weakness, when reflected from the blessings which he has given us, assumes a gracious, benign, and endearing aspect. We acquire the power and the habit of committing whatever is most dear to us with a cheerful faith to his parental providence; and see, in his perfect wisdom and goodness, the source, the security, and the consummation of all our happiness.

Enough has been said of the *motives* to thankfulness: let us now consider the *blessedness* which attends it.

It is certainly the highest excellence of this grace, and that which ought to constitute its greatest value in our eyes, that we know it to be peculiarly acceptable to God. Other privileges belong to it, and well deserve our admiration; but this is its real glory. For God is the only true fountain of honor, and his approbation the only unquestionable test of perfection. Deep, constant, fervent thankfulness has been in every age the service which he has asked, and which his saints have delighted to render. It is a free-will offering, the homage of the heart; better than the most costly sacrifices and oblations. It is a spiritual exercise, the proper worship of a spiritual religion. It is the language of the church,

on earth; "Bless the Lord, O house of Israel; bless the Lord, O house of Aaron." It is the language of the holy and elect spirits in heaven; "And all the angels stood round about the throne, saying, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Among the incidental advantages which belong to a holy gratitude, one of the most valuable is, that it cherishes a religion full of cheerfulness and hope. It is impossible that we should be habitually exercised in thankfulness to our heavenly Father for his innumerable blessings without acquiring a certain joyfulness and elasticity of spirit. It is impossible that we should frequently exercise ourselves in contemplating the past mercies of God, without seeing in them the pledges of his future bounty. Both these blessed dispositions are directly opposed to that dependency which in seasons of temptation or distress will sometimes come over us like a thick cloud, filling the mind with fearful and boding visions; and this surely is a temper very unfavorable to advancement in holiness. We cannot, it is true, be too earnest to "flee from the wrath to come;" we cannot too deeply feel the dangers of unrepented sin; we cannot be too distrustful of our own most infirm and evil nature; but we may easily, be and generally we are, far too diffident of the power and faithfulness of God: far too insensible of his unspeakable mercy, and pity, and loving-kindness, and of the exceeding great sal-

vation which he has wrought for us. There is something in a low, melancholy, querulous religion that seems peculiarly unworthy of our great and bounteous Benefactor, peculiarly unsuitable to the freedom of the Gospel grace, and frustrating one of the blessed ends for which the glad tidings of salvation were published abroad. It is certainly not inconsistent with a genuine piety; but it must be confessed to be the very contrast of that generous, animated, and faithful spirit which breathes through the writings of St. Paul, and which appears to be characteristic of Christianity. For "we have not received the spirit of bondage again to fear, but we have received the spirit of adoption whereby we cry, Abba, Father." The Almighty Creator and Governor of all things is no longer, as he once was, "a God that hideth himself." We see him not like the heathen world through the mists of a gaitty darkness, "full of sighs and sounds of wo;" not even as the Jew, behind the veil of a condemning Law and a severe ritual, "the ministration of death." Blessed be his holy name and the riches of his mercy in Christ Jesus, we know him such as he essentially is; "the God of love;"\* "the God of hope;"† "the God of peace;"‡ "the God of patience and consolation;"§ "the Father of Mercies and God of all comfort."|| "He hath not given us the spirit of fear, but of power and of love

and of a sound mind." "Old things are passed away, all things are become new." "And all things are of God, who hath reconciled us to himself by Christ Jesus." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loveth us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Nearly allied to the blessing which was last mentioned, and in some measure growing out of it, is another not less valuable. An habitual thankfulness to God is naturally, I believe inseparably, connected with a spirit of kindness and affection towards men. Indeed, it is not easy to understand how it should be otherwise. A frequent consideration of the unmerited mercies of God towards us cannot but exceedingly humble and soften the spirit. At the same time the contemplation of the Divine goodness, so free, so unwearied, so constantly tending to the advancement of the general happiness, accustoms the mind to noble and generous thoughts, to images of order, beauty, and beneficence, which gradually take possession of the soul. It is finely imagined by our great epic poet, that when Satan, in the midst of his evil designs, beheld the lovely bowers of Para-

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\* 1 John iv. 16.

† Rom. xv. 13.

‡ Rom. xvi. 20.

§ Rom. xv. 5.

|| 2 Cor. i. 3.



dise, and Eve in "graceful inno-  
cence" moving among them, he  
forgot his wicked purposes, for a  
moment transported and subdu-  
ed:—

That space the evil one abstracted  
stood,  
From his own evil, and for the time  
remain'd  
Stupidly good, of enmity disarm'd,  
Of guile, of hate, of envy, of revenge.

Milton well knew the tendency  
of the human heart to assimilate  
itself to surrounding objects, to  
catch the spirit, and partake the  
temper, of the scenes which are  
most familiar to us. In the cul-  
tivation and exercise of thank-  
fulness, the soul is habitually  
directed to God: we live as it  
were in his presence, surveying  
the visible expressions of his  
goodness, and enjoying an in-  
creasing sense of his adorable per-  
fections. Is it possible that in  
the midst of the images thus  
presented to us, our hearts awak-  
ened to gratitude and astonish-  
ment at the comprehensive love  
of our great Benefactor, a sour,  
selfish, suspicious temper should  
prevail in our bosoms? It cannot  
be: the ideas have no affinity;  
they are incapable of being unit-  
ed. Never yet did a churlish  
spirit really love God. Never  
was a spring of holy and grate-  
ful affection opened in the soul,  
without diffusing itself in a full  
and flowing stream of beneficence  
upon every surrounding object.

If such, then, are the motives  
of spiritual thankfulness, and  
such the blessings which attend  
it, can we be too earnest to cul-  
tivate a grace so highly becom-  
ing our condition, and so emi-  
nently distinguished by the favor  
of our Maker. Let us not, how-

ever, forget that how powerful  
soever are the considerations  
which excite us to gratitude,  
how efficacious soever an habitu-  
al contemplation of the mercies  
and bounty of God, there is one  
alone who, in this as in every  
other branch of the Divine life,  
"worketh in us to will and to do  
of his good pleasure." He is  
the great agent; nor are his op-  
erations the less certain or direct,  
because they are generally concu-  
rent with the constitution of na-  
ture, and move in perfect harmo-  
ny with the laws of his own  
creation. To him then let us  
"bow our knees" with the apo-  
tle, in fervent and continual pray-  
er, "that he would give us ac-  
cording to the riches of his glory  
to be strengthened by his might;  
by his Spirit in the inner man;  
that Christ may dwell in our  
hearts by faith; that we, being  
rooted and grounded in love, may  
be able to comprehend with all  
saints what is the length and  
breadth, and depth, and height,  
and to know the love of Christ  
which passeth knowledge, that we  
may be filled with all the fulness  
of God!"

Let us also constantly recol-  
lect; that if we are really filled  
with thankfulness to our heav-  
enly Father, it will be expressed in  
the manner which he has pre-  
scribed as the proper evidence of  
our feelings: "We shall shew  
forth his praise, not only with  
our lips, but in our lives; by  
giving up ourselves to his service,  
and by walking before him in ho-  
liness and righteousness all our  
days." "He that hath my com-  
mandments, and keepeth them,"  
said our Redeemer, "he it is that  
loveth me." This is the only

sure pledge of gratitude ; every other is equivocal, and may deceive us. For gratitude, like affection, does not chiefly consist in strong emotions, which may be the effect only of a lively sensibility ; but in that settled temper of mind which disposes us with our whole hearts to do and to be whatever is most acceptable to our Benefactor. The faithfulness of our service proves the reality of our feelings ; the delight with which it is rendered is the measure of their depth and ardor. And it is only an evil heart that can find no pleasure in receiving obligations. To a mind renewed by the Spirit of God, and touched with a true sense of his bounty, it is the highest gratification to behold in every blessing the expression of his parental kindness, and to cherish them as the pledges of his unfailing and everlasting mercy. In such a temper the service of our Maker is felt to be what it is undoubtedly—"perfect freedom." Obedience is no longer a condition ; it is a privilege ; not the means of happiness, but happiness itself. And thus the proof of our thankfulness becomes also its reward : God in his great wisdom and goodness, having so provided that the very acknowledgment of his mercies should be the occasion of increasing them, and the circle of his goodness and of our enjoyment be for ever enlarging. [Ch. Ob.

### The Origin of Idolatry.

(Continued from page 231.)

**T**HE Assyrians and Babylonians were among the most

ancient of all the nations of the east. The rise of the worship of idols and false gods among them was in the following manner. A certain class of people, called Astrologers and Chaldeans, devoted much time to the observation of the heavenly bodies. Pleased with the splendor and beauty of those luminaries, which they were so much used to contemplate, they, at length, conceived the notion that these were animated beings, of the highest order of creation, that they were made by God to be employed as intermediate agents in the government of the world. These Chaldeans, as they were the priests of the people, possessed a great part of the learning of the times, and naturally assumed the office of public instructors. They taught that God was too great to be immediately concerned in the minute occurrences of human affairs, and that the heavenly bodies were illustrious agents employed by him in this important service. From this sentiment, the idea very naturally followed, that the heavenly bodies should be sought to, should be addressed by adoration and request, to act as intercessors in behalf of men, with the infinite and invisible God. The idea of the necessity of a mediator between God and man seems to have been one of the most ancient, and one of the most universal sentiments on the subject of religion, which is found to have existed. From this sentiment, the practice of imploring the agency of the heavenly bodies in the office of mediator, very early arose. This was the first stage of Chaldean idolatry. Error and wickedness are usually

progressive. Having gone thus far in denying the presence and government of God, they were soon prepared for further advances. The Chaldeans, at length, taught that the sun, the moon and the stars would be acceptably worshipped by the use of images. As the celestial luminaries often concealed themselves from human view, it would be very grateful to them to have their likeness exhibited in images, which could be always present with their votaries, and receive their constant worship. To these images the presence and spirit of the heavenly bodies were supposed to be transfused, and while the devotees were prostrate before them, they supposed that they were worshipping the spirit of the heavenly luminaries, and not the stock in which they conceived this spirit to dwell. This was the Sabian idolatry, in its second stage. In this stage of idolatry, was the religion of the vast countries on the Euphrates and the Tigris, the first countries in the world, in the times of Terah and Abraham. The heavenly bodies were the objects of idol worship, either by direct adoration, or through the medium of images. This idolatry is noticed by Job, who is supposed to have lived near the same period. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have denied the God that is above."—The second stage of idolatry prepared the way for a third. Having adopted the ce-

lestial luminaries, which were, confessedly, created beings, as mediators, and objects of worship; eminent men, who had been distinguished for their services or prowess, were consecrated after their deaths, as objects of worship, and intercessors with God. Eventually, the character of mediators was mostly forgotten; the spiritual being infused into an image was forgotten; deified men and carved images, of "gold, or silver, or stone, graven by art and man's device," became the simple and immediate objects of idol worship. Ninus, the celebrated king of the Assyrians, is said to have been the first who enjoined the immediate worship of images. He erected an image, in a magnificent temple, to the memory of his father Belus, who, thenceforward, became the greatest of all the idols of Babylon. In the Scriptures, this idol is usually called Bel. It was in the temple of this idol that Nebuchadnezzar deposited the sacred vessels which he carried from Jerusalem.

The Syrians were a very ancient people, descended from Aram the son of Shem. They had an idol, held in great veneration, called Rimmon. I have not been able to trace his history with certainty; but from the signification of his name, he is evidently of human origin. In the progress of time, this idol became neglected, and, like other nations, Benhadad, a successful king, who lived near the times of Solomon, was deified, and became their most popular object of worship.

The Persians, lineally descended from Elam, the son of Shem,

through all the changes which they have passed, have steadfastly maintained, for four thousand years, the belief and the worship of the one true God. They consider him infinite and omnipresent, not to be represented by images, or circumscribed by temples. Their religion has undergone its changes, but this fundamental principle has never been renounced. They pay, indeed, a great reverence to fire, and to the sun. For they consider fire as the most perfect emblem or representation of Deity; and the sun to be, in an eminent manner, his dwelling-place; but, in no wise, the Deity himself. This nation, on many accounts, is one of the most illustrious in history; which renders this their testimony for the true God, more eminently important. Excepting the religion of the Scriptures, theirs is the most ancient religion in the world, and gives us the best idea of the sentiments and worship of the patriarchal days.

We now proceed to a review of the ancient Celtes and Scythians. These are supposed to have descended from Gomer and Magog, sons of Japhet. The Scythians settled in the north-east, and the Celtes in the middle and southern parts of Europe. This people, as descended from the eldest son of Japhet, the eldest son of Noah, is the most ancient people in the world. In early times, they were distinguished for considerable improvements in arts and learning.— Their Curetes, afterwards called Druids and Bards, paid great attention to these subjects. Aristotle says concerning them,—

“These prophetic philosophers kept academics, which were resorted to by a great number, not only of their own youth, but even of other countries; that their philosophy passed from thence into Greece, and not from Greece thither.” The ancient religion of the Celtes and Scythians seems to have been very similar. It is said of them, “They neither built temples nor reared statues to the Deity, but planted spacious groves, in their opinion, more acceptable to the divine and unconfined Being whom they adored.” Of this nature, was the most ancient religion of the inhabitants of Britain, and appears to be, with some corruptions, the true religion of the patriarchs. We are told by the sacred historian that “Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.” Gen. xxi. 33. When the sacred groves were profaned to the purposes of the basest idolatry, they were then forbidden of God, and ordered to be destroyed. Temples being not suited to the pastoral life, a deep and silent grove, must have been a place highly suited to the solemn worship of God. The early religion of the Celtes much resembled that of the Persians; but, in succeeding times, they imitated the customs of other nations, consecrated their heroes, and made for themselves objects of worship.

The first Gomerian prince of whom we hear, is Man, or Maneus. He is supposed to have been cotemporary with Terah, the father of Abraham. The next was his son, called Ack-Man, or Acnon. Acmonia was

the name of a city in Cappadocia, said to have been founded by him, which existed many ages after his time. This Acmon had a son Uranus. Uranus married his sister Ge, sometimes called Titea. The eldest of their sons was Saturn. Saturn rebelled, and deposed his father. Under him the empire was greatly extended. He married Rhea, his sister. A son of theirs was Jupiter. He conspired against his father, drove him from his throne, and compelled him to take refuge in Italy. A part of that country was called Saturnia, after him, in the days of the Romans. Jupiter divided his kingdom with his two brothers, Pluto and Neptune, to the latter giving the maritime parts, to Pluto the west, reserving to himself the east. Mount Olympus in Thessaly was his principal residence. A son of his was Mercury.

Here we have the true genealogy of the far-famed deities of the most polished nations of antiquity. In this scene of wickedness, parricide, and incest, we discover the renowned heroes, who, after their death, were deified by their descendants, and thus became the favorite divinities, not only of the Celtic barbarians, but of the polished Romans and Greeks. This tissue of heathen deities, in succeeding times, by the fancies of poets, by the interest of princes, and by the ingenuity of all their votaries, was multiplied to an indefinite extent. Jupiter became the supreme; and was generally stiled the father of all the gods. Olympus, the place of his royal residence, became the name for heaven. Pluto

taking the western parts of the countries, towards the sun-setting, was called the god of the lower regions. Neptune having received the maritime countries, for his dominions, was consecrated the god of the sea. Many of their posterity, male and female, were deified after their deaths, and were celebrated in pagan worship according to the particular characteristics with which they were distinguished while in life.

We have thus got a stronghold upon the most famous system of idolatry of the Gentile world; such, indeed, that it cannot escape us; for we have it in its infancy. The most celebrated deities of heathen empires, we trace back, till they are found to be mortal men, and men of the most odious, destructive vices. After their apotheosis, these vices still continued to mark their characters, even in the opinion of their most ardent devotees.

A few detached facts will now be mentioned, which may serve to show the estimation in which the mythology of the Greeks and the countries adjacent was held, by some of those who were most likely to know its nature and origin. Cecrops, who founded Athens about 1556 years before Christ, is said to have been the first who deified Jupiter in Greece, and ordained that sacrifices should be offered him. He is likewise affirmed to have been the first who set up altars and idols in that country, and offered sacrifices to them.—Ceres, a noted goddess of the Greeks, was a woman of Sicily, who came into Attica and taught Triptole-

mus, king of Elusis, the method of raising corn, about 1030 years before Christ. At her death, about 1007, B. C. she was deified for this extraordinary benefit, by Celeus and Ermolpus, who instituted to the honor of their new divinity, the Eleusina sacra, with Egyptian ceremonies; which were certain religious rites that were observed with much solemnity. By the laws of Lycurgus, who wished to form the Lacedemonians for a warlike people, the statues of the gods and goddesses were all to be exhibited dressed in armour. It seems that great man considered their divinities, not as possessing any permanent characters, but merely as creatures of fancy or policy, who were to be accommodated to human purposes.—Among the laws of Draco, the celebrated law-giver of Athens, before Christ, 623, we find the following ordinance: “It is an everlasting law in Attica, that the gods are to be worshipped, and the heroes also, according to the customs of our ancestors.” The difference between the gods and the heroes, seems to have been that the latter were deities of a later creation than the former; and both were equally deserving of worship, there being no authority for the worship of either, but the practice of their ancestors. Yet he considers the worship of distinguished heroes as beneficial to the state, as a great excitement to meritorious exertion, and therefore enjoins it by a perpetual law.—Of all the oracular divinities among the Greeks, no one was more renowned than the famous oracle of Delphos. Yet Demosthenes

declared of this deity, in a public assembly of the Athenians, “Pythia *Phalipizes*.” Meaning that the answers which were rendered to those who went to consult the oracle, were accommodated to the wishes of Philip of Macedonia, and were under his control. The historians of Alexander uniformly consider his great Augur, Antipater, by whom the conqueror affected to be always guided when he announced the responses of the oracle, to be, nevertheless, under his control, and with all his modes of divination, to give such directions and promises as were agreeable to the designs of his master.—A commander of a Roman fleet, finding that the responses of the sacred Chickens, which were consulted with great solemnity, as to the propriety of giving battle to the enemy, did not accord with his purpose, threw them into the sea.

From these facts, which are but a few of a great number that might be selected to a similar purpose, it is evident that the wisest characters of the pagan world had no confidence in their deities; that they considered them the work of their own hands, deriving all their authority from human opinion. They knew their origin, and of course their nature. The legislators and warriors treated their idol divinities with still greater contempt than would be implied in mere neglect, for they made them subservient to their own designs. These facts are proof sufficient, that they considered the origin of their mythology as of no more authority than would exist, accord-

ing to the account of it which has now been given.

This being the case, that the idolatry of the heathen world has had a known beginning; that its beginning was small and progressive; that this beginning was not till the nations and tribes of men had become numerous; we are led, irresistibly, to the conclusion, that, previous to this time, the true God of heaven, the God of the Scriptures, was the only God acknowledged among men.

In the rise of idolatry, we see the clearest evidence of a sense of the true God. Had it not been for such an impression, generally prevailing among men, it is impossible to conceive that they should manifest an inclination to any kind of religious worship. The universal conviction of such an obligation could not have arisen but from the most substantial evidence, making an impression upon the human mind which was not to be effaced. In patriarchal times, when families and tribes were generally distinct; when civil government was very imperfect; when the power of kings and chiefs was greatly limited, the worship of idol divinities could never have been introduced by human authority. If we enquire, how could men, having a knowledge of the true God, run into such errors and gross absurdities? the answer is given us by the pen of inspiration: "As they did not like to retain God in their knowledge," they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creep-

ing things." The worship and service of a holy and infinite God, was an employment too pure for the corruptions of an ungodly heart; for men under the supreme influence of interest, passion, and the love of sin.— The worship of a Being, invisible and spiritual, was not suited to the gross conceptions of those whose conduct was principally regulated by the influence of the senses. Their objects of worship must be such as they could see or feel; they must be beings whose characters were more congenial to the inclinations of men, than a God who "cannot look on iniquity." The privilege of a written revelation was not enjoyed, the principal knowledge of the true God was retained in tradition, and this was ever varying according to the interests or prejudices of men.

The great variety of gods which have been acknowledged by the pagan world; the facility with which new divinities were constantly added to their number, as well as the characters which they generally sustained in the opinion of their votaries; clearly show that they entertained very little regard for them; that they considered them the work of their own inventions that they were never consecrated by any attributes or works, really divine. The doctrine of Fate, which generally prevailed among the most enlightened nations, at the time when idolatry possessed its strongest power, seems to have been the remains of the belief of the true and supreme God. With all their divinities it was generally believed that there was a certain impulse in

human events, which none of their gods could control or resist. After receiving the strongest assurances of their oracles, after every possible encouragement of the assistance of their deities, they were frequently compelled to exclaim, "How inevitable is Fate!" It makes no difference by what term this power was distinguished, it was the recognition of a mighty invisible agency, superior to all the objects of their idol worship.

It is observable of the ancient mythology, that it possesses nothing determinate. Their wisest men are no more agreed concerning the number, the names, or the character of their deities, than the most illiterate devotee. Had there been any real divine origin to any part of this religion, it must have been known and established. This never was done, in any degree.

The discussion of this subject might be carried to any extent. Sufficient has been offered, it is believed, to prove that the whole idolatry of the pagan world had a beginning, posterior to the earliest history of men; that it arose from a corruption of the knowledge and worship of the true God; that its origin and support are to be found entirely in the passions and corruptions of man. We have then the highest evidence of testimony and fact, that in the earliest periods of the world, previous to the great progress of wickedness, the one true God, the God made known in the Scriptures of truth, was the only God acknowledged and worshipped by the children of men. The same is the glorious

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Jehovah whom we are allowed now to worship; who designed and will accomplish the work of redemption; who, "in the beginning,—created the heaven and the earth."



*The Justice of God in visiting the Iniquities of the Fathers upon the Children.*

**J**EHOVAH has expressly declared it, as a part of his character, that he will visit the iniquity of the fathers upon the children. He says, in Exodus xx. 5. "For I the Lord thy God am a jealous God, *visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me.*" This part of the divine character is a matter of stumbling and offence to many. Some, who think they believe the bible, do really at heart consider it cruel and unjust for God to visit the iniquities of the fathers upon the children—to punish them for the sins of their parents. And infidels, and those who wish to cavil at the scriptures, are often crying out against it as a most absurd, cruel, horrid sentiment; and urge this passage as a weighty objection against the truth and divinity of the sacred scriptures. And if visiting the iniquities of the fathers upon the children were really inconsistent with the principles of justice, it would afford an insuperable objection against the truth of the bible, which expressly declares, that the Most High does this.

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It is proposed, then, candidly to inquire whether "visiting the iniquities of the fathers upon the children" is consistent with the dictates of impartial justice? And as the inquiry concerns the character of God, and the truth of the scriptures, it becomes highly important.

In pursuing this inquiry, it is necessary, for the sake of clearness and distinction, to explain what is meant by the phrase "visiting the iniquities of the fathers upon the children."—It does not mean that parents' iniquities, or sinful exercises of the heart, are so imputed or transferred to their children, that they do in fact become guilty of these sins of their parents. This is impossible; for as the actions of one person cannot be so transferred to another as to become his, so it is impossible, that the iniquities of parents should be transferred to their children. This then cannot be the meaning of the phrase: But it means bringing evils, temporal or spiritual, upon children in consequence of the sins of their parents. When God brings any calamity or judgment upon persons, in consequence of the wickedness of their parents or ancestors, and as a token of his displeasure against this; he then, in the sense of the scripture, visits the iniquity of the fathers upon the children.

This may be illustrated by many plain facts recorded in the scriptures, in which it is evident, that God did thus deal with mankind. A most striking example of this we have in the story of Korah, Dathan, and

Abiram. In consequence of their impious and daring rebellion against the Lord, and as a token of his righteous displeasure against this, God caused the earth to open her mouth, and swallow them up, with their wives, their sons, and their little children. And by thus destroying the children of these rebels did God most manifestly visit upon them the iniquity of their fathers. Achan, who took of the accursed thing at Jericho, is another instance of this kind. His sons and daughters, by an express command from God, were stoned to death with him, in consequence of his sin. The children and infants, who were destroyed when the old world was deluged, and when Sodom and Gomorrha were overthrown by a storm of fire and brimstone, were visited by God for the iniquities of their fathers.—For they suffered great evils, or judgments, on account of the exceeding wickedness of their parents. God also was pleased to permit Absalom to run into such vicious courses, as were destructive to his present and future happiness, in consequence of the wickedness of his father David in the matter of Uriah. To punish him for his iniquity in this affair, and as a token of the divine displeasure against it, God says by his prophet, "Behold I will raise up evil against thee out of thine own house, and will take thy wives before thine eyes, and will give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun."

And this threatening God verified by suffering Absalom to

rise up in a most wicked and unnatural rebellion against his father. to defile his wives before the sun, and in the sight of all Israel, and in this way to bring himself to a wretched, untimely end. Thus did God visit upon him the iniquity of his father, as it was in consequence of this that he brought himself to ruin.

And both by temporal and spiritual judgments, God, in a very remarkable manner, appears to have been visiting the iniquities of the fathers upon the Jewish nation. They were the murderers of the Lord of glory, and daringly imprecated his blood upon themselves and posterity, saying, "His blood be on us, and on our children." They also, with great bitterness, rejected the gospel, and persecuted and destroyed the followers of Christ. From that time to the present day, therefore, the great body of that nation have been visited with very uncommon judgments and calamities. Soon after this period their temple, city, and nation were destroyed, with such cruelty and slaughter, as hardly to be paralleled in the history of nations. Since that time the remains of this wretched people have been scattered up and down in almost every country upon earth.— They have seldom in any country been allowed the common rights of subjects; have often been butchered in multitudes; have been sold in throngs as slaves; and in most nations have been cruelly oppressed, injured, and trampled upon with impunity. In these various ways they seem to have suffered the peculiar vengeance of

heaven. And during all this time, they, as a people, appear to have been under the most awful spiritual judgments; to have been given up to a judicial hardness of heart and blindness of mind.

As the apostle expresses it, "God hath given them the spirit of slumber; eyes, that see not; and ears, that they should not hear unto this day." And although they have been waiting for, and disappointed of, their expected Messias for almost 1800 years, still, as a nation, they obstinately persist in rejecting Christ and his gospel. And thus for nearly 1800 years, God, both by temporal and spiritual judgments, has been visiting upon this people the exceeding wickedness of their fathers, in rejecting and crucifying the Lord of glory.

But how can God's dealings with mankind, in such instances, be reconciled with the principles of justice?

In answering this question, it may be necessary to observe, that mankind are all sinners. As the apostle declares, "all have sinned; there is none righteous, no, not one; and the whole world has become guilty before God." And since all are sinners, they justly deserve the curse or penalty of the divine law, which implies all the evils and calamities of the present life, as well as everlasting destruction in the future world. Consequently God may, in strict justice, bring upon any of mankind whatever temporal evils he sees fit, and may take away their lives at such a time, and in such a manner, as he judges

most wise. And if he brings these evils upon them without any reference to the conduct or iniquity of their parents, he does them no wrong. Of course, there can be no injustice in bringing such calamities upon any in consequence of the wickedness of their parents.

For instance, the children of Korah, Dathan, Abiram, and the children which God destroyed in Sodom, were all sinners. They were also creatures, whose lives were in the hand of God, to be disposed of as he saw best. He, therefore, had a perfect right to take their lives, when, and how he pleased. He would have had a just right to cause the earth to open her mouth and swallow them up, or to destroy them by a storm of fire and brimstone, although their fathers had been the best of men. He had the same right to take their lives in these ways, as by sickness—by the burning of houses—falling of trees, or any other calamity. Consequently God did them no injustice in thus destroying them on account of the wickedness of their parents, and as a token of the divine displeasure against this.

And this is always the case when children suffer evils in consequence of the wickedness of their parents. They themselves are sinners, and so justly deserve these, and far more than all these temporal sufferings, at the hand of God. They therefore suffer no injustice, when such calamities are brought upon them on account of the sinful misconduct of their parents.

These considerations render

it manifest, that it is perfectly consistent with the strictest rules of justice, for God, in this sense, to visit the iniquities of the fathers upon the children.

Nor is it at all less consistent with the principles of justice, that God, in consequence of the sinfulness of parents, should suffer their posterity to fall into such courses of wickedness, as will ruin them for time and eternity. God is under no obligation, in justice, to any of mankind, to restrain their sinful inclinations, but may leave them to their own heart's lusts, whenever he sees it wisest and best. For instance, God might justly have suffered Absalom to run into his wickedness and rebellion, had David never been guilty of adultery and murder—consequently he had a perfect right, if he pleased, to leave him to fall into these, in consequence of David's heinous sin in the matter of Uriah; and as a punishment to him for this wickedness. For Absalom's rising in rebellion against his father, and in this way bringing himself to such a wretched and untimely end, was a very grievous affliction and punishment to David. And as God might, in justice, suffer Absalom to run into sin and ruin, on account of the wickedness of his father, so he may justly deal with others when he sees best, and thus visit upon them the iniquity of their fathers.

And equally consistent with impartial justice is God's treatment of the Jewish nation, in visiting upon them the iniquity of their fathers, both by temporal and spiritual judgments. As

they are sinners in common with the human race, they justly deserve far more than they or any others ever suffer in this life. And God might, in justice, have inflicted all the temporal evils upon them which they have ever suffered, without any reference to any thing done by their ancestors. Certainly then he does them no injustice, in bringing these upon them, on account of the great wickedness of their forefathers: For, if God punishes them no more than they deserve, they cannot justly complain that he treats them with injustice, let what will be the immediate occasion of his inflicting it upon them. Neither is there any thing unjust in visiting them with spiritual judgments, in consequence of the impiety and wickedness of their ancestors. None will ever cordially go to Christ, and receive him as their Saviour, unless influenced by the Spirit of God. Christ himself expressly teaches that no man will go to him, unless drawn by the Father.

All, therefore, who are left to their own natural disposition, will ever continue in impenitency and unbelief. But God is under no obligation, in justice, to renew the heart of a single individual of the human race, and bring them to repentance, but might justly suffer them to go on in sin if he saw fit: Of course, he might, with perfect justice, have left the Jewish nation to unbelief—to hardness of heart, and blindness of mind—had their ancestors never rejected and crucified the Lord of glory. If so, then certainly God is not unjust in giving them up to these, in

consequence of the peculiar wickedness of their fathers, and as a token of divine displeasure against this. It is manifest, therefore, from these considerations, that God's visiting the iniquities of the fathers upon the children, both by temporal and spiritual judgments, is perfectly consistent with the dictates of impartial justice. It would seem, that no candid, intelligent mind could deny it. And not only has God done this in former ages, and in the instances which have been pointed out, but he is continually doing it at present: for it is a part of his character, as revealed by himself, to visit the iniquities of the fathers upon the children: and that he now does it, is evident from many facts which are daily taking place. Are not children now often, in the providence of God, suffering peculiar evils and calamities in consequence of the vices and wickedness of their parents? How many evils and troubles of this kind are brought upon the children of drunkards, thieves, and other vicious characters? And how many children of such appear to be given up, to follow the vices of their parents to their utter ruin, both in the present and future world? And when God now visits particular places with earthquakes, pestilences, &c. the children which suffer by them are as really visited for the wickedness of their fathers, as were the children destroyed by the deluge, or in the overthrow of Sodom. In these, and many other ways, is God now visiting the iniquities of the fathers upon the children. And his dealings with

mankind, in this respect, are not only perfectly just, but are calculated to answer important and valuable ends. It strikingly manifests his displeasure against impiety and wickedness, as in the instance of Achan, and of Korah, and his company. All that pertained to them were destroyed, as a token of the divine displeasure against their wickedness. God's visiting the iniquities of the fathers upon the children, also affords strong motives to dissuade parents from vice and wickedness, lest it would be the means of ruining their beloved children: and who, that has the feelings of a parent, can think of going on in sinful, vicious courses, when it not only exposes himself, but his dear children to ruin, and tends to draw down upon them the judgments of heaven? This consideration must have great weight with all parents who have any affection for the offspring of their own bodies, and are not callous to all parental feelings.



*The Consistency of God's Conduct  
with his Word.*

**T**HE consistency of God's "visiting the iniquities of the fathers upon the children," with his declaration, that "the son shall not bear the iniquity of his father."

In the preceding essay it has been attempted to shew, that God's visiting the iniquities of the fathers upon the children, is consistent with the dictates of impartial justice. But there is another objection against this

sentiment in addition to the injustice of it, which is, that God hath declared, in Ezekiel xviii. 20. "The son shall not bear the iniquity of the father."— This, it is urged by many, is directly contradictory to the passage in Exodus, which teaches, that God visits the iniquities of the fathers upon the children— and at first view it must be confessed, that there is some appearance of contradiction. But it is presumed, that upon a candid attention to the scope and connection of this passage in Ezekiel, it will appear, that its real meaning is perfectly consistent with the true scriptural idea of "visiting the iniquities of the fathers upon the children." It is often the case in *good authors*, as well as in the scriptures, that particular, detached sentences, considered by themselves, will appear contradictory, which, when considered in their connection, will appear perfectly consistent and harmonious; and without such a candid attention to the scope and design of writers, we can never understand their real meaning.

To determine, whether there is any real inconsistency between these two passages of sacred writ, it will be necessary to know precisely what is meant by the declaration, "The son shall not bear the iniquity of the father." Can it mean, that no children shall suffer any evil consequences on account of the sins of their parents? This would contradict express passages of the word of God, as well as many plain matters of fact recorded in the scriptures;

in which it is manifest, that children did suffer evils and calamities in consequence of the wickedness of their parents.—Yea, it would be contrary to plain, undeniable facts, that are daily taking place before our eyes, in which we see children actually experiencing the evil effects of the sins and misconduct of their fathers. It is certain, therefore, that this passage cannot mean, that no evil shall come upon children in consequence of their parents' iniquity, as this would be directly contrary both to scripture and fact. Some other meaning must be sought;—and by a proper attention to the scope and design of the chapter, it is presumed, we may easily discover its real import. These words of the prophet Ezekiel were delivered after the destruction of Jerusalem, and the captivity of the Jewish nation, by Nebuchadnezzar, king of Babylon. God had visited this people with very sore and distressing calamities—had destroyed them with sword, pestilence, and famine, and sent the remnant into captivity. On these accounts it seems, that the house of Israel impeached the justice of God, and supposed they had wrongfully suffered for the sins of their fathers. It appears from the 18th chapter, that they charged God with injustice.—They said his way was not equal, and their proverb was, "the fathers have eaten sour grapes, and the children's teeth are set on edge." And, by this proverb, it is evident they meant to imply, that they were unjustly punished for the sins of their

fathers; otherwise it could give no occasion to say, that the way of the Lord was not equal. The principal design of the chapter, therefore, was, to vindicate God's dealings from the charge of injustice, and to shew, that his ways were just and equal. With this end in view, God declares, from the 5th to the 10th verse, "If a man be just, and do that which is lawful and right, &c. hath walked in my statutes, and hath kept my judgments, to deal truly, he is just, and shall surely live, saith the Lord God:" that is, he shall be treated like a righteous, just man, and shall enjoy that life, and those blessings which are promised to such a character. But says the Lord, "If this just man shall beget a son, that is a robber, a shedder of blood, &c. that walks in disobedience to my commands, shall he then live? He shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him:" implying, that he shall suffer that death or punishment, which is the just wages of his sin.

"Now, lo, if he beget a son that seeth all his father's sins which he hath done, and considereth and doth not such like, but shall walk in God's statutes, and keep his judgments," then, the Lord declares, "He shall not die for the iniquity of his father; he shall surely live." This promise implies, that he shall be treated like a righteous man, and shall not suffer any evil for his father's iniquity, which he himself has not deserved. Now, the substance of

what God here says, by his prophet, is to vindicate his conduct from the charge of injustice, and to shew, that he will treat every one according to his own personal character, whether righteous or wicked, and will not inflict undeserved sufferings upon any, on account of the iniquity of his parents. He then continues his discourse, and declares, "The soul that sinneth, it shall die;" that is, each one must be answerable for his own conduct, and he that lives in sin must suffer the consequence of his wickedness.— "The son shall not bear the iniquity of his father, neither shall the father bear the iniquity of the son;" that is, the son shall not suffer any evil which he himself has not merited for the iniquity of his father; neither shall the father thus suffer for the iniquity of the son. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him;" implying, that all, whether righteous or wicked, shall reap the just reward of their own conduct. This appears to be the plain, natural meaning of the passage. "The son shall not bear the iniquity of his father," when taken in connection with the scope and design of the chapter, which were to shew, that God's ways were equal and just; and to do this, nothing more was necessary than to shew, that children do not, on account of their parent's iniquity, suffer any evil unjustly, or which they themselves have not justly merited. The connection and general design of the chapter, point out this as

the plain import of the passage; to understand it in any other sense would be unnatural, and contrary to the general drift of the prophet's discourse. But is the idea, that children shall not suffer any undeserved evil on account of their parents' wickedness, at all inconsistent with the sentiment, that God, in consequence of their fathers' iniquities, may bring upon them calamities, which they themselves, as sinners, do justly deserve? Certainly not, for God's bringing deserved evils upon children in consequence of their parents' sins is very far from making them suffer unjustly for the iniquities of their fathers. And as long as they suffer no more than they themselves deserve, they do not bear the iniquity of their fathers, but their own. Neither is God's permitting persons to fall into vice and wickedness, in consequence of the sins of their parents, in the least inconsistent with the idea, that the son shall not suffer unjustly for the iniquity of his father. For those, who are thus left to fall into sinful courses, will never suffer any thing more than they in justice deserve for their own sins, consequently will never bear any thing unjust, for the sin of their fathers. Thus it is manifest, that the true import of the passage, "The son shall not bear the iniquity of the father," is entirely consistent with the declaration of God's visiting the iniquities of the fathers upon the children.

The observations which have been made upon this subject may shew, that this passage in Ezekiel affords no proof or ob-

jection against the doctrine of original sin or depravity, as some have supposed. The true idea of original depravity is, that in consequence of the transgression and depravity of the first parents of the human race, their posterity have derived from them a similar sinful temper, and come into existence with dispositions depraved and prone to sin. And on account of their own sinful feelings and exercises of heart, they become guilty, and are liable to the wrath and curse of God. But they are not guilty, and will never be punished for any thing but their own personal sin.

This, it is presumed, is the true idea of original depravity—and the real import of the declaration, “The son shall not bear the iniquity of the father,” as already explained, is, that no one, for the wickedness of his parents, shall suffer any evil, which he himself does not deserve. But is this any way contradictory to the idea, that in consequence of Adam’s transgression, mankind should come into the world with a sinful, corrupt disposition, and then suffer for their own sins, which originate from this? Certainly not: for if they suffer no more than they deserve for their own sins, then certainly they are not punished for the sin of Adam, and so do not bear the iniquity of their fathers—consequently this passage is not at all inconsistent with the doctrine of original depravity. Those, therefore, who bring it as an objection, manifest that they either have mistaken notions of the doctrine they are

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opposing, or are ignorant of the real meaning of this passage.

[Theol. Mag.]



MESSRS. EDITORS,

IF the following remarks are, in your opinion, consistent with truth, please to give them a place in your Magazine.

*Remarks on the tenth Chapter of the Epistle to the Hebrews, particularly the 27th verse—“If we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin.”*

**T**HIS Epistle was written primarily for the benefit of the Jewish nation, and to convert them to the Christian faith. They were as obstinate in Judaism, as the Gentiles were in heathenism. Their religious rites were originally of divine appointment, and they were unwilling to change them for a new dispensation, although it was a more perfect one. Perhaps, the greatest reason was, they did not like the Saviour’s holy character, his laws of spiritual service, and the holiness of heart and practice, which he enjoined on his followers. In the ninth and tenth chapters, the apostle showed them the insufficiency of the legal sacrifices to take away sin. He set before them the righteousness of Christ by once offering himself a sacrifice for sin on the cross. In chapter x. 27. he assures them, that if they wilfully rejected his sacrifice—there re-

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remained no other, by which they could be saved. This was the only way and means, whereby a holy God could gloriously pardon the guilty creature, and save him from suffering the penalty of the law, which is eternal death. As the twenty-seventh verse warned the Jews against doctrinal infidelity by rejecting the gospel; so it warns all, who have the gospel, against practical infidelity, by living without repentance and in the sin of unbelief. Each is alike fatal, and leaves the soul, in the guilt of transgression, unreconciled to God and under the power of such sin, as his infinite holiness requires him to punish. The danger, in one case, arises from rejecting the doctrines of the gospel; in the other, from a disobedience of the heart, where there is a conviction of the understanding, and a verbal acknowledgment of the truth: in both cases the event must be the same; the rejection of God, and an unsuitness for heaven.

It is probable, that some persons, when they read the warning, "If we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin," together with the remaining part of the chapter, have been ready to suppose it was pointed against some sins of a very uncommon and extraordinary nature, and singularly criminal in the sight of God. But nothing appears, why it does not, in strict truth, apply to every one who is secure, impenitent, and without a saving faith in Christ. It is true of every sinner, that there is no other sacrifice beside that of

Christ, through which he can be forgiven. The sin of unbelief, in whomsoever it is found, is much more aggravated than any transgression could be, if Christ had not died. Living without faith and repentance, in a secure state of ungodliness, is practically treading under foot the Son of God; it is practically counting the blood of the covenant, whereby alone men can be sanctified, an unholy thing, and is doing despite to the Spirit of grace, which kindly offers us salvation. In some hearts, the spirit of impenitence may be more deeply fixed, and against greater light than in others; but in every one, who doth not receive Christ, it is a sin of that nature which may fitly be called treading under foot the Son of God, and treating that covenant, which is sealed by the blood of Christ, whereby only we can be saved, as if it were unholy. Every person who hears the gospel, and still lives without repentance, faith, and vital piety, is acting this perilous part for himself. Whatever his doctrines may be; whatever excuses he may form for not being a Christian indeed, or on whatever resolutions he may be relying, that he will in some future time make religion his great concern; if he is now delaying, he incurs all this peril. If this be a true construction of this alarming chapter, we need not go far abroad for instances where its warnings will apply.

Let us, first, consider the knowledge which is generally diffused in our land. Secondly, what is meant by sinning wil-

fully against the truth ; together with some serious reflections on the state and prospects of them who are thus guilty.

No man can be insensible, that our advantages for religious knowledge are very great. There is not one point, that is necessary for eternal happiness, in which we have not been instructed. We know there is a supreme, most holy, most powerful, and glorious God ; who is the Creator of all things, and our daily preserver. We know that he who made and sustains us by his providence, hath a right to be obeyed. His law is made plain to us in his word, so that neither our reason or conscience can deny its fitness. Every one knows he is a sinner ; that he needs forgiveness and must return to obedience, or suffer the pains of the law. The most secure sinner has this general conviction concerning his own state. The security of his life, and his want of feeling on the subject of salvation, does not arise from ignorance on these first points of religion. The being and the rights of Godhead over every creature, are enstamped on the face of created nature. His wisdom, justice, and goodness, are daily displayed before our eyes by his providence ; and the whole is confirmed by his word, giving a law for perfect obedience, informing us what he esteems to be sin, and how he will treat transgressors. God has described to us our own sinful natures ; that we came into existence unholy ; have departed from and dishonored him, and that his anger rests upon unbe-

lievers : so that, unless they become new creatures, they must be miserable.

Further, God hath given them a knowledge of his grace ; that he hath no pleasure in the death of sinners, but wills that they turn to him and live. He hath himself become a Saviour, paid the ransom—and offers his holy Spirit to assist all in obeying, in accepting his grace, and living to his glory. He hath taught men the nature of holiness and sin, and how he will reward them in time and eternity. These rewards have begun to take place before their eyes, and in their own feelings. A sinner, in the fruits of his own vice, and the pains of his conscience, at many moments of his life, hath begun to feel that which will be his eternal punishment, if he doth not repent. No clearer information can be had, than we find in God's word, and from experience.

As the warnings of God, so also, the invitations of his grace ; are the most explicit possible ; and the way of salvation is so described, that he who runs may read. Every thing is done by God to excite feeling, and warn men to live agreeably to this instruction. All the institutions of religion are designed not only to instruct, but also, to awaken, and influence to an immediate and anxious endeavor to obtain eternal life. All the works of his providence, through the world, generally ; all his dispensations of mercies and afflictions to men particularly ; all the reproofs of conscience speaking within their own

breasts; all the action of the divine Spirit upon their understanding and conscience, are designed to instruct and quicken. A knowledge of these subjects is common, and in those who have not repented of sin, and personally believed in Christ Jesus, the delay cannot be imputed to ignorance of their danger and duty, or of the way in which God saves sinners.

It is necessary to take this view of the greatness of men's knowledge, on these first points of religion, duty, and safety, in order to make it appear clearly, that those who have not a personal and saving faith in Christ, are actually sinning wilfully. The words which Christ spake to the Jews are directly applicable to them: "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin." This is true, not only concerning the crimes of an immoral life; but the sins of the heart.

We will next consider, what it is to sin wilfully against the truth.—Wilful sins are allowed to incur a grievous degree of guilt; but there is a self-excusing apprehension, into which men are very prone to fall, that although they sin, it is not done wilfully. On this account they are ready to acquit themselves; or at least very much extenuate their guilt, and feel as though, for this reason, there was some degree of safety in their present state. I can give no better definition of wilful sin, than the following:—Things done, whether they be exercises within the mind, or visible actions, to gratify our

evil heart, and against a clear knowledge of duty. The heart is the will—It is a man's choice. Things done wilfully, are those which are in compliance with the inclination and choice. So far as the heart is holy, it is free from sin. So far as it is unholy, it is wilfully sinful, or sins of choice, and to gratify its own evil nature. We ought therefore to consider those sins as being most wilfully committed; which are against the clearest knowledge of the truth, and our duty. We always esteem such sins to be most unreasonable, criminal, and displeasing to God, which are against the greatest light and evidence of our duty. In strictness of speaking, all the sins men ever commit are wilful. They are things done according to their own choice. Therefore, if we mean any thing by sinning wilfully, it ought to be this; sins committed against great light, and clear evidence of truth and our duty. It is this which aggravates such sins; and in our common language we mark them as aggravated by calling them wilful sins. The clearer the light, and the more manifest the duty, and obligation; the more aggravated and wilful is the sin, the more displeasing to God, the more certain without repentance, to meet his holy vengeance.

It is in this sense, the apostle warned the Hebrews against sinning wilfully. They had clear evidence set before them of the weakness of their sacrifices under the law, and their insufficiency to atone for sin and cleanse the conscience; so

that they could be no more than types of a better sacrifice to come. They had sufficient evidence that Christ was the expected Messiah; for this was proved by his works, his doctrines, and the agreement of all things concerning him, with what had been written aforetime by the prophets. They knew he had offered himself in sacrifice, by his death. Now, to reject him, under such circumstances, was sinning wilfully, aggravatedly, against great light, and to certain destruction. It was the more aggravated and awful to them, because there could be no other sacrifice; no other mode of expiating sin. They rejected a divine atonement; which was practically treading under foot the Son of God. It was practically calling the covenant and the holy blood by which it was sanctified, and through which only sinners can be sanctified, an unholy thing; a thing of no value and consequence.

Take this reasoning of the apostle, which carried with it such weight and awful import to the unbelieving Hebrews; and apply it to the case of persons enjoying the Christian means of instruction, and still living without faith in Christ. They own him generally;—they call themselves Christians; while they deny him in their hearts. Nothing can be plainer from the scriptures, than it is that they ought to repent and believe. They ought to love God and make him the joy of their hearts, and his service the delight of their lives. They ought to be conformed to him,

trust him, and make his glory their supreme end. They ought not to love the world, and the things of the world; but to be penitent, believing, meek, submissive, pilgrims and strangers here on earth; in their affections seeking a city which hath foundations, whose builder and maker is God. They ought to realize that they are naturally children of wrath, without righteousness; and to look to sovereign mercy for the righteousness which is of faith in the blood of Christ. They ought to cease their attachments to the world, and by faith live above it, in all things pressing towards the mark of the prize of the high calling of God in Christ Jesus. All these truths and duties are known; still, with this knowledge of duty and of eternity, they live quietly; without such repentance as loathes and separates them from all sin; without such faith in Christ, as would produce a union to him in the holy excellencies of his nature, and in the enjoyment of the rich blessings purchased by him for all the sincere members of his kingdom; without that vital piety, which in a flame of love, ascends constantly a sweet smelling savor unto God. In numbering their sins, they do not reckon their unbelief and their want of a saving faith in Christ. For this, which is the greatest of all their sins, and the surest presage of their eternal ruin, they do not feel guilty. But consider, reader, whether there is not guilt in this, and whether it be not among the most aggravated of wilful sins. If such persons had

defrauded their neighbor of a little perishing property, they would have felt themselves guilty; still they feel no guilt in being without a saving faith, and in an unconverted state. To live a single moment, without faith in Christ, is a practical rejection of the infinite wisdom, which from eternity concerted the scheme of redemption; of that love which pitied sinners who deserved their place in the lowest pit of woe. It is refusing that voice which spake from heaven, "This is my beloved son, hear ye him." It is despising that love of Christ, which drew him from the bosom of his Father's glory, to endure the pains of life; to be an imputed sinner; to suffer all shame and sorrow, and to die in darkness and grief. To be a moment without faith and repentance, is a practical approbation of sin, and denial of the goodness of God's law, which Jesus Christ suffered to honor. It is practically saying, there is no loveliness in Christ, no beauty in his character, no gratitude his due, no worship his right; for a soul which feels gratitude, to him, sees his loveliness, or acknowledges his right, cannot delay a moment from receiving him by faith. Such a soul is drawn by all the power of affection to choose him, and to say, "he is my Lord and my God;" whether or not there be any punishment to escape or any heaven to gain, beside the sight of his glory, and the pleasure of serving him; he still shall be "my Lord and my God." To be a moment without a saving faith in Christ is

practically saying, for the sake of a secure life a little longer; of enjoying the world, its gains, its pleasures, and follies a few moments, I will set at defiance all the warnings of infinite truth and almighty power, and if I die in the delaying moment, will try the awful experiment, whether these denunciations of divine anger are to be feared, or can be endured. All this is implied in unbelief, and is the guilt, that sinners incur so long as they have not a saving faith in Christ. Their sin is wilful, committed against knowledge of duty, against warnings of the danger, and every thing which creates an obligation to obey. If there be any who suppose, that their delay is injuring no one but themselves, it is because they do not consider the nature of unbelief. Unbelief and impenitence are enmity against God. They are the overflowing of a sinful heart, against his holiness, against the character of Christ, his law, and his eternal kingdom. In the day when man shall be judged, there will need no other evidence of the exceeding sinfulness of their hearts, than this, that they lived under the light of the Gospel, and did not believe in Christ.

The force of the apostle's warning is in this clause "there remaineth no more sacrifice for sin." God will forgive only through Christ. There can be no other Saviour to expiate; no other dispensation or means to sanctify, beside those contained in the Gospel. Therefore those who do not receive Christ, must continue unpardoned, condemned, and the enemies of

God. Their neglect of believing seals their state for eternity. The solemn and awful description, which follows, is neither inapplicable, nor is it enhanced beyond the dolefulness of such a condition. To those who continue in their unbelief, there remains no other way of salvation. There is nothing but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. If he that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath heard the call of Christ, and would not accept him by faith? For this is practi-

cally treading under foot, the Son of God, and counting the blood of the covenant, by which alone we can be sanctified an unholy, or an unworthy thing; and it is, also, practically doing despite to the Spirit of grace, who, by his influence on the minds of men, is warning them to receive Christ that they may be saved. Let every one, who is conscious he hath not faith, be cautioned, when he reads this chapter, not to think that it was written for some persons, who are more wicked than himself; but consider it as an exact description of his own sin, and of his miserable condition, so long as he remains, without repentance towards God, and faith in the Lord Jesus Christ. C. D.

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*Extracts from the Minutes of the General Association of Connecticut, June, 1814.*

At a Meeting of the General Association of Connecticut, at Fairfield, the third Tuesday of June, A. D. 1814: Present,

Rev. Messrs.	From
Rufus Hawley, Henry A. Rowland,	} Hartford North Association
Samuel Goodrich, Dan Huntington,	
Stephen Dodd, Caleb Pitkin,	} New-Haven West
Timothy P. Gillet, William F. Vaill,	
John Hyde, Horatio Waldo,	} New London
Hezekiah Ripley, D. D. Isaac Lewis, D. D.	
David Ely, D. D. Andrew Elliot,	} Fairfield East

Philo Judson,	}	Windham Original
Asa Meach,		
Peter Starr,	}	Litchfield North
Timothy Stone,		
Samuel Whittelsey,	}	Litchfield South
Luther Hart,		
Nathaniel Dwight,	}	Middlesex
Asa King,		
Calvin Ingals,	}	Tolland
David B. Ripley,		
Aaron W. Leland,	}	From the General Assembly of the Presbyterian Church in the Uni- ted States.
John Johnstone,		
Alexander Monteith,		
Lemuel Haynes,	}	From the General Convention of Vermont.
Payson Williston,		
William F. Rowland,	}	From the General Association of New Hampshire.

The Rev. Henry A. Rowland was chosen Scribe; The Rev. Samuel Goodrich, Moderator; and the Rev. Dan Huntington, assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Starr, Ely, Williston, Monteith, Haynes, Dwight, Gillet, and Lewis were appointed a committee of overtures, who reported the order of business, which report was accepted.

The Associational Sermon was preached by the Rev. Peter Starr, from 1 Corinthians iv. 2.

Communications were received from the Delegates of this Body to the several ecclesiastical Bodies in connection with the Association.

The Trustees of the Missionary Society of Connecticut exhibited a report of their proceedings the last year, which was accepted, and is as follows:

*To the Missionary Society of Connecticut, to be convened at Fairfield, the third Tuesday of June, 1814.*

*The Trustees of the Society beg leave to submit the following Report:—*

REV. FATHERS AND BRETHREN,

WE are called to rejoice in the prosperity of Zion. Evidence is daily brightening to show that Jehovah holds the interests of his church in special remembrance. In the midst of the wars and confusion of nations, the glorious gospel, publishing peace and good will from God, is

preached with success. The efforts of God's people throughout Christendom, to send the word of life to the destitute, are increasing continually, while the Lord encourages their exertions by answering all their reasonable expectations.

The prosperity which continues to attend the missions conducted under your patronage, and by the charity of the people of this state, furnishes great occasion for gratitude and joy.

The unceasing and growing liberality of the people of this state, in contributing to the support of missions, you will gratefully acknowledge with us; and devoutly own the hand of him, whose are the gold and the silver with all the fulness of the earth. The amount of the contributions in May, 1813, is \$3275, 90. The amount of expenditures in prosecuting the business of missions, during that year, is \$5041, 81. Thirty-four Missionaries were employed by your Trustees in the course of the year, and sent in various directions, where it was supposed that the necessities of the people, and the prospect of usefulness, called for their labors; and about 600 weeks of missionary service has been performed. No new field of missions has been occupied in the year past. The calls for an increase of laborers, in the fields already occupied by the Society, were too great to suffer much attention to other destitute regions. Continual experience teaches the importance of attending to the societies already formed, and the churches organized, until they are able, by great exertions, to help themselves. And this they do with fidelity, wherever due attention has been paid to them by the Missionary Society.

The Missionaries have faithfully and laboriously performed their tours of service. They have been frequently called to be with the sick and the dying, as the epidemic, which has prevailed in many places of the northern and western parts of the United States, affected most of the settlements which they visited. They have, as usual, paid particular attention to schools, to visit them for the purpose of giving advice, on the subject of education, and to afford suitable instruction to the children and youth. The distribution of small tracts, enforcing practical godliness, together with other religious books, and the circulation of the holy scriptures, accompanying these gifts with suitable advice, have formed an important part of their service. 2488 tracts and books of various descriptions, on the subject of religion, have been thus distributed; and 348 Bibles, which were presented for that purpose by the Connecticut Bible Society, have been circulated. The Society, together with all the friends of the Redeemer and of his cause, will unite with us, in praise to God our Saviour, for his gracious smiles on the institution, in the outpouring of his holy Spirit, on places visited by our Missionaries; and in preserving the lives and health of these laborers, so that they have not been materially interrupted in their labors in any instance. We are called particularly to notice these things, and to render thanks to Almighty God, because a spirit of warfare, which is invariably hostile to godliness, has so much pervaded our frontiers; and because vast numbers have died of the epidemic in places where the Missionaries preached, and many of whom were personally visited by them. While we make known these causes for thankfulness and praise to the great Head of the church, and feel the encouragement they afford, we must add that all the missionary efforts of this Society, and similar institutions in the United States, although they have been much increased in a few years, furnish but a small proportion of that assistance to the destitute which is seen to be necessary, and which is desired by the people. Respecting the disposition of the people in general to receive Missionaries, and to hear the gospel, it is saying but little of the truth to observe that preachers are cordially received, and their preaching meets with a respectful attention. There is a prevailing desire in the destitute to hear the gospel. Missionaries are invited—are intreated to come and help them. From many places, urgent requests for assist-



ance are sent to your Trustees. Those who are sent out to preach the gospel to them, behold the extensive field before them, feel the insufficiency of their number, and desire that more may come over to their help. Thousands implore assistance in vain, because the ability of the Society is unequal to it.

Copies of our annual account of missions, for the members of the Missionary Society, accompany this report. In this account the particulars of missionary service are given. To the narrative of missions is subjoined the reports of Messrs. John F. Schermerhorn and Simeon J. Mills, who were mentioned in our narrative for the year 1812, as Missionaries whose particular object was to obtain a more extensive and correct knowledge of the religious state of our frontier settlements. The information they have obtained respecting the religious and moral state of the country in general, through which they travelled, is as valuable to missionary institutions, as it is interesting to our feelings. They abundantly confirm the statement, so often repeated, that the people of this land, not only in the newly inhabited wilderness, but in regions which have been cultivated for near a century, are miserably destitute of religious instruction. In the cultivation of the soil, in wealth, in population, and in vice, they are old; but alas, through neglect in morals and religion, they resemble the rude, infested, and noxious wilderness. The whole tract of country, through which these Missionaries passed, contains about a million and a half of inhabitants, who are almost wholly destitute of the stated ministry of the gospel. The wildest dreams of fanaticism, the most fascinating errors leading to perdition, and the unwearied labors of Satan transformed into an angel of light, are hurrying thousands to ruin. We feel for them, and trusting in him who has hitherto helped us, we have appointed the following fields for missionary labor in this tract of country, viz. The state of Kentucky, the Missouri Territory, and the state of Louisiana.

Applications have been made for suitable men for these places, and there is a prospect of soon supplying at least one of these fields. The necessities of these destitute regions have not been hitherto felt by those who are desirous to devote themselves to the cause of missions; but they are now beginning to excite attention. We pray the Lord of the harvest would raise up laborers, and send them forth to occupy these fields. Oh, that he would stir up those who are qualified to come forth with pity for these sufferers, saying "Here am I, send me." The members of the Society, together with all who love our Lord Jesus in sincerity and truth, will unite with us in these supplications to Almighty God, that the light of salvation may fill our land; that religion pure and undefiled may prevail, in those darkened corners which are now the habitations of cruelty; and that our country may be filled with righteousness and peace.

May the presence of Almighty God be with you in all your deliberations, and may his blessing rest upon you, and upon all your counsels for the promotion of Zion's welfare.

*In the name of the Trustees,*

ABEL FLINT, *Secretary.*

HARTFORD, May 11, 1814.

The following persons were chosen 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 was accepted and approved.

*Voted*, That the 9th Article of a Vote passed at Norfolk, in June, 1800—*viz.* "That some time in the month of May, annually, the Treasurer's account shall be audited, &c." be thus altered, *viz.* "That some time in the month of June, annually, previous to the third Tuesday, the Treasurer's account, &c."

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

*Voted*, That to morrow, at 2 o'clock P. M. the Association will attend to an enquiry respecting the state of religion within its limits, and the limits of the several ecclesiastical Bodies in its connection; and that Messrs. Elliot, Haynes, Dwight, Johnstone, and Waldo be a Committee to prepare an account of the same, from the narratives which shall be given, to be reported to this Body.

The Rev. Messrs. Heman Humphrey, Royal Tyler, and Samuel Merwin were chosen Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1815; and the Rev. Messrs. John Marsh, D. D. Daniel Smith, and Jonathan Miller were appointed their substitutes.

The Rev. Ephraim T. Woodruff was chosen Delegate to the General Convention of Vermont, to meet at Woodstock, the second Tuesday of September next; and the Rev. William L. Strong was appointed his substitute.

The Rev. Messrs. Aaron Hovey and Saul Clark were chosen Delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June, 1815; and the Rev. Messrs. Andrew Elliot and Bennet Tyler were appointed their substitutes.

The Rev. Messrs. Thomas Robbins and Ludovicus Weld were chosen Delegates to the General Association of New Hampshire, to convene at Hanover, the third Tuesday of September next; and the Rev. Messrs. Samuel Whittlesey and Timothy P. Gillet were appointed their substitutes.

*Voted*, To attend a prayer meeting to morrow morning, at 6 o'clock, in the meeting house.

#### WEDNESDAY, June 22.

*Voted*, That the Committee appointed "to compose or collect some suitable forms of prayer, for the use of families and others, &c." be discharged from any further attention to the subject.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the

United States, viz. Rev. Messrs, Nathan Perkins D. D. William Robinson, Benjamin Trumbull, D. D. Matthew Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samuel J. Mills, Lyman Beecher, Fredric W. Hotchkiss, and Nathau 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, Ludovicus Weld, Charles Prentiss, Joshua Williams, David D. Field, and Ephraim T. Woodruff.

The Rev. Daniel Smith was appointed to preach the *Concio ad Clerum*, at the commencement in New Haven, in September next.

The Committee appointed "to prepare a summary account of the state of religion, &c." made a report which was accepted as follows :

*The Committee, appointed to report concerning the state of religion within the limits of the General Association, and the Churches in connection with us, beg leave to state,*

THAT from the account given by Hartford North Association, it appears that they have 19 churches 3 of which are vacant. The churches are harmonious. No new errors have disturbed their peace the past year. Upon the city of Hartford, the first and second societies in East Hartford, and upon the society in Simsbury, the Spirit of God has descended in copious effusions. The attention to religion in these several places still continues.

The Association of Hartford South reported, that they consist of 13 churches, 1 vacant. In Wethersfield an attention to the great concerns of the soul has extended generally over the society, many have hopefully been brought into the kingdom, and many are yet making the anxious inquiry, "What shall I do to be saved?"

The Association of New Haven West reported, that they consist of 20 churches, 3 of which are vacant. They lament that during the last year there has been no general revival of religion in any of their churches. Eagerness in the pursuit of temporal things is apparent among them, while the multitude are asleep with respect to their immortal interest. Yet there are some things to comfort the friends of Zion. Worshipping assemblies are as full as usual, and in some societies individuals have been awakened and hopefully converted to God.

The delegates of New Haven East Association reported, that they consist of 13 churches, 1 of which is vacant. The churches are generally harmonious, and no new heresies or errors have prevailed. Although they have to lament a declension of zeal in those societies, where, within a few years past, revivals have existed, yet much precious fruit of those revivals remains. Religious conferences are frequent, in most of the societies, and special meetings for prayer are attended in several of them. A number of Moral Societies have been formed for the suppression of immoralities—particularly Sabbath-breaking, intemperance, and profane swearing; whose exertions have, in many instances, been attended with desirable success.

The Association of Fairfield West reported, that they consist of 16 churches, 4 of which are vacant. There has been no extensive revival of religion within their limits the past year, but a more than ordinary attention to the preached word. Prayer-meetings have been generally well attended, and pastoral visits well received.

The Association of Fairfield East reported, that they consist of 13 churches, 4 of which are vacant. An attention to Christian discipline in particular churches has been followed by the most happy effects; it has awakened a spirit of brotherly love, and a spirit of prayer. The state of religion now, it is thought, is more favorable than at the last meeting of the General Association.

The delegates of the Association of New London reported, that they consist of 17 churches, of which 3 are vacant; that the churches are in peace, and that generally there has been a usual attention to the ministration of the word; that pleasing revivals have been experienced in a few places; and that although the profanation of the Sabbath, and the intemperate use of spiritous liquors have been prevalent, yet exertions have been made, which have evidently been efficacious, in checking these immoralities.

The delegates from the Association of Middlesex reported, that they consist of 16 churches, 3 of which are vacant; that in general there is a good degree of harmony and peace among them. That there has been, during the year past a special attention to religion in some places and some additions to the churches. That recent instances of awakening have taken place, which have had a happy influence on the state of morals: Greater attention to the Sabbath is paid than formerly. Exertions are made in some places to suppress vice, and to promote morality.

The delegates from the Association of Tolland reported, that they consist of 15 churches. They have to lament, that stupidity, and indifference to the things of religion, are too prevalent among them, and but few additions to the churches have taken place the present year. But they think there is an increasing attention to the Sabbath and to the institutions of the gospel. Moral Societies are forming for the suppression of vice which have been productive of good effects. There have been revivals in some places. At North Coventry the work has been great—37 were added to the church in one day.

The delegates from Windham Original Association reported, that they consist of 20 churches, of which 3 are vacant; that in many of their societies, particularly in Ashford, Thompson, and Killingly there have been very refreshing showers of divine grace, which have produced considerable additions to the churches, and that generally within their limits, there are favorable appearances with regard to a reformation of morals.

The Association of Litchfield North reported, that they consist of 19 churches, 4 of which are vacant. In Goshen, North Canaan, and Torrington there have been revivals the past year; but they have not been extensive. The churches are generally walking in the order of the gospel.

The delegates from Litchfield South reported, that they consist of 16 churches, 3 of which are vacant. Successful efforts have been made the past year within their limits, for the suppression of vice, and the state of morals in many places has been improved. There has been an uncommon attention to religion in Litchfield, South Farms and Milton: the good work is still progressing.

On the whole, the cause of godliness in our state is, as we believe, advancing. The General Association are happy to hear that the borders of Zion have been enlarged; that successful efforts have been made for the suppression of vice, and that many places have experienced a time of refreshing from the presence of the Lord. The smiles of divine providence upon measures that have been taken the past year, for the suppression of the sins of intemperance and Sabbath breaking in particular, are an encouragement to increased and persevering efforts. Much has been done, yet much remains to be done. The observance of the Sabbath and the preservation of our moral and religious institutions are inseparably united. That the Sabbath is still profaned among us, by journeying,

and by unnecessary labor, should fill us with fearful apprehension.—“ Shall I not visit for these things, saith the LORD?” These violations of the Sabbath call upon the ministers of Christ and others, to arise, and with Christian prudence to contend with the transgressors of the holy commandment, saying, “ What evil thing is this that ye do, and profane the Sabbath day, and bring more wrath upon Israel?”

The power and the grace of God, signally manifested in revivals in different places, call for our united tribute of praise to the giver of every good gift. The LORD has turned “ the hearts of the fathers to the children, and the hearts of the children to their fathers.” The friends of Zion are ready to say, it is the LORD’s doing, it is marvellous in our eyes. How precious the souls redeemed from the power of sin! How high their privilege, to trust and praise him who has guided their feet into the way everlasting! Let the followers of Jesus unite their petitions to the throne of grace for more copious effusions of the Spirit, and that God would build the waste places of Zion. Are there no flocks scattered as sheep without a shepherd? Where the gospel is stately preached, are there not many who forsake the assembling of themselves together: many, who, though they profess to know the truth, “ obey not the gospel of our LORD Jesus Christ?”

From the General Assembly of the Presbyterian Church we learn that although coldness and indifference are still too prevalent in some places, yet that in others, there have been pleasing revivals of religion the past year. “ On the whole,” as the General Assembly observe “ the cause of religion and morality has been signally advanced the year past. Notwithstanding all the sin and wretchedness of our world; the past year has been a year of joy to our churches. The Lord seems to have come out of his place, to *redeem Zion with judgments, and her converts with righteousness.*” In the establishment of a Theological Seminary at Princeton, an important step has been taken towards supplying destitute flocks with pastors.

It appears that in Vermont, there have been unhappy divisions in some churches; but the friends of Zion are encouraged with the hope that a spirit of harmony is returning. There is a happy union of sentiment among the ministers. The Bible Society in that state is in a flourishing condition. Moral Societies are forming in some places. In Pawlet and Bridgeport, there have been extensive revivals of religion the year past.

We learn from the General Association of Massachusetts, that there have been revivals of religion in some parts of the state, and particularly in the western counties. Moral Societies have been formed in various places, and have been successful in their efforts for the suppression of vice.

In New-Hampshire the ways of Zion mourn. Some parts of that state have been convulsed by errors and heresies, yet the churches are not without indications of the presence of the Holy Spirit. Sectarian influence is on the decline, and there is an uncommon spirit of prayer among many ministers and private Christians.

May the ministers of Christ every where engage with renewed zeal in the service of their LORD, and may Christ Jesus by his Spirit, go forth from conquering to conquer.

*Voted,* That the next meeting of the General Association be at Danbury, at the house of the Rev. William Andrews, the third Tuesday of June, 1815, at 11 o’clock, A. M.

After a prayer by the Rev. John Johnstone, adjourned, *sine die.*

HENRY A. ROWLAND, }  
DAN HUNTINGTON, } *Scribes.*

*Extract of a letter from the Rev. Ard Hoyt, a Missionary from Connecticut, dated Kingston, Penn. March 18th, 1814.\**

"WHILE on my mission, I have in no instance met with open opposition; and even where the people have been least disposed to attend to preaching, I have been treated with respect, and invited to visit them again. In most instances, I have been received with great cordiality, many thanks to the Missionary Society have been expressed, and in most places, I have found a very respectable portion of the people ready to attend preaching at any time, and on short notice. The real friends of truth are doubtless few in number, yet I think there are some of these, in almost every place. And we indulge the hope, that, if the means are used, the Lord will soon plant other churches in this county, as he has in the counties above. He works by means, yet when and where he pleases.

"I think it is impossible to give the people of Connecticut a full and clear understanding of the great things which God has done through their means in this part of the country. Our whole Association† which has been raised up within a few years, owes its existence, under God, to their instrumentality. They have been the means of pulling the people back from the very verge of heathenism.

"We are much in want of books, particularly of Bibles and Catechisms. I have had some Testaments from Philadelphia; and a

\* *Kingston is on the Susquehanna River, in the tract of country formerly called Wyoming. The field of Mr. Hoyt's missionary labors was between Kingston and the northern line of Pennsylvania, on both sides of the river, including an extensive territory. EDS.*

† *Mr. Hoyt has a parochial charge, for a part of the time, at Kingston.*

few Bibles, Tracts, and Primers, from New-York. The distribution of these has led to a more full discovery of the wants of the people. The Bibles, Primers, and even Tracts, that I have carried out, have been seized with eagerness.— I thought I had made an arrangement to supply the destitute poor, at least with Bibles, and gave out word to that effect. But to my unspeakable regret, my resources have come short. If the Missionary Society, or the Connecticut Bible Society, can furnish us with a box of Bibles, Primers, and Tracts, and send them to New-York, we can get them with convenience; and it would be an inestimable service to this ignorant people. Emerson's Primers are preferred."

*Extract from the journal of Rev. Simeon Woodruff, Missionary in New Connecticut, dated Tallmadge, Ohio, March 15, 1814.*

"RODE to Canton, and preached in the evening. Canton is the shire town of Stark County, lying off the reserve.\* It is said there is not at present a single school of any kind in the whole county; containing six or eight thousand inhabitants; certainly not but one."

## OBITUARY.

DIED, at Boston, Hon. ROBERT TREAT PAINE, aged 84.

At Hudson, (N. Y.) HEZEKIAH L. HOSMER, Esq. aged 49, recorder of that city, and formerly Member of Congress from the county of Columbia.

At Wiscasset, (Me.) Hon. SAMUEL SEWELL, aged 56, Chief Justice of Massachusetts.

In Oswego, (N. Y.) STEPHEN MACK, Esq. aged 49, Editor of the

\* *Adjoining New Connecticut on the south.*

*American Farmer*, and first Judge of Broome County.

In Rochester the Rev. JONATHAN MOORE, aged 75.

In Courtlandt, (N. Y.) the Hon. PIERRE VAN COURTLANDT, aged 94 years—He had sustained many and high offices from the first dawn of the Revolution—had been Lt. Governor of New York, and was the friend and confidant of *George Clinton*.

In England, ROBERT DIGBY, Esq. Admiral of the Red.

In Porteerdale, (Eng.) Rev. JOHN MNYSON, aged 90 years.

In St. Johns, (N. B.) in the 76th year of his age, Hon. WILLIAM

HAZEN, a Member of the Executive Council, from the formation of that Province in 1783.

In France, of his wounds, Gen. FORESTIER, a prisoner to the allies.

In England, Maj. Gen. Sir JOHN DOUGLAS, the heroic defender of Acre, and the conqueror of El Arich, in Palestine and Egypt.

In England, ALEXANDER CUMMING, Esq. F. R. S. and an eminent professor of Mechanical science.—Also, Rev. S. PALMER,—at the sale of whose books, the pulpit Bible of the celebrated *John Bunyan*, was purchased by Mr. *Whitbread*, M. P. at the price of 20 guineas!

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*Donations to the Missionary Society of Connecticut.*

1814.

June 17.	From Rev. Samuel Sargeant, collected in new settlements,	\$ 14 26
25.	From a Friend of Missions, South East, New-York,	5 00
30.	From Rev. John Seward, collected in new settlements,	23 00
		<hr/>
		\$ 42 26

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*Received by P W. Gallaudet for Foreign Missions.*

1814.

May 21.	By the hands of P. B. Gleason & Co. from a friend to Missions in Hartford,	\$ 3 00
June 17.	From the Rev. Gideon Burt, of Long Meadow, Massachusetts, to be applied to the translations of the Scriptures,	30 00
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		\$ 33 00

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CONNECTICUT  
EVANGELICAL MAGAZINE:  
AND  
RELIGIOUS INTELLIGENCER.

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AUGUST, 1814.

[No. 8.

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*The Genuineness of the Pentateuch.*

**T**HE first five Books of the Old Testament, commonly denominated by the sacred writers, "The Law of Moses," may be called the foundation of the holy scriptures. Prophets and apostles, saints, and Christians, have ever referred to them as containing the purest divine testimony, as the fountain of all moral light, as the primary source of human hope. They give an account of creation, of the providence of God towards man for more than two thousand years, and they open a prospect of that scheme of grace which will issue in his redemption.—Commentators and expositors have generally given to the five books of Moses, for the benefit of distinction, the appellation of *The Pentateuch*.

Having a design to communicate for the Magazine, some observations on the authenticity

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and divine inspiration of these sacred books, it will be proper, in the first place, to present some of the principal evidences that they are genuine. By *genuineness*, is meant, that a book was actually written by the person whose name it bears. *Authenticity* means that the things related in any book are true.—Bishop Watson, in his Letters to Thomas Paine, observes, "A genuine book is that which was written by the person whose name it bears as the author of it. An authentic book is that which relates matters of fact, as they really happened." A book may be genuine and destitute of authenticity; it may be authentic, though anonymous, or ascribed to a wrong author. Still the genuineness of any publication is always an important argument in favor of its authenticity.—When a writer prefixes his name to his work, he risks his reputation upon its veracity, and gives to every reader the most natural means of ascertaining its validity or its errors. It is then of high

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importance to the credibility of the Mosaic History, that it be ascertained to be genuine. The character of Moses, the greatest of all the prophets, is immediately connected with the fact that he is the author of the Pentateuch. It is then a truth of the first consequence in the faith of divine revelation.

That there was such a person as Moses, in the early period of the Israelitish nation,—that he was a very illustrious character,—that he was their great leader in bringing them from Egyptian slavery to the possession of the land of Canaan, is evinced by all their own histories, traditions, and historical monuments; and supported by many testimonies of neighboring nations. His character being so eminent, every thing respecting him would necessarily receive very particular and careful attention. The five books of the sacred scriptures, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, to which his name is prefixed as the writer, were received by the Israelites as his writings, and have been so held, invariably, in every period of the Jewish state. That this could have been done without the fullest evidence, must have been next to impossible. These writings were held in the highest veneration that can be conceived. They were the sacred oracles of God; they contained their moral and judicial laws; they contained the institution and all the rites of their religion. Immediately upon their publication, therefore, they would necessarily receive the most scrutinizing attention, and could not

be admitted as genuine, only upon absolute proof. They were thus received by that people, who alone were able to form an accurate judgment in the case, and this opinion has never been controverted among them. This, surely, is evidence conclusive. St. Austin, reasoning upon this subject, says, "What proofs have we that the works of Plato, Cicero, Varro, and other profane authors, were written by those whose names they bear; unless it be that this has been an opinion generally received at all times, and by all those who have lived since these authors?" If then, all those who have been properly able to form an opinion upon this subject, have agreed in ascribing the authorship of these books to Moses, it is a testimony to their genuineness which can never be reasonably controverted.

The sacred books of the Pentateuch were received by the people of Israel, as true. But the books themselves frequently declare that they were written by Moses. Exodus xvii. 14. "And the Lord said unto Moses, write this for a memorial in a book." Ex. xxiv. 3, 4. "And Moses came, and told the people all the words of the Lord, and all the judgments:—And Moses wrote all the words of the Lord." Numb. xxxiii. 2. "And Moses wrote their goings out, according to their journeys, by the commandment of the Lord." Deut. xxxi. 24. "And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished." Thus, the veracity of some parts, at least, of these books,

depends upon the fact that they were written by Moses. They could not then have been received as true, unless this matter had been sufficiently examined, and fully ascertained.

It is very evident, from the accounts which are given us, that Moses, like all other true prophets of God, had many enemies. Yea, it appears that the whole nation, during the period of his life, were very little inclined in his favor. His precepts and admonitions they constantly disregarded; his most affectionate fidelity was repaid with unremitted opposition, abuse, and reproaches. Though public sentiment was, in a measure, changed, after his death, many who hated his character, and envied his greatness, still remained.—None of his enemies would ever have omitted an opportunity of robbing him of the honor of recording the divine law, could it have been done.

As is the case in the Christian church, there were among the Jews many religious sects.—These, often, possessed great bitterness against each other. The rancor between the Jews and Samaritans was so great, as to break up all the common intercourse of life. The woman of Samaria expressed great surprise that Christ, being a Jew, should ask of her, so much as a drink of water. In cases of such rancorous difference, one party is always fond of finding any occasion of accusation or reproach against the other. Yet neither of these, nor any other sect that ever prevailed among that people, accused others as wrong in believing Moses the author of

their law, but all, with one consent, have ascribed it to him.

When the writings of Moses were first communicated to the Jews, it is doubtful whether they possessed any other book. Some suppose that the Egyptians had some writings previous to this time; while others are of opinion that those of Moses were the first that were known. At least there is no book now extant, that is known to be so old as the books of Moses. The book of Job may be an exception, some supposing it to have been written by Moses himself; an opinion better supported than any other concerning the author of that eminent composition. With this exception, it may safely be affirmed of the people of Israel, when the Pentateuch was first put into their hands, they had no other valuable writings. This consideration would make them very careful to enquire into its origin and authority, and they could not have been deceived.—From the state of learning then existing, particularly in a people of bondmen, the number of persons capable, in any measure, of executing a work of this kind, must have been small indeed. Of course, there was the smallest chance of any deception or mistake.

In these sacred books, the character of Moses is very accurately drawn. And though his virtues are striking, his faults are clearly depicted. The character here given him, has always been held to be just. Were it necessary, we might collect numerous testimonies from heathen writers, in confirmation of the character of Moses, as here given.

The Arabians, at this day, can point out the plains of Midian, where he tended his father's flocks, and whence he was called away by the God of Israel. But it is an essential part of his character, that he was the author of the sacred books of the Pentateuch. His character, then, having been so well understood, the world could not have been mistaken in this, one of its most prominent features.

Of all men that have lived, Moses was the most proper person to have been the recorder of the sacred oracles of God, and particularly, to have written the books which bear his name.—For this purpose, the wisdom of God would have undoubtedly chosen one of the people of his own gracious covenant. “Moses was learned in all the wisdom of the Egyptians,” while all the rest of the people were “made bitter with hard bondage.”—While in his peaceful employment in the plains of Midian, he had opportunity to mature his learning, to strengthen his understanding, to become eminently acquainted with God, and with himself, which he appears to have done; while his brethren were groaning under the lash of unfeeling task-masters. In this quiet retirement, he had abundant leisure to write the book of Genesis, and the book of Job, while all the chiefs of Israel were confined to daily labor, under the unrelenting slavery of Egypt. As God designed to make the shepherd of Midian the great deliverer of his people, nothing, except the immediate miracles of God, could so well recommend him to the confi-

dence of Israel, and inspire them with a disposition to risk their all under his guidance, as the history contained in the book of Genesis. Carrying in his hand the divine promise to Abraham, “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance;” concluding this history with the dying testimony of Joseph, so highly revered in Egypt, “God will surely visit you, and bring you out of this land which he sware to Abraham, to Isaac, and to Jacob; and ye shall carry up my bones from hence:” he presented them every inducement to hazard the utmost rage of their oppressors, and commit every event to the disposal of the mighty God of Jacob.—The other four books after Genesis, must have been written in the wilderness, and after the arrival at the borders of Canaan. The most of Deuteronomy was evidently written, in or near the plains of Jordan. As Moses was the greatest actor in these events, he certainly must have been the most proper person to have been the historian. As he possessed more learning than any other person in Israel, so there was no other that had such a minute knowledge of all the transactions necessary to be recorded.—It is not common, in modern times, for heroes and leaders in great enterprises, to write the history of the transactions in which they are themselves concerned. But,

among the ancients, this was a very common occurrence. Cæsar wrote the history of his own wars. Xenophon wrote the history of the retreat of the ten-thousand, from Persia to Greece; in which he was a principal commander. Thucydides has given the history of the Peloponnesian war, in which he had a very distinguished part. In all these cases, the histories are considered more valuable and authentic, because the historians were actors and witnesses in the transactions which form the subject of their narration.

No person could ever have written these sacred books but a true prophet of God. Whoever were the writer, he must have been enlightened by the special gifts of the Holy Spirit. The Pentateuch contains many very striking instances of prophecy, some of which are now fulfilling, more than thirty centuries since the prediction. These prophecies embrace the most interesting events in the works of providence and grace. In the character of Moses, we see a prophet, worthy to have been the medium of these sacred communications from God. He was most eminently distinguished with the divine favor, with the possession of miraculous powers, with a peculiar nearness to God, and, so to speak, with a certain influence in prayer, which was never enjoyed by any other prophet. There is nothing on sacred record which gives such an impression of the efficacy of prayer, as God's saying to Moses, "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them." As if the judg-

ments of God could not be executed against Israel, while their great prophet stood praying before him.

In the consideration of this subject, it may well be enquired, If Moses were not the writer of the sacred books which bear his name, who was? What other prophet was equal to the work? What other illustrious character can be found to advance his claim? Who is known, so eminently distinguished and beloved of God, as to have received all this from the holy fountain of truth? There is none. As well may we deny that the light of day proceeds from the sun, and look among the stars to find the source of light, as to pass by Moses and look among the early prophets and elders of Israel, for the author of the sacred books of the law.

It is next to impossible, in a case of this kind, that the world should ever have been induced to receive and countenance an imposture. The literary world has sustained innumerable impositions, or rather, attempts at imposition, of this nature. Without mentioning any other subjects, we may observe, there have been many forgeries in imitation of the sacred writings, with a design to palm them upon the world as of divine authority. Since the publication of the scriptures of the New Testament, there have been false Gospels, false Epistles, false Acts, published under the names of Peter, John, James, Paul, Clement, and others, of the apostles and early fathers. In these cases, the writers have used their utmost exertions so to imitate the character and manner of the

person whose name they would prefix to their work, as that the fraud might not be detected.— But they always fail. There are a great variety of methods by which the imposition may be discovered. And though the real author may not be ascertained, the imputed one is sure to be acquitted. And there are never wanting friends of truth, able and willing to perform the work. The writings of the Pentateuch are, in this respect, similar to others. Any error with regard to the true author might have been detected with equal ease and certainty.

We shall now take notice of some of the objections of modern infidelity, to the supposition that Moses is the real author of the books which bear his name.— The principal one is, that the last chapter of Deuteronomy contains an account of Moses' death. This was evidently added by another hand. The book, as written by him, very plainly concludes with the preceding chapter, containing a blessing upon the twelve tribes, and a celebration of the excellency of Israel, in a strain of poetry, probably never excelled. Nothing could be more suitable than that, at the end of these books, containing the history and writings of this great prophet of God, there should be annexed a brief account of his death. This appears to have been done by some succeeding prophet, most probably, by Joshua. By whomsoever it was done, it has uniformly been received as an authentic and important part of those sacred books.

Some have objected that Mo-

ses could not have been the author of the Pentateuch, as he is usually spoken of in the third person. Instead of the pronoun I, he says Moses. This is certainly a mark of modesty, perfectly accordant with his character, and it is well known to have been the practice of many of the best writers. Ezra and Nehemiah do the same. Cæsar, Xenophon, Josephus, and many other excellent profane historians, generally speak of themselves in the third person.

It is said, Deut. iii. 14, "Jair, the son of Manassch, took all the country of Argob, unto the coasts of Geshuri, and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day," It is objected, that the expression "unto this day," implies a time long after the event, and therefore this could not have been written by Moses. We have an instance of the use of the same expression by another sacred writer, in which the meaning is easily ascertained. It is said of Rahab, Josh. vi. 25. "She dwelleth in Israel unto this day." Rahab was taken at Jericho, after she had arrived at full age. This expression is applied to her while living, and, I should conclude, from the manner of expression, while in the vigor of life. We see then something of the period to which the time spoken of is limited, and it is not greater than may well be supposed, where the same expression is used by Moses.—In the same chapter of Deuteronomy, it is said of the bedstead of the king of Bashan, "Is it not in Rab-bath, of the children of Ammon?" This, surely, might have been said by Moses truly, though the

capture of Og was not long before this book was written.—In the 36th. chapter of Genesis; there are a few passages of genealogies, and the expression, “These are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel;” which some have supposed must have been inserted since the time of Moses. This, however, is but conjecture, as there is no material difficulty in supposing the whole to have been written by him.—Objections of this kind would not be noticed, if they were not brought forward by unbelievers as objects of consequence.

It is a favorite objection of Voltaire, that Moses could not have been the author of the Pentateuch, as the use of letters was not known in his time. Cadmus, the Phœnician, who was cotemporary with Moses, carried an alphabet into Greece; and it is the opinion of some that the Greeks were acquainted with letters at a still earlier period. It is well known that, at that time, the Egyptians were far more advanced in arts and learning, than the Greeks, or the Phœnicians. Of their learning, Moses was fully possessed. The objection, therefore, is, clearly, of no weight. Objections of this kind, in the opinion of all reflecting men, instead of weakening the evidence, strengthen the conviction of the genuineness of these sacred books; that they are from the pen of Moses, guided by the gracious inspiration of the Holy Spirit. While grace and truth came by Jesus Christ, we clearly see that “the law was given by Moses.”

Having thus offered some of the evidence of the genuineness of the five books of Moses, we will mention a few considerations respecting the preservation and the present purity of this divine law. That these sacred books have been faithfully preserved without corruption or alteration, from the days of Moses to the present time, is to us a truth of the first importance, and it is one that is supported by the fullest testimony. They were originally received by the people of Israel, as of the highest authority, as containing the eternal truths of God. Nothing therefore, but the most high-handed sacrilege could ever have presumed on the least alteration. The directions which are given from God, respecting the preservation of his law, show how it was estimated by the Most High, and how deeply the people must have been impressed with the importance of its integrity. God said to Moses, “Now, therefore, write ye this song for you, and teach it the children of Israel.—And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed.” Moses himself gave the most pointed directions concerning the preservation of this law. Deut. xxxi. 24. &c. “And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, “Take this book of the law, and put it in

the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." It was thus most sacredly preserved, in the ark of the covenant, through all the period that the ark of the Lord dwelt under the curtains of the tabernacle. After the temple had been completed, above 480 years after the erection of the tabernacle, Solomon, with all the priests and tribes of Israel, removed the ark, with the most extraordinary magnificence, from the city of David, to the holy of holies, in the temple. Then, as we are expressly told in Kings and Chronicles, the Book of the law was contained in the ark, as deposited by Moses. There is no reason to conclude it was ever removed, so long as the temple stood.

Several other means which were in use among that people, were very effectual for the preservation of the purity of the law. They were solemnly enjoined to make this law the object of their constant attention and study. Deut. vi. 6. &c. "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way,—and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

The family of Aaron was appointed to the priesthood. It was their particular province, as well as of the whole tribe of Levi, to

be fully acquainted with this law, both for their own benefit and the instruction of others.

There was also this remarkable ordinance of Moses, that this law should be written out at length by their kings: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein, all the days of his life." Deut. xvii. 18.

The divine law was publicly read in the Jewish worship every Sabbath day. In addition to this, there was to be a public reading of the law once in seven years, in the presence of the whole nation. Deut. xxxi. 10. &c. "And Moses commanded them saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing." A number of instances are recorded in their history, in which the book of the law was read with great solemnity, in the presence of all their assembled tribes. With such provisions, the integrity of their law seems to have been free from danger.

Another consideration worthy of notice is, that God was pleased to give his people, for a period of a thousand years from the days of Moses, a constant succession of prophets, who were divinely enlightened by the inspiration of the Almighty:

An essential part of their office was to study and expound the divine law. They would most carefully guard it from every corruption, and by the aid of their prophetic light, they would have been able to have restored its purity, had any material errors crept into the sacred text. As they were making frequent additions to the inspired canon, they would be not less careful that that part, which had been previously written by holy men of God, moved by the Holy Ghost, should be preserved uncorrupted and entire.

At the time of the Babylonish captivity, though the nation was broken up, copies of the divine law had become so numerous, learning was so much increased, the Jews were so widely dispersed among the adjacent nations, all carrying the law in their hands, that it could not have been lost, and there could have been no general alteration of the sacred text. This observation may well apply to the integrity of the law of Moses, from the Babylonish captivity to the present time. During this long period, the Jews have been dispersed among all nations, they have held but little intercourse with each other, they have been divided into different sects, and they have never acted, on any important occasion in general concert. Of course, there could never have been any alteration in their sacred scriptures, which would have been uniform among the whole people. And the fact that there is no material difference in the numerous copies of their sacred volume, scattered through the world, is a demon-

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strative proof that it has never been attempted. Previous to the captivity, they had always a standard in the copy of the law deposited by Moses in the ark of the covenant.

When Jerusalem was made desolate by the Assyrian army, the afflicted captives carried their sacred books with them to Babylon, and there they were their comfort and support. The prophet Daniel, who was one of those captives, tells us that, "In the first year of Darius,—I Daniel understood by books the number of the years which the Lord would accomplish in the desolation of Jerusalem." These were their sacred scriptures.

The peculiar love which all the ancient saints ever felt for the divine law, was a very great security against any corruption. For confirmation of this, we turn to the testimony of David. His love to the divine law, his constant meditation on its holy precepts, are declared through all the Psalms. "Blessed is the man that walketh not in the counsel of the ungodly,—his delight is in the law of the Lord; and in his law doth he meditate day and night." The whole 119th Psalm is a constant celebration of the excellency of the divine law. Such, in a degree, was the character of all the ancient saints. They could part with property, with liberty, with life, but the law of God they would not barter for worlds.

That people were very deeply interested in preserving the law of Moses entire, because it contained the institution of all their religious rites, and all their civil laws. This was their Mag-

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na. Charts, derived from heaven, and they would never suffer it to be corrupted or lost. They must necessarily appeal, very often, to their original authority which would prevent its being forgotten.

Ptolemy Philadelphus, king of Egypt, wishing to establish a large and valuable library, sent to Jerusalem, and, by the means of much solicitation and many presents, obtained a copy of the books of the Old Testament, and had it carried to Alexandria. This was about two hundred and eighty years before Christ. He then caused it to be translated, with great care and accuracy, into the Greek language. That Greek translation we now have. It was that which was generally used by Christ and the apostles, from which they usually quoted the scriptures of the Old Testament. This Greek translation well agrees with the Hebrew text, as now held by Christians and Jews. This is a full proof that from that period, those scriptures have been preserved entire.

There is also a very ancient Samaritan version of the five books of Moses, and a version of the Old Testament in the ancient Syriac language, which unite in confirming the integrity of the sacred books.

If it were necessary, we might add that Christ and his apostles have often referred to the law of Moses, as pure, as written by him, and as true. The Saviour declares, John v. 46, "For had ye believed Moses, ye would have believed me: for he wrote of me." He thus set his seal that the word of Moses is true.

The most of these proofs of the present integrity and purity of the five books of Moses are independent of each other, presenting separate and distinct evidence to the mind. When united, they seem to form a mass of testimony, which must satisfy every candid enquirer, that a merciful God has preserved his holy law, for the benefit of his people, uncorrupted, that the latest period of the church may receive his own testimony as given by the first and greatest of prophets. "If they hear not Moses and the prophets, neither would they be persuaded, though one should rise from the dead."



*The wrath of God abides on Sinners.*

**A**NGER and wrath are words used in the divine oracles to describe God's fixed opposition to sin, because no other can be found in the languages of a sinful world to apply to the subject. Words were made and a meaning given them, to describe man's wicked character, and they are much more naturally applied in the description of hell than of heaven; because man's natural temper is much more like the former, than the latter; still there is something in the adorable Godhead which is called his wrath against sin. It is said to be perpetual, the same at all times and forever, and that it abides on every one of our wicked race, who is not reconciled to him through Jesus Christ.

It is worthy of inquiry, what

the wrath of God is, and the evidence that it does abide on every one who doth not believe. When we have seen what is to be understood by his wrath, it will clearly appear that it is one of the highest glories of his nature, and ought to be feared by sinners, much more than if it resembled the wrath and the vengeance of sinful creatures. If we have correct ideas, we shall see that the wrath of God abiding on sinners is a part of his unchanging moral purity, infinite, in constant exercise, and that from the beginning there hath been uninterrupted evidence of its reality.

The wrath of God is his fixed displeasure with sin, as a thing that is contrary to his own nature. His nature is holy, true, just, and good. He is wholly opposed to all ungodliness.—Sin consists in falsehood, injustice, pride, selfishness, and enmity. These dispositions constitute the depravity of men's hearts, and are in direct opposition to the moral perfections of the adorable Godhead. The Lord's infinite delight in truth, must make him in the same degree opposed to falsehood. His perfect delight in justice, must render him equally averse to injustice. If he is infinitely righteous, he will maintain his own, and the moral rights of all the creatures in his family. It is contrary to the divine nature and glory, to give any approbation to sin, in any of the forms that it is exercised, either against himself or any one of all his creatures. The first thing we should endeavor distinctly to conceive, in the wrath of God

that abides on sinners, is the fixed opposition of his holy and unchangeable nature, to the principles of their hearts. Either his nature, or theirs must be changed, or there will be an eternal opposition between them; and he is the unchangeable God. When God threatens sinners with his wrath, he means, that he is wholly opposed to their principles, perfectly averse to their practice, and will forever continue to manifest his own unlikeness to them, and his displeasure with their governing principles. He does not mean, that he will display his aversion to them, in the tumultuous, passionate, vindictive way, that guilty sinners oppose each other; but he will do it in a way more dreadful to those who fall under his wrath. He will do it by a progressive, irresistible display of his own dislike; by all the means that nature admits, and the steady operations of Almighty power, through the whole universe. This will not be from a principle of delight in the misery of sinners; but to shew their vileness, his own infinite moral purity, and his aversion to such principles as reign in their hearts.

God cannot act in any thing he ever will do, without manifesting his wrath that abides on sinners and their principles.

All his works are holy, just and good; his purposes are his nature acted out to our view, and he cannot do any thing that is contrary to himself. It is far above our power to comprehend all the works of God, their tendency, design, and the influence they have on the present and

future condition of creatures. In every instance, both in nature and providence, so far as we can understand the design of God's works, they are to display the nature of holiness and sin; his love of one, and his aversion to the other; together with the natural tendency of one to produce happiness, and of the other to make the sinner miserable. The sinful imaginations of men are very active, both to find pleas of self justification, and to persuade themselves there is some safety in sinning. Still, on a thorough examination, it will be found, there is not an excuse designed for either of these purposes, but makes it more brightly evident, that it is an awful thing to be a sinner, and that every one remaining such will be miserable.

Let us attend to some evidences of the wrath of God, abiding on every sinner: and that the whole nature of the Godhead is perfectly opposed to him.

Look first to the construction of nature. All nature, both in bodies and minds, is so constructed as to pour out the fury of God upon the wicked. Men's bodies are punished for sin. The intemperate are a monument of his wrath. The unjust are hated in society. The wicked, of every description, have the scourge of conscience in their own breasts. Every sinner is afraid of God, his law, and his government. All who do not believe in Christ, are afraid of death, and their impentence punishes them with awful apprehensions. The nature of things being so appointed, proves that

the Creator's wrath abides on sinners; and by their present pains he manifests his intentions to execute a judgment of intolerable misery, when all natural causes, tending to the same end, shall act jointly and without intermission on the soul given up to perpetual sin.

The providence of God is a shining light on this subject.—The general evidence of providence shews that he is angry with the wicked, and means to pursue them to destruction. To answer the purposes of divine grace, we receive a thousand blessings; still, viewing the providence of God collectively in all its works, there is a plain witness that his wrath abides on our sinful world—on wicked individuals—wicked families, and wicked nations; and that their own wickedness is the means for punishing them.

Men, in the first instance, will always view great worldly property as an instance of favor in divine providence; but let them look a little further, and they may see a new mark of God's moral character and intentions. He, probably, may design this very prosperity to be the means of preparing and executing his wrath on the ungodly; who do not love him. As he often appoints adversity in covenant faithfulness to his children, to prepare them for heaven; so he often appoints prosperity in his anger, to prepare the wicked for their portion of darkness.—Viewing the dealings of providence on these principles, we may see in them evidence that the wrath of God abides on those who do not love him.

The full and complete evidence, that the wrath of God abides on the sinful is in his word. If we look to the law, the heaviest and eternal penalties are threatened. If we look to the gospel, before its salvation could be offered, the Son of God must die, to manifest his fixed opposition to sin; and there are the most express declarations that his wrath abides upon all those who do not believe and repent. Some of the most pointed descriptions of extreme sin and misery are in the case of those who do not repent and believe, when salvation is offered them through the blood of Christ. This neglect of grace, and preference of sinful pleasures to the obedience of the gospel, is a clear proof of the evil nature of sin, and how unlike the transgressor is to the holiness of God.— The sum of the information we have in the oracles of God shows us his aversion to sin, that his wrath abides upon it, that he will always govern so as to bring it to ruin, and that a sinner can have nothing but awful prospects before him.—

Let us consider again. The feelings that an unbelieving sinner has within himself, on seeing God's character, clearly prove the truth of these observations. His knowledge of infinite purity is painful, and all the happiness he now finds, in a secure and unbelieving life, is interrupted by seeing God. If the very sight of God is painful to him; if his peace wholly depends on having the Lord hidden; if the sight of his greatness and glory is a punishment;

how certain it is he will be punished, and in an extreme degree; as it will be the work of God through eternity, to bring himself into the clearest and most certain knowledge of his creatures. Let us now collect these ideas and bring them into one point of view, and it will appear beyond controversy, that the wrath of God abideth on every one who doth not believe in Christ, and that it will produce an extreme misery.

The whole moral nature of the Godhead is opposed to such sinful principles as are natural to the human heart. It is his essential glory to be of this character, and his declarative glory to manifest it. He cannot act in consistency with himself and his own most holy nature, without shewing this displeasure. He manifested it in the beginning by giving such a constitution to all natural things, as will plunge the sinner into ruin. He hath given constant evidence of this in his providence, in his law, in the gospel, and his whole word. He assures us of his eternal purpose to do the same; that he created and will govern his universe to make holy minds blessed, and sinful minds miserable.— What although he does not manifest this wrath in the same manner that passionate, revengeful creatures do? He is doing it in a way much more awful to consider, and more certain to continue; by the steady operation of almighty power shewing his own opposition to the principles of sin. He hath the universe in his hand as means of showing this displeasure, and

a whole eternity as a season for doing it. Were this subject seen as it really is, there would not be a secure sinner in the world—all would join in a common inquiry, "What shall I do to be saved?" All would exclaim, away ye tempting amusements and vanities, ye treacherous worldly interests, which have defrauded me of the best portion of my life! Away every beguiling object and excuse, if peradventure, there is yet a possibility I may escape from the deplorable state to which the whole Godhead is opposed, and obtain forgiveness by repentance and faith in Jesus Christ.

X.



*The Nature and Reality of the future Misery of the Wicked.*

**T**HAT God has appointed suffering, in the world to come, for the finally impenitent, is a truth plainly declared in his word, and confirmed by all the events of his providence. What will be the nature of that suffering, is an inquiry particularly interesting to all who are apprehensive of its danger, and to all who would be moved by the apprehension to seek a refuge in the gospel of salvation.

From the testimony of divine truth, we are authorized to believe that the future misery of the wicked will consist, both in mental and bodily suffering.—Which will be the greatest, or whether, in this respect, it will be the same in all, we have not sufficient light, certainly, to determine. It has, generally, been

held, that the sufferings of the mind will be the most severe. A few thoughts will be suggested respecting mental suffering, after which, more will be said on the other part of future punishment, which, by many, at the present day, is entirely exploded.

The wicked, in the future world, will ever see the perfect justice of God, in the execution of his vengeance. The understanding and the conscience will have their full exercise, and be able to form the clearest conceptions of moral truth. The enmity of the heart may be most strong, yet the intellect will be active and vigorous, duly estimating the nature and claims of divine justice. The understanding will be fully convinced of the necessity of justice in the government of God, that that justice cannot be maintained without punishment, and that the impenitent children of men are proper subjects for the infliction of that punishment. The understanding will also be convinced that there must be something more than disciplinary punishment; for the proper maintenance of the divine authority, and the safety of the universe: that there must be a display of the divine vengeance. In eternity, the conscience of the wicked will be fully persuaded, that they are the proper subjects of the execution of vindictive justice. In the future world, the character of God will be vastly better understood, than it is now. By the events of the judgment, the long history of his dealings with man, during the period of time, will have

been clearly unfolded, will be well understood, and will ever be kept in fresh remembrance. The decisions of the judgment will also afford an eminent illustration of the divine character, which will be perceived, in the clearest manner, by all intelligent beings. With these exhibitions of the character and dealings of God, the conscience of all the ungodly will be fully convinced of the propriety of their sufferings.

The impenitent, in the future world, will be convinced, not only, of the justice of their condemnation and sufferings, but that it is most suitable and wise that they should thus suffer, and that, in the infliction of the evil, God is most holy and good. They will see that the safety and happiness of the universe imperiously require that the authority of God be inviolably maintained. They will see it to be necessary that God should maintain his truth, and that this should be done, not less, in the execution of his threatenings, than in the performance of his promises.— That the purity and reasonableness of the divine law should be perfectly vindicated, which can be done only by inflicting its penalties upon the incorrigible transgressors. As the happiness of all holy beings is euded from God, and the perfection of his glory is necessary to their highest enjoyment, he must vindicate his character from all the aspersions and contempt, which have ever been cast upon it by the sons of iniquity. For this purpose, he must execute his vengeance.

And in doing this he will have a special regard to the highest good of the universe. Thus the wicked will see and feel that God is most holy and good in their condemnation, and that, for this, his people will for ever praise him. Possessed of such a view of the divine excellency, Israel say on the banks of the sea, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." To the same sentiment the Psalmist responds, saying, "O give thanks unto the Lord; —to him that smote Egypt in their first-born:—to him which smote great kings:— and slew famous kings: for his mercy endureth for ever."

The impenitent, in the future world, will be fully sensible of their perpetual obligation to love and serve God. They are rational and moral beings, capable of obedience and love; having derived their being from God, and received from him many favors. They will see him to be infinitely holy in his whole character, and in all his dealings, even in the execution of his vindictive justice, and, therefore, most perfectly deserving of the confidence and attachment of all his creatures. Yet their hearts will for ever hate him. Their conscience will be convinced that God does not act as a tyrant, that he does not delight in their suffering, or in the suffering of any of his creatures; that he punishes, merely, as a righteous and holy governor of the universe, who cannot suffer wickedness to be disregarded. Yet, with all this

conviction, they will find their hearts ever rising in enmity and rage against him, wishing to drive him from his throne.

Another striking characteristic of the future misery of the wicked is, a perpetual reflection that all this evil has been brought upon them by their own obstinacy and folly. They have enjoyed a space for repentance, have been invited to accept of mercy, and warned of the danger of neglect. But they refused to hearken. The blessedness of the redeemed is ever in their view, all this they have lost,—lost by their disobedience and neglect. They have none to accuse, their iniquities are upon their own head.

Despair gives an edge to every suffering of the ungodly. Hope is gone. Not a gleam of light, of a gladdening prospect, relieves the soul. Eternity is before them, and an eternity of misery. They have no prospect of any abatement of divine wrath; or of their own enmity, or of the acquiescence and praises of all holy beings in their condemnation.—All these sources of mental suffering will be extreme. We cannot conceive of any thing capable of filling the mind with more severe sufferings, than those sensations which have been mentioned, which must necessarily be the final portion of all the impenitent.

But it is necessary for us to observe, that these mental sufferings, great as they may be, will not constitute the whole of the future misery of the wicked. Some suppose that the mental suffering which will be endured

by the impenitent, in the world to come, is the exclusive punishment appointed of God, while corporal pain will be no part of the evil. They conceive that mental sufferings must be sufficient, and that those which must pertain to the body, are unsuitable to the condition of immortality.

These sentiments, evidently, proceed from a desire to diminish the terrors of future punishment, and it is apparent that they have that effect. Every speculation upon this subject, which tends to explain away the simple and manifest import of the divine declarations, proceeds from the same cause, and is calculated to produce the same effect. All the ingenious reasoning upon the severity of mental distress, in reference to the future misery of the wicked, tends but to quiet the fears, and sooth the alarm, which the threatened vengeance of God is intended to excite. Let the most impressive preacher address an audience who are acquainted with the truths of the gospel, on the terrors of future punishment, with an express intention to increase the apprehension of the evil, and deter the wicked from the danger; keeping every idea of sensible suffering out of view; though the feelings might be excited in a degree, by the powers of language, the conscience would evidently be relieved, and the existing terrors of divine wrath would be materially allayed. This is no less evident from observation and fact, than from the nature of the human mind.

All the various systems and sentiments on the subject of

universal salvation, proceed from one cause, a desire to diminish the dangers of sin. The sinner is alarmed at the evils which he fears will be the consequences of sin; and he is alarmed at nothing else. The dishonor which sin brings upon God, the evils which it tends to produce in the universe, and the evil which, by its natural operation, it must bring upon himself, are subjects of no concern. The execution of the divine vengeance, the punishment which justice will inflict upon the guilty, are the only objects which awaken his fears. The sentiment which limits the duration of future punishment, takes away all alarm from the wicked. The advocates of this doctrine will say that none can be saved without repentance and obedience, that a terrible punishment will be inflicted upon the wicked, especially upon those who are grossly wicked; that their punishment may continue for ages, or perhaps millions of ages, according to the righteous judgment of God. Yet it will terminate, and the subjects will be brought to endless blessedness. This prospect removes all the concern, and it is always found that those who espouse this sentiment, are perfectly at ease in sin, their conscience is never disturbed by the terrors of the second death.

Every scheme which has yet been devised to remove the apprehensions of the miseries of hell, as they are most naturally received from the word of God, quiets the fears and allays the concerns of the sinner. He takes new encouragement for

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the indulgence of his corruptions, he fixes his affections on the objects of the world with renewed vigor, he feels less and less concern in the paths of wickedness.

That corporal sufferings will constitute an essential part of the future punishment of the wicked, is evident from the fact of the resurrection of the body. The doctrine of the general resurrection of the dead is very clearly taught in the holy scriptures. The object of a future state of existence seems to be a state of retribution. In that state of being, the children of men are to be placed in a condition of happiness or misery, according to the character which they shall have formed in the present life. If the body is to be raised from the grave, and to be reunited with the soul, preparatory to this state of retribution, the conclusion is obvious that a part, at least, of that retribution must consist in what will be enjoyed or suffered in a corporal manner. The resurrection of the human body must be a great work of divine power, not less than the work of its creation. At death, "the dust returns to the earth as it was." The body moulders in the grave, and is lost in the common mass of its kindred earth. This body is to be revived, this dust is to be new-created, and formed into a perfect human body. So great a work of divine power would not be performed without an important object. It is performed preparatory to a state of retribution. Then for that retribution, the existence of this body must be necessary. If the



future sufferings of the wicked were to be wholly of a mental nature, they might be perfectly endured by the soul in a separate state. All the sufferings which the mind can endure, can be endured in a state of being separate from the body; for it is not affected by death, all its intellectual and moral powers retain their full activity and vigor, and perhaps, being unincumbered with its material burden, are greatly purified and strengthened. But the wisdom of God has seen it to be necessary to appoint a re-union of the body with the soul, preparatory to that enjoyment or misery which his retributive justice will appoint for the deeds of the present life.—If it be thought that the human body is of a perishable nature, incompetent to the endurance of eternal sufferings, or the enjoyment of endless blessings, the difficulty is obviated by the testimony of divine truth. The human body, in the future state, will be incorruptible. After illustrating the doctrine of the resurrection, the apostle observes, “But some will say, how are the dead raised up? and with what body do they come? Thou fool: that which thou sowest is not quickened except it die. So also, is the resurrection of the dead, it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.—For this corruptible must put on incorruption, and this mortal must put on immortality.” God can easily form a material body for an im-

mortal existence, and make it capable of enduring all the sufferings which his vindictive justice may appoint, though it may be such as would annihilate the present body in a moment. He can give it a capacity of enjoyment, of bearing such communications of his glory for ever, as Moses and Elijah, while on earth, could never endure.

It is necessary that the happiness and misery of man in the future world should be much of a corporal nature, as he is of a mixed character, composed of body and spirit. Separate soul and body, and the man does not exist. Neither of these, separate from the other, makes the man, nor do both, unless in union. This is the sentiment inculcated by Christ, in his reasoning with the Sadducees. He supposes God could not declare himself the God of Abraham, Isaac, and Jacob, as such; he could not be the God of those particular persons, after they were dead only upon the supposition of the resurrection of the body. Without a re-union of soul and body, Abraham, and Isaac, and Jacob could not exist. For a state of retribution, the resurrection of the body is necessary, even for those events in the human character which are of the most purely moral nature. The connection between the body and the soul is so intimate, that they have a uniform influence upon each other, that we cannot pronounce of any individual moral action that it is the action of either the soul or the body, without the influence of the other. This being the case, body and soul

must be united in order to a state of retribution. God, in the future world, "will render to every man according to his deeds." His deeds are the deeds of the man in his compound character, of soul and body and union. It is then evident, that such a punishment, as will justly be inflicted upon this person for his iniquities, must be such as is suited to his character, consisting both in mental and corporal suffering. As the body is a very important part of the person, bodily sufferings must constitute an essential part of the future sufferings of the impenitent.

That the wicked will endure great bodily sufferings in the world to come, may be safely concluded from the influence of such a prospect on the conduct of human life. One object, unquestionably, and a very important object, of the punishment of sinners in the world to come, is, by having this prospect clearly before them, to deter them from the ways of wickedness, and induce them to turn to Christ the Saviour, by repentance and obedience. For this purpose, the terrors of the judgment and eternal death are most clearly and most frequently inculcated, in all parts of the sacred scriptures. It is well known that a prospect of the joys of heaven has very little influence to dissuade the wicked from the service of sin. It is the prospect and the fear of hell which usually excites the solicitude of the sinner, and engages his attention to the concerns of the great salvation. It is equally true that those sufferings of the wicked, which are of

a corporal nature, are the principal object of the apprehension of the transgressor. It is not the prospect of the condemnations of conscience, or the reproaches of fellow-sufferers, or the remembrance of abused privileges, or the view of the happiness of the redeemed, or the glory of God in their condemnation, that awaken their solicitude; but it is the torment of unceasing pain, the anguish of devouring fire. These awaken an alarm; they produce, in a greater or less degree, a constant dread of sin; they excite a solicitude to fly from the wrath to come. The Prophets, the Apostles, and Christ their Lord, ever hold up the terrors of the divine law to the view of men, those terrors particularly which consist in the prospect of the corporal sufferings of the wicked in the future world, to reclaim them from the ways of sin, and induce them to escape from eternal death. Some persons, possessing minds of a peculiar nature, may be very deeply impressed with the prospect of severe mental sufferings in the eternal state. But with the great portion of the wicked, such a prospect has very little effect.

The truth, that corporal sufferings will make a material part of the future punishment of the ungodly, is most clearly taught in the word of God. To attempt to explain away the plain declarations upon that subject, on the supposition that they are made merely in accommodation to our conceptions, or on any other ingenious theory, is taking a liberty with the scriptures which goes far towards setting aside their divine authority.—

If we do not receive the testimony of God, in its most natural and simple import, we have no standard, we have no rule on which we can rely. God declares by Moses, "A fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase." He says of the wicked, by Isaiah, "For their worm shall not die, neither shall their fire be quenched." By Daniel, he says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." By Malachi, "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." The prophet Isaiah exclaims, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"—Our Lord directs, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—It is said by the Apostle Paul, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." The Apostle Jude assures us, that "Sodom and Gomorrah, and the cities about them, are set for an example, suffering the vengeance of eternal fire." The destruction of Sodom and Gomorrah seems to

have been designed, in the wisdom of God, for an impressive emblem of the final destruction of the impenitent. John, in the Apocalypse, saw a representation of the future suffering of the wicked, and says, "The smoke of their torment ascendeth up forever and ever."—We have nothing on sacred record that gives us so clear an account of the future world, as our Saviour's parable of the rich man and Lazarus. "The rich man died and was buried; and in hell he lifted up his eyes being in torment,—and he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—In the description which Christ has given of the judgment he says, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire."

All these representations of the future punishment of the wicked, show most clearly that an essential part of that punishment will consist in bodily sufferings. There is nothing indeed to exclude the idea, that the impenitent will be afflicted with the severest mental distress. All those sufferings of the mind, which have been often considered as forming the principal part, if not the whole, of the misery of hell, will most certainly exist, and will not be abated by the extremest bodily sufferings, which are equally sure.

From what has been said on this subject, it appears that the punishment of every impenitent

shmer, in a future state of being, is most certain. The justice of God requires it, the necessity of divine government requires it, the work and character of Christ require it, and God has declared repeatedly, and in the most express terms, that this shall be done. The great hope of the wicked for an escape from future misery, is in the salvation of Christ. But he urges, as a constant inducement to them to accept of his mercy, that the impenitent cannot escape the damnation of hell. If he be not true, there can be no confidence in any of his testimony. The future punishment of the wicked will be eternal. This rests upon the same evidence, and is equally sure with the punishment itself.

The enquiry, whether there be now a hell, prepared for the wicked, or how a place can be prepared, suited to such a mode of punishment as has been described, is an unnecessary speculation, productive of no profit. It is proper for us, however, to call to mind the words of the Apostle Peter, who observes that "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up." The heavens, (meaning this material system) rushing together with a great noise, and being set on fire,

may as easily be made inconsumable, and become an eternal fire, as a mortal body may be made incorruptible and eternal; and thus become the eternal habitation of the ungodly.

If the representation of this important doctrine, which has now been made, be scriptural, all those who are concerned in inculcating divine truth ought to be cautious, lest by passing by the express declarations of divine truth, or by substituting the fancies of conjecture, they remove or conceal those terrors of divine indignation which are designed to awaken the stupid, to alarm the sinner, and to bring the guilty to Christ.—If by a peculiar delicacy of feeling these things are left out of view, and other threatenings are substituted, more congenial to the feelings of the wicked, it becomes them to consider whether they do not impeach the wisdom of God, in the declarations of his truth, and whether they do not neglect to declare that death to the sinner which God has denounced against him.

Every impenitent sinner should reflect, should often reflect, especially when enduring severe bodily pain, "Who can dwell with devouring fire, who can endure everlasting burnings?"

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

By appointment of the Connecticut Society for the Promotion of Good Morals, the following is submitted for publication in your useful miscellany.

**I**F those feelings and opinions, purposes and deeds, which prevent permanent good, and produce permanent evil, are justly called vicious, or immoral, then, every judicious effort to suppress immorality must deserve encouragement. Statutes and penalties against immorality have, from the beginning, been found indispensable to the security of man's social well-being. Laws are the fruit of a universal combination among people of the same commonwealth. Human depravity is always found enlisted in the warfare to render void such statutes as are pointed against its beloved licentiousness. Laws for the suppression of vice are, consequently, among the first that sink into "a dead letter." The whole community are vigilant for regulations pertaining to perishing property. They are unanimous in taking up arms against the dealer by false weights and measures; the counterfeiter of money; the thief, and the robber.—But the profane swearer, the drunkard, the gambler, the Sabbath breaker—is, in too many instances, permitted to pass with slight censure. In some cases, when the laws which he violates have become silent, he has even the affrontery to demand the fair standing of reputation. It is lamentable that his demand has been, of late, so rarely repelled.

In such a state of society, a voluntary association has appeared necessary in every parish of the community, for the purpose of awakening those wholesome laws which the profligate have caused to slumber; and of encouraging the magistrate and

public officer to fidelity in every thing that pertains to their office, and to their oath.

Nor has this necessity presented itself unattended with a reasonable prospect of success. The considerate and sober are always on the side of such efforts. Omnipotence is on their side. But the power of the Most High is employed in aid of those, who, according to his will, use the means which he gives them.

An experiment of twelve years, in the island of our fathers, has proved the happy efficacy of voluntary associations for the suppression of vice. That experiment, in the beginning, was comparatively feeble. It was, also, resisted with much violence and malignity. Its friends persevered however. The cause acquired strength. The magistrate was aided in his duty. Many of the incorrigible in profligacy were brought to merited punishment and shame. Notorious licentiousness has, of course, been gradually falling into infamy. Criminals have been diminishing. On the subject of the Lord's day, even the metropolis of the British dominions exhibits a new face. The ruin of numbers has been manifestly prevented.

Similar effects have been produced by similar associations in the American States. As far as combinations have been formed, and their labors directed by a discreet firmness and resolution, the results have been happy. They continue to be happy. It is, indeed, obvious, that the mere establishment itself of such associations must act powerfully as a check upon open immorali-

ty. For, how can the public knowledge of a combination to prosecute for specified offences, fail to diminish those offences?

The Connecticut Society for the promotion of good morals is co-operating with others, of the same nature, in our land. Its constitution is, perhaps, the simplest possible. It seems not, however, the less likely, on this account, to be efficacious. According to its provisions, reliance is placed on those Branch Societies which it invites the well disposed in every parish to form. To the persevering activity of these the friends of social order and virtue are to look for the salutary effects of the institution. To such of these as have already had time and a disposition to act, they have not looked in vain.

The General Society, however, cannot be inattentive to the concerns of every part.—Composed of members associated in the several Branches, they possess favorable means of information pertaining to morality in the various districts of the community. Their doings at their last meeting, and an abstract of reports from the Branches are here laid before the public.

On the 18th of May, 1814, in the evening, the Society convened in Hartford, pursuant to the 5th article of the constitution. The shortness of the evenings rendered it inconvenient to commence the special business of the Society in consistency with the public religious service, which had been previously assigned to that time. The meeting was accordingly adjourned to the next evening. Divine service

was attended—sermon by the Rev. Calvin Chapin.

May 19th. The Society met according to adjournment.

The following officers were chosen for the year ensuing :

Hon. JOHN TREADWELL,	<i>President.</i>	
Hon. ZEPHANIAH SWIFT,	} <i>Vice-</i>	} <i>Presi-</i>
TAPPING REEVE,		
SIMEON BALDWIN,		
JEREMIAH DAY, Esq.	<i>Corresponding Sec'ry.</i>	
THOMAS DAY, Esq.	<i>Recording Sec'ry.</i>	
Gen. JEDIDIAH HUNTINGTON,	} <i>Committee.</i>	
Hon. ROGER M. SHERMAN,		
SYLVANUS BACKUS, Esq.		
Rev. CALVIN CHAPIN.		
SYLVESTER GILBERT, Esq.		
Rev. LYMAN BEECHER,		
Gen. GARRIT SMITH,		

The Hon. Roger M. Sherman, and Seth P. Staples, and Sylvanus Backus, Esquires, were appointed a committee to present the thanks of the Society to the Rev. Mr. Chapin for his sermon delivered before the Society, on the 18th inst. and request a copy thereof, that it may be printed.

*Voted,* That the said committee also make inquiry respecting the publication of Mr. Beecher's sermon, delivered before the Society, at their last semi-annual meeting, and make their report to the next adjourned meeting.

Reports from various Branch Societies, in different parts of the State, were communicated.

*Voted,* That the Rev. Calvin Chapin, and John Taylor, and Enoch Perkins, Esquires, be a committee to make an abstract of said reports, and publish the same in the Connecticut Evangelical Magazine.

*Voted,* That the Rev. Heman

Humphrey deliver the sermon at the next semi-annual meeting, and that the Rev. Samuel P. Williams be his second.

Adjourned till 8 o'clock, to-morrow morning.

May 20th. Met pursuant to adjournment.

The committee of inquiry relative to the publication of the sermon above mentioned, made a report, which was accepted.

*Voted,* That the Hon. Roger M. Sherman, the Rev. Calvin Chapin, and Enoch Perkins, Esq. be a committee to prepare an address to the Branch Societies, on the objects of this institution, and report make to the next semi-annual meeting.

*Voted,* That the Recording Secretary publish, in the month of April, annually, a notification to the several Branch Societies, requesting, that they lodge a report of their proceedings with the Recording Secretary, on, or before, the day next preceding the annual meeting in May.

The meeting was concluded with prayer by the Rev. Mr. Chapin.

Adjourned, *sine die.*

*The abstract of reports, referred to in the preceding Minutes, is here presented to the public.*

The Branch Society in the first parish of Woodstock, reported, That, immediately after their organization, they appointed a committee to request retailers of ardent spirits to refuse selling them to such people, as, in their opinion, would use them to excess; and, likewise, to ascertain the quantity of ardent spirits consumed within the

parish, during the year which began, the first of April, 1813. To the former article the committee attended, and the consequences were, in some degree, such as good people would wish to behold. On the latter article of request, the committee had made no report at the close of the year specified. The vices of profanity, Sabbath-breaking, and intemperance had been prevalent. Considerate people rejoiced in the formation of the Society. Numbers, of an opposite character, manifested hostility, and labored to render the Society odious. Nevertheless the friends of morality prevailed. The effects of the institution were happy. Though every thing pernicious had not been removed, yet the objects of the institution were, in some measure, attained, and progress was making towards their complete accomplishment in that parish.

The Branch Society in Norwalk, Middlesex, reported resolutions of the following import: That they would themselves be examples of morality; that they would admonish retailers of ardent spirits not to violate the laws of the State upon this subject; that if, after such admonition, the laws were violated, the members would complain, unless satisfied that such retailers were determined to obey, the laws in future; that no member would employ a person addicted to immorality, unless such person refrain from it while in his service, or be indebted to said member; that the members shall deem it their duty to admonish all persons within the parish, whom they shall know to be guilty of

vicious conduct, and, in case admonitions prove useless, to make complaint to the proper authority, provided, the families of such vicious inhabitants were not likely to be distressed by the consequences of executing the laws; and, finally, that they would not vote for any person, guilty of known immorality, for any important public office, whatever might be his political opinions. An address was delivered, pointing out the prevalent vices with their pernicious effects, and making known the determination of the Society, by the blessing of God, to suppress them. That Branch had been quite recently organized, when this report was prepared. Effects extensively salutary are rather anticipated, therefore, than realized.

The Branch Society in Wolcott reported, That they had resolved to hold, in due contempt, all persons who spend their time in idleness, gambling, profane swearing, and excessive drinking; to notice carefully violators of the Sabbath and neglecters of public worship; and to feel themselves pledged individually to bear testimony by example, exhortation, admonition, and reproof, against all immoral conduct within their personal knowledge.

The Branch Society in East-Haven resolved, That the suppression of vice generally was their object—and especially Sabbath breaking, intemperance, profane swearing, slander, and gambling; that every member would feel himself obligated to use the influence of his personal example, and—if a parent, mas-

ter, or guardian—of his authority, for the accomplishment of this object; that the Society would support its members in their efforts to suppress such immoralities; that, in appointment to office—whether of state, town, or parish—it should be the duty of every member to withhold his suffrage from men habitually guilty of vicious practices; that every member would aid the civil magistrate in executing the laws against vice, and assist all informing officers in the discharge of their duty; and that the Clerk of the Society present the grand-jurymen, constables, and tithingmen of the town, each with a copy of their vote, tendering their assistance, and pledging their support to the said officers, in the execution of the laws against immorality in general, and, especially, against licentious taverns, places of illicit resort, and the prevalent vices abovementioned.

The Branch Society in North Woodstock reported, That a reformation in morals had been progressing there, the last two years; that taverns and tippling shops are now little frequented; that gross breaches of the Sabbath are rarely, if at all, seen in the parish; and that profanity, when heard, which is by no means often, is generally discountenanced. All intelligent friends of human well being will rejoice, when truth shall authorize many such reports.

The Branch Society in Greenfield provided, soon after their organization, that nearly, or quite, every family in the

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parish become furnished with a copy of an "Address of the Western Association in Fairfield County, to the churches and congregations under their care, on the pernicious effects of ardent spirits." Much good was soon observed to be the pleasing result. Many respectable families, who, according to fashion in our country, had long made spirituous liquors a part of the entertainment at social visits, discontinued their use. Individuals, whom that fashion had led to intemperance, had seen the error of their way and turned from it. Others, who had believed that ardent spirits were necessary to sustain them while at hard labor, were convinced, that such an opinion was altogether groundless. So salutary were the effects of exertions already made, that, although intemperance was still, in some degree, prevalent, the Society indulged strong hopes of seeing their persevering effort followed by a general reformation. That Branch, also, impressed with the importance of suppressing the open profanation of the Lord's day, declared their readiness to co-operate with the other Branches through the State, in putting a stop to this alarming evil, and to assist in promoting every measure conducive to the good of man.

The Branch Society in the first parish of Lisbon reported, That the members pledged themselves to encourage and assist all informing officers and magistrates in their official duties; to discountenance, by example and all other prudent measures, immorality in gene-

ral, and, especially, idleness, Sabbath breaking, profanity, and the needless use of strong drink. They chose a Treasurer, to receive donations, either in money, or books on morality. They, likewise, appointed a committee of distribution: As to effects already perceived, it was evident, that a reformation had commenced. Vice was less open and daring, and there was an increasing attention to moral duties.

The Branch Society in Salisbury reported resolutions to the following effect: That they would practice and encourage industry in the lawful occupations of themselves and other; that persons habitually idle should not receive their support or assistance in any way calculated to encourage perseverance in that vice; that they would assist the civil authority in all proper measures for enforcing the laws of the Sabbath; that the members would carefully abstain from the practice of profane swearing, would neglect the company and conversation of the habitually profane; advise their friends who are guilty of this vice to reform themselves thoroughly, checking all persons that swear profanely in their presence, vote for no person to a place of honor or profit whom they know to have acquired a habit of profanity, and inform against those who, after suitable admonition, persist in the use of profane language; that the members would cautiously regulate their own practice, on the subject of ardent spirits—it being fully understood, that no valuable rule of politeness shall

be considered as violated, if ardent spirits are not offered at social visits; that, if the example and friendly rebukes of the members prove unavailing with those far sunk in the wretchedness of this vice, the associated withhold from them all needless intimacy; that measures be taken for executing the law against persons, whose habits of intemperance shall have become inveterate; and that they refuse, in all cases, to vote for persons known to be vicious.

The Branch Society in New Hartford reported, That they had resolved to attempt the prevention of profanity, Sabbath breaking, idleness, and intemperance; and to encourage and aid the civil magistrates and informing officers in their respective duties. The disregard of the Lord's day had greatly prevailed, and was rapidly increasing. So small was the probability of success in efforts to restrain the licentious, and especially travellers on that day, that the grand-jurors had refused to be qualified. The attempt, however, was resolved on. The committee, by letters addressed to men of character in neighboring towns, invited their co-operation. They persuaded the informing officers to take their official oaths, and promised them whatever assistance occasions might require. They placed notifications in the public houses of New Hartford and its vicinity, warning travellers against exposing themselves to prosecution and punishment.—The members indulged a hope that, from these and similar measures, great good to individ-

uals and the community would ultimately result.

The Branch Society in Bristol reported resolutions, That by their conversation and example, they would discountenance the daily and common use of ardent spirits in private families, at social visits, and among people of every description, whom their influence could affect; that if any were to be so unhappy as to see a person evidently intoxicated, they would admonish him when sober—and on a repetition of the offence, either lay it before the Society for advice, or present it directly to an informing officer, and be ready, when duly called on, to testify before any lawful tribunal; that they would use their influence to prevent such buying and selling of ardent spirits as the statutes prohibit, and hold themselves bound to make the proper authority acquainted with breaches of the law upon this subject, that shall come to their knowledge; that, with their families and domestics, they would—unless prevented by some justifying cause—attend public worship on the Sabbath, and on other days set apart for this purpose by competent authority, and use their influence with others to do the same; that neither they, nor theirs, would labor, travel, or recreate unnecessarily on the Lord's day, and would be ever ready to aid the civil authority in preventing children and others from wandering idly or mischievously in the fields, or along the public roads, or from house to house, on the Sabbath; that if any grand-juror, constable, or

tithing-man, neglect the duties of his office, when pointed out to him, they would take measures for his due presentment; that, as travelling on the Sabbath, for either worldly business or vain recreation, is a public affront offered to God and to the State, they were determined, both in word and deed, to be faithful in the performance of such duties as the peaceful order of society and the welfare of mankind required at their hands; that they would bear a uniform and decided testimony against the impious and destructive practice of profane swearing, and, when other means of reformation fail, they would make some informing officer acquainted with such offences;—and that, in their intercourse with each other, with their neighbors and the world, they would be careful not to sow discord, or to invent, take up, or propagate, falsehood, concerning their fellow men.

The Branch Society in the first parish of Sharon reported resolutions, in substance as follows: That the Sabbath ought to be regularly observed as indispensable to the support of morality; that they would refrain from unnecessary journeying, labor, and recreation, on that day; that they would carefully guard themselves against every thing implied in profane swearing, and be vigilant in restraining those under their direction from this heaven-daring vice; that to offer ardent spirits—excepting in cases of sickness—could not be considered either as a deed of charity, or as the smallest evidence of politeness and hospitality; that they would

diminish, and, as far as practicable, discontinue the use of distilled liquors among the laborers they employed.....substituting other kinds of drink and means of sustenance; that, by mutual advice and friendly reproof, they would assist each other, and their neighbors generally, in the promotion of good morals; and that, to a correct example in their own conduct, they would add a constant readiness to support the civil authority in executing the laws of the State against every species of immorality.—Such measures had already produced a favorable aspect in the social state. Magistrates had become more evidently “a terror to evil doers.” Considerate observers had begun to indulge animating hopes, that many, and of long continuance, would be the happy effects of their exertions to do good.

The Branch Society in Green's Farms, Fairfield, reported, That the measures they had adopted and carried into operation, had been productive of salutary consequences; and that they held themselves ready to unite their labors with those of others combined in every part of the State for the suppression of vice, and, of course, for the promotion of good morals.

The Branch Society in the first parish of Coventry reported, as their deliberate and decided sentiments, That using the Sabbath as a season of rest from worldly employments, of abstinence from worldly recreations, and of self-devotedness to spiritual exercise; also, that the regular attendance on public worship, the religious education

of children, a sacred regard to moral character in the election of rulers, and opposition to vice of every sort, are things essential to good morals and desirable enjoyment in a community.— They reported, likewise, their resolutions to carry into practice the foregoing sentiments in their own personal conduct, and in their families respectively; and that, while they would bear their testimony against immorality in general, they would particularly discountenance and oppose those fashionable habits of devouring strong drink, by which intemperance and ruin are brought upon so many thousands in our country.

The Branch Society in North Haven reported arrangements for securing a better observance of the Lord's day; hoped to strengthen each others' hands in duty both social and moral, and to do good by their exertions for the suppression of vice.

The Branch Society in Granby reported nothing further, than that they had appointed a committee to form resolutions for their consideration at a future meeting.

The Branch Society in the third parish of Wethersfield reported, That measures had been taken to support the civil authority in putting a stop to forbidden travel and recreation upon the Lord's day; in preventing the sale of ardent spirits contrary to law; in suppressing places where gaming and other licentious practices were tolerated; and in rendering intemperance, profanity, and vice of every sort, more deeply disreputable. By these measures the profligate had been considerably disturbed.

The Branch Society in New-London reported their approbation of the general object; their determination to exert themselves for its accomplishment; and their intention to confer with the civil authority, on the importance and best means, of executing the laws provided for the suppression of vice.

The Branch Society in Woodbridge, parish of Amity, reported their organization, and their adjournment to receive communications and instructions from the General Society.

The Branch Society in the first parish of Farmington reported, That they had resolved to exert themselves, as far as possible for the suppression of Sabbath breaking, intemperance, profanity, and licentiousness of every description; that, by the activity and public spirit of one magistrate, travelling and impious recreations on the Lord's day had been seriously, and almost wholly, checked; that the relaxation of wholesome laws, relative to a number of gross immoralities, had so long been tolerated, that many were nearly ready to believe it impracticable to revive the execution of them; that it had been difficult to find suitable persons willing to serve as informing officers; that, in several instances, those appointed informers refused to take the qualifying oath; but that the Society, nevertheless, hoped, in future, to perform their part in furthering the excellent object of the institution.

The Branch Society in the first parish of East Windsor reported their organization; their appointment of a committee to prepare regulations, and to point

out measures to be pursued for securing the object of the association; and their hope, by mutual counsel and support, to accomplish the very useful purposes for which their Society had been formed.

The Branch Society in Somers reported, that their organization was recent; that they felt the duty of discouraging idleness, profanity, gross breaches of the Sabbath, intemperance, and immorality of every sort; that they were cordial in resolving to attempt a reformation; and that they were not without hope of doing something for the promotion of a cause so desirable.

The Branch Society in Hadlyme reported, That they had commenced a system of efforts to produce a reformation; that, beginning with themselves, such of their members as shall be guilty of known immorality, and will not be reclaimed by the kind admonitions of their brethren in the Society, shall have their names erased from the list of members, as unworthy of a place in the association; and that it shall be the duty of every member to use his influence for the reformation of the openly vicious, and, by complaint, to bring before the constituted authorities such as shall prove incapable of being reclaimed.

The Branch Society in North Coventry reported, That they had punctiliously pursued the course recommended in the constitution of the General Society; that the members had pledged themselves to pay a sacred regard to their own conduct and to that of their families; that

they would beware especially of idleness, profanity, gross breaches of the Sabbath, and intemperance, by example and reproof, testifying always and boldly against transgressors as opportunities should offer; that they would hold themselves ready to aid the civil authority in the discharge of their duty "as ministers of God for good" to the people; that the said authority should have no excuse for "bearing the sword in vain;" and that the members would not deem it either sordid, inhospitable, or impolite, to omit giving ardent spirits to people in health.

They reported also, as their opinion, that the institution had produced effects highly and extensively beneficial to the community there; that, by its influence, the tide of popular feelings and sentiment had begun to flow in favor of wholesome morals; that the hands of the magistrate were greatly strengthened; that the notorious vices specified in the constitution were more and more abandoned; that travelling on the Sabbath, of which early in the year, there had been almost a continual stream, was nearly suppressed; that no needless labor was observed on the Lord's day; that tipplers had in a great measure forsaken those places to which a few months before, they had been in the deadly habit of resorting; that, though the reformation of confirmed drunkards was hardly to be expected, yet the use of distilled liquors was generally discontinued by persons in the enjoyment of health; and that idlers and

drones were, in the public view, contemptible.

They were, likewise, sensible that *perseverance* is indispensable to permanent success in this patriotic and good work, and that they must go forward under the impulse of feelings like those of brothers united in a common cause. The education of children in the strictest habits; a vigilant attention to the moral qualifications of schoolmasters; exciting the people, as far as possible, to a universal attendance on public worship; affording every needed encouragement to informing officers and magistrates, that they may continue to be vigilant, faithful, and fearless, in doing what they have bound themselves by the oath of the living God to do—were articles of duty in contemplation by the Society when their report was communicated.

Such is the proposed abstract of reports from the Branches to the General Society at their last meeting. Many of them, at the time of their reports, had been quite recently formed. Nothing further could, of course, have been done, than merely to form their systems, and commence their operations.

From a number of Branches, not named in this abstract, no reports were received. Those that reported, generally, though not all, gave the number and the names of their members. It has been deemed proper and useful, that these articles be transmitted to the General Society, and be kept on their files; but unnecessary to repeat them in the abstract for publication. Though great numbers engaged

in favor of good morals are very desirable, yet the success of a worthy cause, is not always found proportional to the multitudes who lend it their names. The discretion, fidelity, zeal, and perseverance of a few have been frequently seen to accomplish the work of many. The number associated in the State of Connecticut, for the promotion of good morals, is not precisely ascertained. It probably exceeds two thousand. Even in this early period of the combination, such a number is sufficient to afford much encouragement and hope—and, especially, when the effects already produced are brought into view. It is wished and expected that Branches will yet be formed in those parishes, where they have been hitherto neglected. The friends of morality in such places are affectionately invited to consider the good they may do by a cordial co-operation with their brethren already combined. Such combinations in every part of the State must have it in their power to accomplish purposes extensively advantageous. To men who are both well disposed and intelligent, and have rising families, no consideration need to be suggested, but that rapidity with which the toleration of an open disrespect to religion, righteousness, and decency, has increased, during a few of the last years. Intemperance, and the profanation of the Lord's day, may be assumed as the principal sources of this growing toleration.

The experience of more than a century has proved the excellence of our statutes. Execu-

ted with promptitude and energy, they have uniformly secured liberty and safety in well-doing. This is all that could be reasonably asked. It is the end of their establishment. But the whole of this good is lost, when they cease to take effect. Liberty, civil and religious, is our boast. But liberty, without morals, is a sword in the hands of a mad man—an instrument of perdition to himself and those within his reach.

On this very copious and very plain subject, a single thought deserves to be seriously considered. The devices of the profligate, in their struggle for toleration, are many and subtle. In none, however, do they succeed more triumphantly, than in *attaching odiousness to the character of an informer*. The mischiefs practised by the robber and thief are, indeed, seen and felt at once. There is, consequently, no attempt to fix reproach upon the character of an informer against *them*. But the mischiefs diffused through the community by the conduct of the Sabbath breaker, the drunkard, the profane swearer, and the vicious of every character, are less perceptible, in the single instance, and at the moment of perpetration. Besides, depraved appetite and passion are, every where, on the side of these practices so destructive in the result, to the body and to the soul—to the temporal and everlasting interests of mankind. It has been found easy, therefore, to bring the cry of meanness and odiousness upon the head of the individual who conscientiously informs against the dealers in these

pestilential vices. Nor have the immoral ceased to avail themselves of this fact. They have rendered the ordinary operation of the laws ineffectual for restraint. The tithing-man, the constable, the grand-juryman, standing almost, in many instances entirely alone, is overwhelmed. In several parishes, it has already arrived, as appears by the foregoing reports, that he will sooner suffer the penalty of the law for refusing to take the qualifying oath, than bind himself by its sacred obligations. In others, as is well known, the informing officers, conscious of their oaths, feel themselves constrained to hide their faces and shut their eyes from seeing evil. In others, again, where the sight of profligacy cannot be shunned, they are driven to miserable evasions and equivocations to justify their neglect. Verily, ye that profess friendship to the well-being of man, these things ought not so to be. The case of the officer is hard—it is deplorable—and the prospects of every community so conditioned are gloomy. Here, then, is seen a reason invincible for combinations in support of wholesome laws, and of those who are appointed to enforce them for the common good. The odiousness of bearing an efficacious testimony against vice will not, where these Societies exist, and do their duty, oppress the individual informer. The associated will take this burden from his shoulders, and their collected strength will bear it not only without pain to themselves, but with triumph to the cause of virtue.

The great body of the people in this State are far from being notoriously vicious. The fact is matter of devout congratulation. It is ample ground of hope. The growing toleration of the comparatively few licentious is the cause of alarm. The well-disposed, the moral, the reputable, are sufficiently numerous, in every parish, to render the profligate citizen disreputable—to cover with shame the rising individuals that have begun to feel as if they might be vicious with impunity—and to uphold our statute book as a watchful guardian of our social and civil enjoyments. By the progress then, of immorality within a few years in our land; by the insufficiency of law in its ordinary operations to check that progress; by the success of

the recent and present efforts, as far as made, to curb the openly profligate; by the ample competency of the reputable in every village to restrain the immoral among themselves; by that unmeasured affection which the generation now risen and active feel for the well-being of those that shall follow; and by the duty which all owe to God and their country—let the friends of good morals in each parochial district be induced to unite their counsels and persevere in their labor to secure the invaluable object of this institution—and the wide-wasting enormities of vice will be speedily and effectually arrested.

ENOCH PERKINS, }  
JOHN TAYLOR, } *Committee.*  
CALVIN CHAPIN, }

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## RELIGIOUS INTELLIGENCE.

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### *Society for Promoting Christian Knowledge.*

On the 23d March last, a Charge was delivered before the Society for promoting Christian Knowledge, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India, by the Rev. Dr. Middleton, Archdeacon of Huntingdon; from which the following Extracts are taken:

“ You will consider that it is not merely in preaching what you shall have premeditated that your usefulness will consist: you will find it necessary to converse with them familiarly on every subject which may present itself; to enter into their sentiments, feelings, associations, and prejudices, and to be altogether such as they are, except only in their ignorance, superstitions, and

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vices.”—“ You will diligently review the records of the Mission, and the labors of your forerunners, considering well to what causes their success has been chiefly attributable, and to what their failure, and resolving to profit by their experience, while you emulate their bright example. Above all, you will make the Sacred Volume your meditation by day and by night; both as it will enable you to establish Divine Truth in the hearts of your hearers, and (which is indispensable to that great end) to preserve it pure and vigorous in your own.” “ Avoid every thing which may be construed into a subterfuge, or suppression of the truth: inculcate the doctrine of a crucified as well as of a glorified Redeemer: exhibit the Man of Sorrows in his meekness and lowliness: point out

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the necessity of an offering for sin : and let your endeavor be less to make a multitude of pretended proselytes, than that they who shall profess the faith of Christ shall profess it in truth and sincerity."

"Finally let me remind you, that under the guidance of the blessed Spirit you must ultimately rely for your success on those Christian graces which are the proper fruits of the Spirit : they must live in your life, and breathe in all your actions. Humility, patience, kindness, devotion, charity, and peace are the virtues of the Christian Apostle : by these you will adorn and recommend the doctrine of God your Saviour. That the Almighty may accord to you these assistances, and whatever else may further the work to which He hath visibly called you, that he may make you the instrument of good to thousands, and through those whom you shall instruct, bring tens of thousands from the power of Satan unto himself, is our most fervent prayer."

Mr. Jacobi's reply follows the address. After a short exordium he proceeds to give some account of his life, or what some Christians would call his experience.

"When a boy of seven years, my father, one of the most learned and pious ministers of the Church of Saxony, telling me something about this country, said, 'Behold, God has certainly yet great designs with England; and it is a mighty instrument in his hands to establish his kingdom on earth.' He then telling me of the Missions, I felt so deeply touched, that I cried out, 'Father, I will one day go to England, from thence to be sent out among the Gentiles.' And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the College, and the hour of his death approached, he wrote me that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow what I thought my calling to

the Mission. I was then sixteen years of age. My father answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate : but as he had no objection to my determination, he wished me the blessing of God to it. Alas! this was his last letter; the last words of which were, 'May the Lord finish his work!' He soon after died, and thus took my promise to be a Missionary with him before the heavenly throne.

"When eighteen years of age, I left College for the University at Leipsic, where I studied two years upon my own fortune. Here many temptations assaulted me from all quarters : the allurements of sensual pleasure were easily overcome : but a more formidable enemy, the modern divinity (if I may so term it) had very nigh caused my foot to slip in the path of faith. The lectures of the Professors represented the Bible as a mere human book ; in a word, infidelity was recommended and preached from the pulpit designed for the preaching of faith. I had a hard contest : but it pleased God to establish my heart again, and to open my eyes more fully upon the wonders of his word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more :— I retired and gave myself entirely to private study. Another temptation then arose, to make me an apostate to the Lutheran Church ; but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my Church : and I am very happy to understand that the Church of England considers the Lutheran Church as a faithful sister. By the particular providence of God, I became acquainted with the Reverend Dr. Knapp, who invited me, in a letter, to come to him, and to finish my studies in Halle. I accordingly left Leipsic, and Dr. Knapp shewed me the kindness to take me into his own house. This last year in Halle every thing seemed to conspire to deter me from my design to become

a Missionary. Many lucrative livings were offered to me in Saxony, Austria, and Russia. My own friends and relations began to urge me to accept such comfortable situations; they represented my intention to go on a mission as fantastical, and my reliance on God in this point as a chimera. At last it had the appearance, on account of the present war, as if my hope should never be realised, and my enemies, and those that scoffed at me, began already to triumph; when all at once, and unexpectedly, I received the call of this blessed Society; and from the very moment I accepted it, till the present, the Lord has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India."

He concludes with praying the Lord to send down "his Spirit upon me, that I may be enabled to proclaim the glad tidings of salvation in Christ Jesus unto those that sit in darkness and in the shadow of death," and with promising "to continue instant in praying for the grace of my Lord and Saviour Jesus Christ, to adorn his doctrine by my whole life and conversation, and to endeavor to have always a good conscience towards God and men."



### Baptist Mission in India.

THE 25th Number of the Periodical Accounts of the Baptist Missionary Society, which brings down the history of the Mission to the close of the year 1812, is published. It is prefaced by some observations of the Committee, which serve to give a comprehensive view of its progress since the close of the year 1809. At that period there were six stations, containing 191 members; at the close of 1812 there were twelve stations, and about 500 members. The main part of what has been done in Calcutta, has been done in these three years. By cir-

culating the Scriptures in the native languages, by preaching, and by the establishment of a large school, on Lancaster's model; a strong impression has been made on that city. During this period, not less than 160 persons have been baptized in Calcutta and Serampore:—a mission had been planted in Orissa, the seat of Juggernaut, where not only have the Scriptures, in the language of the country, been liberally distributed, even within the precincts of the temple, but the gospel has been diligently preached, and a church formed of between thirty and forty members:—the church in Jessore has increased from thirty to eighty members:—the Gospel has been preached, and churches formed at Bheerboom, Agra, Digah, Patna, and Dacca:—the word of God has been introduced into the Mahratta country, where many were reading it with apparent effect:—and three new stations have been occupied, viz. Columbo, Chittagong and Bombay.

The state of the translations at the end of 1812, was as follows;—1. In Bengalee, the New Testament had gone through three editions, and was ready for a fourth; the second edition of the Old Testament was printed to the fourth chapter of Leviticus. 2. In Sungkrit, New Testament printed; Old Testament printed to 2d Samuel, and translated to 2d Chronicles. 3. In Orissa, New Testament printed, and tried and approved by Orissa pundits; Old Testament, the Hagiographia and the Prophets, and the Historical Books to 1st Kings, printed. 4. In Telinga, New Testament translated, Matthew in the press. 5. In Kurnata, New Testament translated, Matthew revised. 6. In Mahratta, New Testament printed, and in circulation; Old Testament printed to Numbers. 7. In Hindoosthane, New Testament, second edition in the press; Old Testament printed to Exodus. 8. Shikh, New Testament, translated and printed to Luke vii. 9. In Burman, types cast, a volume of Scripture Extracts printed, and the translation prepared to Luke xviii.

10. In Chinese, New Testament translated; Old Testament translated to 1st Samuel v. and Gospel of St. John printing. 11. In Cashmere, New Testament translated to Rom. ii. 12 Assam, New Testament, translated to John vi. Besides which the translation of the Scriptures into the Pushtob or Affghun, the Nepala, the Brij Basha, the Bilochee, and the Maldivian were commencing, important improvements had been made in casting types and manufacturing paper, and the younger branches of the family were so educated, as to be able to carry on the translations.

"The feeling excited by the disaster at Serampore, not only produced a prompt and very liberal contribution for the reparation of the loss, but probably increased the interest which the Christian part of the nation felt in the question. Shall Christianity have free course in India? That interest certainly was great, and of great importance. The temperate but decided way in which the sense of the country was expressed, as well as the respectful manner in which it was treated by the Government and the Legislature, call for our grateful acknowledgments both to them, and to Him who disposes the hearts of all for the accomplishment of his purposes."—"Finally," the Committee observe, and we are anxious to second their pious admonition, "while solicitous for the success of Christ's kingdom in other lands, let us not forget our native country, and while the souls of our fellow-sinners are dear to us, let us not be unmindful of our own. It is too possible that a zeal may be kindled for a public object, while at the same time things of a personal nature are neglected. Surely it would be a grievous thing, if while busy here and there about converting the heathen, we lose our own souls!"

Some extracts from the Periodical Accounts themselves.

"*Serampore and Calcutta.*—Fifty-nine have been added to this church, the greater part of whom are natives of India of various re-

ligions." "The Scriptures and scripture tracts in various languages have been largely distributed by the members of the church among their neighbors, their servants, and the strangers from various parts of India." "Several of the younger members of the church have applied to the study of the Bengalee, Nagree, and Persian characters, to enable them to read the New Testament to their servants and neighbors." "The Benevolent Institution for the instruction of poor children, has been this year extended to girls, who, with the boys in a distinct apartment, amount to upwards of 300." "A building, during this year, has been erected near the chapel, which will contain 800 children."

The impression made on the neighborhood by the conduct of the Missionaries, and the quiet manner in which they are heard by the natives, will appear by the following account of one of their excursions: "On January 23, in the evening, the brethren Marshman and Ward went to Ishra. The people in the bazar kindly accommodated them with seats; and nearly fifty sat down around them, to whom they read and expounded the Ten Commandments, asking the people which of them they thought evil or unjust. They answered, 'None; they were all good.' The tree then, said they, must be good from whence these branches come; and proceeded to shew them how every man by nature was averse from these righteous commandments, and of course from the God who gave them; which state of mind must be a state of wickedness, and of the utmost danger. They then shewed them how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin; and that their errand into this country was wholly to bring a message of love, to make known these glad tidings to them, and beg them to come to Christ and share the blessings which they themselves enjoyed, appealing to them whether, in the twelve years that they had resided near them, any thing had appeared in

their conduct which could lead them to deem them enemies instead of friends? They answered, 'No;' and seemed extremely attentive to the discourse."

Feb. 23, 1812. "In the afternoon," observes one of the Missionaries, "I renewed my visit to the once hardened prisoners in the house of correction. The women here are but little interested; but the men, both old and young, Hindoos and Mussulmans, when I compared their conduct towards God to that of the prodigal, and set forth his long-suffering and mercy through the Son of his love, were so affected that both they and myself found it a painful task to part. They followed me as far as they could, and when we parted it was with tears. One of the seapoys on the guard, a Hindoost'hanee man, told me with tears also, that though I had spoken in Bengalee the words had pierced his heart. During my address, an inquisitive Hindoo interrupted me, by asking where our Lord Jesus Christ, the new Saviour that I declared to them, had been for so long a time, that he had only now heard of him? I told him that the Saviour I preached was no new Saviour, but the only one appointed of God, even that God against whom we had sinned; and that to him alone all the ends of the earth are exhorted to look and be saved. If he then, said he, be a Saviour for all the world, how is it that the Europeans, who appear to have had him revealed to them, did not all this time make him known to us? I told him, this did not lessen the truth of my assertion; for that all the Europeans whom he saw in India were not Christians."

March 11. The Missionaries having heard that at Chagda, about 24 miles from Serampore, a large concourse of people would be assembled, sent thither Jonathan Carey, with the native converts Deepchund and Vikoontha. They arrived there the next morning at seven. "Here," the itinerants observed, "a spectacle was exhibited which we seldom witness. The river, which at this place is about

three-quarters of a mile wide, was covered with men, women, and children, nearly to the middle of the stream. In one place was a Brahmin and his train of followers, dipping themselves with the greatest devotion in the sacred stream; in another, a mother was seen dragging her shivering child into the river; in another, a Gooroo instructing his disciples in the rites and ceremonies practised on these occasions; in short, every one, from the grey head to the youth scarcely versed in idolatrous ceremonies, rich and poor, Brahmins and Shoodras, all seemed intent on the same object. The immense crowds which thronged the shore seemed like a forest of heads. Some had travelled journeys of several days; some had come from Chittagong, others from Orissa, and from other parts of the country not less than a hundred miles distant. About seven in the morning we went out, and Deepchund began to speak to the people; but so great was the press that we were obliged to climb a boat which lay on the shore with its bottom upwards; from which place we declared to them the inefficacy of the act they were then performing to remove their sins, and pointed them to the Lamb of God. The people listened with the greatest attention. After preaching for more than an hour, we brought from our own boat a number of scripture-tracts, but we were again obliged to ascend the boat, where the people followed us, clambering up the sides till the boat itself was covered with the crowd, all eager to obtain books. Thinking our situation unsafe, on account of the pressure of the crowd, we retired to our own boat; but there also the people followed us for books; some up to their necks in water; some even swam to the boat, and having obtained pamphlets, swam again to the shore. After resting a few minutes, we landed a little way higher up and ascending a small hillock, where a large number soon surrounded us, we again declared the truths of the Gospel. A young Brahmin, who said he was acquainted with Mr.

Carey, raised a shout among the people, crying out *Huribul*,\* which was soon vociferated by the whole crowd, so that all our efforts to be heard, were ineffectual. The noise having in some measure subsided, we resumed our discourse. At length, *Vikoont'ha* discovered some people from his native village, whom he addressed for more than an hour; after which a Brahman, whose house lay at the entrance into the town of *Chagda*, entreated us to come and explain this new doctrine. We went, and hither a crowd followed us, to whom we explained our message. During the discourse, a lewd Brahman came up, and, insulting us, said, that if we would bestow upon him the means of gratifying his lewd desires, he would become our disciple. Upon this, the Brahman who had invited us took up the matter, upbraided him for uttering such vile sentiments, and continued disputing with him for a considerable time. I was glad to observe, that the people seemed to exult at his being put to shame. Having unanimously driven him away, they entreated us to proceed. After preaching for a long time, we distributed a number of tracts which the people received with the greatest eagerness. From hence we went to the market, and from thence to a place where two robbers were hung in chains: here the people's attention was drawn off from our discourse, by a number of lewd fellows; and night coming on, we returned to the boat. In our way, we beheld a most gratifying spectacle: a number of people were sitting under a tree, growing close to an old temple in ruins, dedicated to *Shiva*; and in the midst of them, a Brahman who had obtained a pamphlet, was explaining its contents to the attentive crowd. I could not help stopping to contemplate this scene for a moment—one of these 'images of the divinity,' with a *poita* hung round his neck who had just been bathing with the rest of the people in the

\* *A sort of huzza!* as—Great is *Diana of the Ephesians*.

sacred stream, and from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the Gospel! This sight was so new and so cheering, that it compensated for all our trouble. Returning through the Bazar, we saw a man, who had been disappointed in obtaining a pamphlet, buying a book of a boy who had received it from us gratis. On the whole, considering the vast concourse of people, we have reason to bless God for what was done; some thousands of scripture-tracts were distributed, many of them to people who had come more than ten days' journey, and who will carry them back into their own country; so that though they went to *Chagda* to worship a river, they may have found Him who is the pearl of great price; and perhaps others also may become inclined to read these pamphlets, and may be converted. Night coming on, and all our stores being exhausted, we took our leave, and arrived at *Serampore* on Friday night, where we learned that the printing-office had been consumed two days before."

(To be continued.)\*

The following is taken from a late English publication.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday the 4th of May last, the Tenth Anniversary of the British and Foreign Bible Society was held at "The Free Mason's Hall, Queen st. Lincoln's inn fields." The Report read by Lord Teign-

\* We hope to see the remainder of this account, though it is not contained in the succeeding Number of the *Christian Observer*, which is the last received. Eds.

mouth, the President, contained a variety of interesting matter relative to the progress made by the Institution in different parts of the world.

The total of net receipts within the year were reported to be 87,216*l.* 6*s.* 9*d.*; and of payments, 84,652*l.* 1*s.* 5*d.* and the Society's engagements with its domestic and foreign Societies, for the current year, 28,600*l.* The total issue of Bibles and Testaments, by the Society, both at home and on the Continent, amounted to 1,026,845, and if to these be added 122,000, printed or now printing by Societies in Europe only, aided by the Society at home, the total amount will be 1,158,850 copies.

His Royal Highness the Duke of Kent, the Chancellor of the Exchequer, the Bishops of Salisbury and Norwich, the Earl of Northesk, Lord Gambier, the Swedish Ambassador, (to Madrid,) the Dean of Wells, the Warden of Manchester, the principal of the Magdalene Hall, (Oxford,) Messrs. Wilberforce, A. Thornton, Porcher, and C. Grant, jun. Rev. Dr. Romeyn, (from New York,) the Rev. Dr. Thorpe, (from Dublin,) the Rev. W. Dealtry, Rev. G. Burder, Rev. J. Paterson, (from Petersburg,) Rev. R. Pinkerton, (from Moscow,) and the Secretaries, took a share in the business of the day. From the importance of the communications, the number and rank of the attendants, and the interest excited by the able and impressive addresses, this may be justly considered as having exceeded, in point of effect, any preceding anniversary.

### Connecticut Missionary Society.

THE Brief for Contributions thro' this State, for the benefit of the Missionary Society, having expired with the present year,—the Trustees of the Society made an application to the General Assembly, at their late session, for another Brief, for the further term of three years; which was very liberally and cheerfully granted. The Legislature and peo-

ple of the State appear much disposed to support that important Institution, which is the most efficient Missionary Society in the U. States. Nor have the smiles of heaven been less conspicuous upon the judicious arrangements, and the laborious exertions of the Trustees. The information respecting the religious state of the western country, recently laid before the public, seems to have produced a general impression, that all our charitable exertions are needed, and can be most usefully applied in disseminating the blessings of religious instruction, among the destitute people of those infant settlements. The calls upon the Missionary Society, for their benevolent assistance, are very frequent and pressing, accompanied by the most grateful acknowledgments of the people of those destitute regions, for the favors already received. The efforts, for this purpose, are further encouraged with the reflection, that those which have been hitherto made, have been accompanied with the signal approbation of Divine Providence. No Christian mission, in proportion to the means employed, appears to have been productive of more good, than that which has been supported by this State, for sixteen years. It has met with no particular frown of Heaven; and has been constantly blessed for the gradual furtherance of the gospel of Christ.

There is no Christian country, in which the exertions of the pious and charitable are more needed, for the dispersion of gospel instruction, than our own. The genius of our political institutions forbidding the interference of civil authority for the support of divine ordinances; unless the exertions of the friends of Zion, be made with constancy and perseverance, there is reason to fear that the hostility of the human heart, to the holy religion of Jesus of Nazareth, will be triumphant, and that in some parts of our land its heavenly voice will almost cease to be heard.

The Contribution of May last, though not all received, is expected to amount to nearly four thou-

and dollars. This is several hundred dollars more than the last year, which was greater than any one preceding. While the people of this State continue their exertions to supply their destitute brethren in the new settlements, with the word of life, God will not withhold the blessings of his providence and grace. He ever keeps his eye upon his holy habitation.

EDS.



OBITUARY.

DIED, at Philadelphia, Rt. Rev. Doctor MICHAEL EGAN, the first Roman Catholic Bishop of Philadelphia, in the 53d year of his age.

At Bridge-Town, West New-Jersey, on the 16th ult. Doctor BENJAMIN CHAMPNEYS, in the 41st year of his age; a very eminent Physician.

In Burlington (Vt.) Col. WM.

C. HARRINGTON, one of the counsellors of the Vermont Legislature.

At Killingworth, on the 20th ult. of the prevailing fever, Rev. ACHILLES MANSFIELD, aged 63.

In Salem, (Ms.) on Thursday morning the 28th ult. the Hon. BENJAMIN GOODHUE, Esq. late Senator of the United States from the State of Massachusetts, in the 66th year of his age.

At Burnham, Eng. THOMAS TORNTON, Esq. author of "The present State of Turkey."—

In England, Lord Viscount BRIDPORT, (*Alexander Hood*), aged 87—He was Admiral of the Red, Vice-Admiral of the Fleet, and General of Marines.

In Paris, M. MERCIER, author of the "Tableau de Paris," Member of the Institute, aged 72.

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*Donations to the Missionary Society of Connecticut.*

1814.

July 24.	From Rev. Ard Hoyt, collected in new settlements,	\$ 3 47
27.	From Miss Jerusha Loomis, of East Windsor, a Donation,	1 00

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*Received by P. W. Gallaudet, for Foreign Missions.*

1814.

July 21.	Of Julia Brunson,	\$ 2 00
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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VII.]

SEPTEMBER, 1814.

[No. 9.

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*The Authenticity of the Book of  
Genesis.*

**H**AVING presented, in the last Number of the Magazine, some of the evidence of the Genuineness of the Pentateuch, we shall now proceed to an Enquiry concerning the Authenticity of those sacred Books. The things related by Moses, in this most ancient and most valuable portion of history in the world, must be believed to be true, in order to an acknowledgment of their divine authority. Unless the narration contain matters of fact, and be pure from error and falsehood, it cannot be supposed to have been communicated or sanctioned by a God of holiness and truth.—In an attempt to exhibit the authenticity of this portion of sacred history, it will not be expected that we examine, particularly, all the facts related, but only that we take a view of the evidence of those which are the more important. The book of Genesis naturally claims our first attention.

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One of the most prominent objects in this historical book, and the first in the order of the narrative, is the account of the creation of the world. Of the collateral evidence, in support of the Mosaic account of this event, we can notice but a small part. That the world is not eternal, that it must have had a beginning, is evident from Astronomical proofs. This position is also sufficiently evident, from the rise and progress of nations, from the origin and advancement of arts. This same consideration, the periods of barbarism and civilization, the progress of civil society, the settlement and improvement of countries, the introduction of the most useful arts of life, proves, also, that the world cannot be much older than the limit assigned in the book of Genesis. It has generally been held, by all people, by philosophers and by public opinion, that the world was created by an invisible Being. That the world had a beginning, has been an idea almost universal. That it was

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created by God, has been held by the wisest philosophers, and by the most ancient and enlightened nations. This was the sentiment of Pythagoras and Plato, of the ancient Tuscans, the Druids, the Persian Magi, the Brahmins of India, and the ancient inhabitants of China and Japan. Sanchoniathon, the oldest heathen writer, affirms that "the original principle of the Universe was a dark air, and a turbulent evening, and had no form nor figure." The movement of this air was the beginning of all things. He goes on to mention the progressive appearance of the sun, moon, and stars, of animals, and of man. "These things" he says, "are written in the cosmogony of Thoth, and are preserved in the records of Berytus." Thoth was the grandson of Ham.—We see the great similarity between this account and that of Moses; excepting that the heathen falls infinitely short of the sacred, in perspicuity and dignity. The heathen writer assigns no immediate agency of God, in the event, because he wrote for the defence of Idolatry. And he dare not introduce his idol deities as the agents, because they arose long after.

The most credible accounts of profane antiquity assign about the same period to the beginning of things, as is given us in the sacred history. The relation of Sanchoniathon, concerning the invention and progress of the most necessary arts, is consistent with himself in fixing the beginning of things, and with the similar accounts in Genesis. In making ten generations of

men, previous to the time of Uranus and Saturn, he nearly agrees with the chronology of Moses.

The Babylonian antiquities were collected by Berosus, by birth a Chaldean, who lived in the time of Alexander the Great. He mentions the reigns of ten kings in Chaldea, from the beginning to the flood. This answers, exactly, to the number of antediluvian patriarchs, as given by Moses. The chronology of Berosus is not inconsistent with the Mosaic.

The Egyptians, according to their ancient historian Manetho, claim to have had seven kings before the flood.—The extraordinary antiquity which the Egyptians have sometimes claimed, as well as some other nations, is manifestly fabulous, and palpably inconsistent with their own most authentic accounts.—The most judicious writers among the ancients, confess all accounts to be uncertain, previous to the time of the Olympiads, 776 years before Christ. Thucydides, the most sensible of all the Greek historians, rejected, as uncertain, all that preceded the Peloponnesian war, 430 years before Christ. Plutarch presumed to go no further back than Theseus, who was not long before the time of David, and what he says of him is mostly fable. Herodotus and Xenophon give accounts of more ancient events, derived from tradition, but they appear to place but little reliance on any thing previous to the time of the Jewish captivity.

After the creation, the next important fact recorded by Mo-

sea, is the original innocence and fall of Man. The existence of sin in the human heart and character, needs no proof. That man should have been created pure and perfect, accords with our ideas of the character of God. The ancient traditions of the primitive innocence and fall of man, are very numerous. Sanchoniathou states the first human pair to have been Protogonus and Æon; and that Æon "found out the food which is gathered from trees." The golden age of the poets, so much celebrated, as a period of innocence and happiness, is manifestly a tradition of this event. The Elysian fields, the garden of Abdonis and the Hesperides, are evident allusions to the garden of Eden. The Egyptians inform us, that "at first, men lived in great simplicity, their bodies being naked." Berosus affirms that "man, in the most ancient times, fell from a state of innocence." Plato's fable of Porus' becoming intoxicated in the garden of Jupiter, is an evident allusion to the same event. Even the fact of the agency of the serpent in the early apostacy, is preserved in several ancient customs and traditions.

The extraordinary longevity of the antediluvian patriarchs, is a striking account in the book of Genesis. Yet this is abundantly confirmed by all ancient traditions and fables. The Phœnician history makes but ten generations before Uranus and Saturn. The ten kings of Chaldea, before the flood, according to Berosus, reigned 1199 years. The first six kings of Egypt, according to Manetho, reigned 971 years.

It is said, Gen. vi. 4. "There were giants in the earth in those days." This truth is confirmed abundantly, by the traditions, by the histories, as well as by the poets and fables of antiquity.

The most careful examination of ancient times, among the nations of Scythia, Greece, Egypt, Persia, India, and China, fully confirms the idea that their ancestors respectively emigrated from the countries on the Euphrates, where, according to the book of Genesis, man was first planted. It is also manifest that from this source came the best part of ancient refinement and learning.

The next prominent event in the book of Genesis, is the general deluge. There is no fact recorded in this book, we may say with safety, so fully confirmed by external evidence as this. The most observing naturalists have clearly shown that traces of this event are clearly discoverable in the face of the earth, in almost all countries. All nations that have been known, ancient and modern, civilized and barbarous, have had some traditional knowledge of this great event. The Chaldean account, as that country was the residence of Noah, is the most full, and the most satisfactory. Berosus the historian makes Xisuthrus the tenth king of the country, in regular succession from Alorus, who was the first. Noah was the tenth in succession from Adam. The historian says that the god Saturn, appeared to Xisuthrus in a dream, warned him that mankind would be destroyed by a flood, directing him to build a ship, to enter it with his relations and dearest friends, and

having collected provisions, to take in fowls and four footed creatures. These directions were complied with, and the flood came. After some time, Xisuthrus let out certain birds, which finding no food nor place to rest upon returned to the ship. After some days, he sent out the birds again; and they returned with their feet covered with slime. Soon after, they were sent out again, and returned no more. Xisuthrus then opened the ship, went out with his friends, raised an altar, and sacrificed to the gods. The similarity of this with the true account, must strike every observer.—The Phenician historian says that in the tenth generation of man was built the first ship.—The Egyptians have an account of the flood, and they name the kings who they say reigned in their country before that event. Plato says, “a certain Egyptian priest recounted to Solon, out of their sacred books, the history of the universal deluge, which happened long before the particular inundations known to the Greeks.—The ancient Syrians had a distinct account of the flood.—The Magi of Persia taught that there had been “a general destruction by water, sent by God to punish the crimes of mankind.” The Persians have ever held the belief of one supreme God.—The Brahmins of India say, “The first race of men, degenerating from their primitive innocence, God’s indignation was justly provoked, and he sent a flood, which destroyed all nations without exception”—Berosus and Plutarch mention the particular time of the year in

which the flood came, which agrees very nearly with the sacred account. The latter of these historians mentions the circumstance of the dove. Several ancient authors take notice of the offering after the flood, and some of them of the rainbow. Varro, one of the most learned of the Romans, says, “There were about 1600 years between the first flood and the Olympiads.” According to the Scripture chronology the flood was, B. C. 2348. The æra of the Olympiads is B. C. 776. The difference is 1572 years.

The next great event recorded in Genesis, which we shall notice, is the building of Babel. This was succeeded by the confusion of languages, and the dispersion of mankind. There is no event mentioned in this book, excepting the deluge, better supported by external evidence, than these. That all mankind are derived from one common parent, is a sentiment held, substantially by all nations. The difference of complexion and figure, and the local situation of the different people of the world, may be accounted for, in the influence of natural causes. But the difference of language cannot admit of a similar solution. Difference of local situation and manners, may produce a difference of dialect, but never a radical difference of language. Yet it is actually found that among mankind there are a number of languages radically and totally different from each other. Of this, no adequate cause has been, or can be assigned, but the one mentioned in the inspired volume. Gen. xi. 6. &c. “And

the Lord said, behold, the people is one, and they are all one language;—Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel." That such a city as Babylon existed in succeeding times; that it was situated in the plains of Shinar; that it was a city of very great antiquity; that it contained an extraordinary tower, remarkable for its size and height; that the city received its name from the name of the tower, are facts which no one will presume to deny. And these facts, it would seem, are a sufficient confirmation of the sacred account. Other proofs, however, are at hand. It is a prevailing opinion among ancient historians, that, originally, all men spake one language, "till the overthrow of a vast tower, when a great number of tongues was introduced by the gods, and mankind were dispersed over the face of the whole earth." Eupolemus says that the city of Babylon was first built by those who were preserved from the flood. That they built the famous tower, which being thrown down by divine power, they were scattered over the earth. Abydenus writes, that "the first men built that high tower where Babylon now stands, and when they had raised it very near to heaven, such winds were sent from God as overthrew the whole work, and accordingly the name of Babylon was given to the ruins." On

this subject, it is recorded in the Sybiline Oracles, that "the gods let the winds loose upon this tower, which beat it down to the ground, the builders forgot their native tongue, and an unknown language was substituted, wherein not one of them understood his fellow. And from hence, the city was called Babylon." The time of this great event, according to the chronology of the Scriptures, is well supported by profane history. The date of the confusion of tongues, as fixed in the margin of our large Bibles, is 2247 years before Christ. Calisthenes the philosopher, who accompanied Alexander the Great in his eastern expedition, found at Babylon a series of astronomical observations, extending back 1903 years. The astronomers of Babylon affirm that these began with the first building of their city. These astronomical observations were sent by Calisthenes to Greece. Babylon was taken by Alexander in the year B. C. 331. This, added to 1903, makes the commencement of these astronomical observations 2234 years before Christ. Only thirteen years after the confusion of languages, and the cessation of the building of the tower of Babel. And we cannot well suppose that a regular series of astronomical observations would begin earlier than that time. As these astronomers, affirmed that to be the time of the building of their city, it appears from Genesis that the erection of the tower of Babel was the commencement of the city of Babylon.

When the building of Babel ceased, the different families and tribes separated. Not in a con-

fused, irregular manner; but while different families, or tribes according to their head, were divided from each other, the patriarchal family continued its union. These families according to the Scriptures, laid the foundations of ancient nations. *Gen. x. 32.*

“These are the families, of the sons of Noah, after their generations in their nations: and by these were the nations divided in the earth after the flood.” This account of the origin of nations is what no other writer has been able to give. The variety of language existing among men has been noticed. And it is not easy to conceive that such distinct nations should have been formed at such early times, from any other cause, than a difference of language. And who can look over the principal nations of antiquity, under the names of Gomerians, Maggoli afterwards Muscovites, Assyrians, Elamites, Lydians, Medes, Ionians, Thracians; and not conclude that the fathers of these nations, according to the tenth chapter of Genesis, were Gomer, Magog, Assur, Elam, Lud, Madi, Javan, and Tivas, the grandsons of Noah. The evidences found in the history of Egypt, of the early settlement of that country by Ham and Mizraim, the son and grandson of Noah, are many. Nothing appears from any authentic accounts, or from the state of society among these ancient nations, that they can claim an earlier origin, than that assigned them in the sacred writings.

A few other things mentioned in the book of Genesis, deserve a cursory notice. The most il-

lustrious character that is introduced, after the dispersion of the nations, is Abraham. This venerable patriarch was well known in the traditions of the ancient nations of Asia, and, by all, was greatly revered. The Persians claimed, even, that he dwelt for a certain season among them, and was the great restorer of their religion, which, they say, had become at that time much corrupted. That the Persians derived the fundamental principles of their religion from Abraham or his family, is not to be doubted. The Arabians, to this day, claim this patriarch as their ancestor, and practise the rite of circumcision, as received from him.

The affecting history of Joseph, which occupies a considerable portion of the latter part of the book of Genesis, is confirmed by the histories and traditions of the Egyptians. They affect to show some of the remains of his public works at this time. The account, in the early period of the Egyptian history, of the irruption and expulsion of the Shepherd Kings, has a strong resemblance of the Mosaic account of the sojourning of the Israelites in that country.

The book of Genesis contains a very valuable collection of ancient Geography. This statement is confirmed by all the testimony of ancient and modern geographers. The rivers and mountains of the eastern countries, at this day, bear witness to the truth of the sacred account. In those countries, where the early patriarchs are stated to have settled, so far as

can be determined from the evidence of tradition, of names, of character, we now find their descendants.—The miraculous destruction of the cities of Sodom, is confirmed by the traditions of the people, and by the actual state of the country where those places are said to have been situated.

In short, we find in all the earliest histories of the most ancient nations, a very striking correspondence with the sacred history of Moses. The histories of Sanchoniathon, Berosus, and Manetho, with the many scraps of others, preserved by succeeding writers, while the original works are lost; and even the most ancient traditions and fables of eastern nations, all have a strong resemblance to the history contained in the book of Genesis. For this fact, how shall we assign a cause? The Jews, on account of their difference of character, manners, and religion, from all other people, were always disliked and hated by the neighbouring nations.—Their history and laws were well known; yet the historians of other nations do not differ, essentially, from theirs. The reason must be, that the earliest records and historical traditions were so invariably conformable to the sacred testimony of Moses, that they dared not to depart from them. Had their narratives been substantially different, they would have been, by universal suffrage, immediately condemned. No one can doubt an inclination in them to have brought the Jewish history into discredit, by giving different statements, had there been

a prospect that they would have been received as relations of facts. But public sentiment was ascertained, and they were compelled to acquiesce. This consideration, applying to the sacred history at large, is one of the strongest external evidences of its authenticity, that can be expected to exist.

We will now take a brief view of some of the *internal evidence* of authenticity, to be found in the book of Genesis. The first evidence of authenticity, for which we naturally look in every book, is the name of the writer. The authenticity of an anonymous book, is always doubtful, at the first view. The book before us, presents the name of the author in its title. A name most highly venerated among his own people, and in all the adjacent countries. That the book is genuine, actually written by the author whose name it bears, we have already shown. The character sustained by the author in the subsequent books, as well as in the general estimation of his people, is suited to the work which is here assigned him. No other person, with equal propriety, could be raised to the high dignity of Recorder of these great events, as the Lawgiver and the greatest prophet of the Jewish nation. Some things will now be suggested as including a part of the internal evidence of this sacred book.

1. The narration appears to be worthy of the exalted dignity of the subject of which it treats. Though it be a more dignified subject than any other ever treated by an historian,

the composition, so far as the power of human language can go, seems to be equal to the theme. The history of the creation and the subsequent events is extremely concise; and so many events were never comprised in a narration so short, yet it is simple, and perfectly perspicuous. It is suited to every capacity, and by all may be clearly understood. At the same time, it maintains the perfect exaltation and character of God. This is perhaps the most astonishing quality to be found in this history. God is constantly kept in view, through the whole book, in all the important events recorded, yet, in no instance, is he introduced, but with the utmost solemnity, and his character is always sustained.

2. The writer appears to have a perfect confidence in the truth of his own narration. Notwithstanding the greater part of the events related are most extraordinary, and many of them wholly unknown from any other source, the writer manifests no apprehension that his relation will be controverted; he takes no pains, by argument, by repeated asseverations, or any other means, to engage the belief of his readers, any further than by the simplest exhibition of the naked truth. The extraordinary nature of the events recorded, does not diminish the authenticity of the narrative, since an adequate cause is assigned for the knowledge of the author, divine communication. The writer appears to have had a perfect knowledge of his subject, and though we are astonished at the conciseness of the history, it is difficult to conceive of any ob-

ject of importance which might have been inserted, that is not to be found in the narrative.

3. The facts recorded in the book of Genesis, though many of them are most extraordinary and miraculous, are not, in their nature, absurd or incredible. Creation, the fall of man, the general deluge, the confusion of tongues, the separation of the Hebrews from other people, must have taken place. In this book, we are informed of the manner in which they occurred. Wherever divine power becomes necessary, as the efficient cause, it is introduced; but never to countenance absurdity, or perform impossibilities. Nor is the immediate agency of God ever introduced for the production of effects, which may be produced by the operation of what we generally denominate natural causes. To assign the creation of the world to the immediate agency of God, is, certainly, far more rational, than to suppose the earth eternal, or to believe in any of the vain systems of philosophy which have been invented to account for this great effect. On the other hand, the creation of one pair only, of the human family is immediately ascribed to God, leaving the great increase, and the vast variety of the species, to the operation of natural causes. In this account of the creation, there is nothing ascribed to God, unworthy the infinite greatness or holiness of his character. All things coming from his hand, are good. The account of the creation of the heavenly bodies, with all the unnumbered worlds, scattered through immensity, is consistent with the exactest laws

of astronomy, and equals the dignity of the scene. The great question, whether the heavenly bodies were created for the use and ornament of our earth, or for other purposes, is left to the investigation of human genius, the sacred historian saying nothing upon the subject.—The apostacy of man from a state of innocence; the murder of Abel; the subsequent wickedness which brought on the judgment of the general deluge; are not inconsistent with the known propensities and characters of men. That the apostacy should have taken place as here stated, is far more rational than to suppose man to have come originally from the hands of his holy Creator, with all the corrupt affections with which he is now distinguished.—The subsequent wickedness of man, if it were greater than has existed at any period since, certainly, was not greater than it would be, at this time, if human life were extended to the period of the antediluvian age.—The general deluge, as it is so fully confirmed by external evidence, as the occasion assigned for it, the exceeding wickedness of man, was sufficient, as the efficient cause of the event, the immediate exertion of divine power, was fully adequate, becomes perfectly credible. And such a signal display of God's vindictive justice is no way inconsistent with his own attributes and providential dealings.—The discrimination of the Hebrew family, by the special covenant and blessing of Heaven, being ascribed to a sufficient cause, the preservation of the true religion and the oracles of God, becomes

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perfectly reasonable. We are unable to conceive of any other means, short of a continued series of miracles, which could have prevented another universal relapse into idolatry.

4. We have no other account of the beginning and early transactions of mankind, than this contained in the book of Genesis, possessing any degree of credibility. There is much reason to conclude that, in the good providence of God, we should be supplied with some knowledge of this kind, so necessary for us, in all our moral interests. These interesting truths, this book professes to contain. There is then a strong presumptive evidence, that the great object so much needed is here obtained. From the singularity of this book, we may argue its truth in another manner. Had it been the invention of man, it must have partook of that character which distinguishes all the fabulous productions of early times. But it is, in all respects, totally different from them. We conclude then, that it had another origin, and that that origin is truth. As this book is singular, as the subjects upon which it treats are great and awful, as no person could have known of many transactions here related, but by immediate communication from God: we conclude with safety that no one would presume to compose such a work, and that no one could think of imposing such a production upon the world, unless it were known to be the word of truth. Such a work being exhibited to the world, the extraordinary nature of its contents would make all

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men more solicitous to enquire into its authority. And it could not have been received but upon credible evidence. Its subject is such as to excite, and always must receive, the most careful attention. No subject could be more interesting, especially to the Israelites; they could not, therefore, suffer themselves to be deceived respecting its authenticity.

(To be continued.)

Remarks on 2 Kings v. 18. \*

*In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.*

**W**HEN these words are traced in their connexion with the context; it is attended with difficulty to ascertain what was the meaning of the Syrian nobleman, in this request to the prophet. If we attend to some

\* Conceiving the Remarks here communicated to be ingenious and probably true, they are cheerfully presented to our readers. Able and judicious expositors have thought differently respecting the true import of this passage, which, from the attendant circumstances, always excites a particular interest. The reader is necessarily left to form his own judgment of the explanation here offered. Eps.

of his preceding observations, the conceived difficulty will be apparent. After Naaman the commander of the Syrian host was healed of his leprosy, it is said he returned to the man of God, he and all his company, and came and stood before him; and he said, behold, now I know that there is no God in all the earth, but in Israel. Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In the very next words, he requests that the Lord would pardon him in this thing, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

How Naaman could, after he had openly declared that he would offer religious service to no other god, but the Lord, request liberty, to attend religious service in an Idol's temple with Idolaters, is strange if not unaccountable.—He conceived it to be a sin, for he asks that the Lord would pardon him in this very thing, which he would not have done, had he not viewed such conduct as criminal in the sight of the Lord. This is the difficulty, that he should ask liberty to sin, or to bow down with Idolaters in their temple. And the prophet's answer to him does not relieve us from the difficulty, for he said to him, go in peace. Which words it is conceived do imply, that Naaman's request was granted, that he had from the prophet license to

commit that sin. The phrase, *go in peace*, when it is uttered as an answer to a request made, always implies liberty, or license to go, and do as had been requested. This is the invariable use of the phrase by the inspired writers. That Naaman should determine, that he would henceforth offer neither burnt-offering nor sacrifice unto other gods but unto the Lord;—and in the next breath request, that he might offer unto other gods, that the Lord would pardon him in so doing, needs reconciliation. That it may be seen in what light these things are all harmonious, and consistent, the following explanation will be offered: which is only to read the verbs *goeth*, *leaneth*, and *bow*, in the past time, and not in the future, as they now stand in the text.—Then it will stand and read in the following manner: In this thing the Lord pardon thy servant, that when my master went or came into the house of Rimmon to worship there, and he *leaned* on my hand, and I *bowed* myself in the house of Rimmon: when I *bowed* down myself in the house of Rimmon, the Lord pardon thy servant in this thing. When the words of the text are read in this manner, instead of carrying our minds forward to some future time that is yet to come, we are carried back in our thoughts, to the time that is past, when this Syrian nobleman was a professed Idolater, and worshipped with his master in the Idol's temple. To thus read and understand this passage of Scripture, removes all the difficulties that attend it; and renders it perfectly

consistent with the profession, he made of his belief in the God of Israel, as the only one in the earth. In this light, let this passage be read, and Naaman's meaning is easily ascertained; for it is natural, clear, and intelligible to every reader. What is more natural, than that an Idolater, when convinced of the vanity of his Idols, should acknowledge it; and request the true God, the only Lord, would pardon his past offences, especially, his sin in idolatrous worship? This he clearly does in the words which are now under consideration. That the subject before us may stand in the clearest point of light, let this eighteenth verse be read according to the proposed reading of it, in connexion with the principal parts of the paragraph in which it stands, and the whole will read thus: "And he (Naaman) returned to the man of God, he and all his company, and came and stood before him: and he said, behold, now I know that there is no God in all the earth, but in Israel: for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master came or went into the house of Rimmon to worship there; and he *leaned* on my hand, and I *bowed* myself in the house of Rimmon: when I *bowed* down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he (the prophet) said unto him, *go in peace.*" Is it not apparent from thus reading the passage, that all its parts, the determination of the

Syrian convert,—his request to the prophet, that the Lord would pardon him for his past idolatrous worship, and the prophet's answer, Go in peace; are all perfectly consistent with each other? that his meaning and intention are clear and intelligible; that he was as clean within, as he was without, and his heart as new as his flesh, which was like that of a little child.

In justification of reading three words in the eighteenth verse, in the past time, instead of the future as they now stand in the bible, the writer will offer the following reasons.

1. The first reason which will be offered, is that the same original words here translated goeth, leaneth, bow, or bow down, are in a variety of other passages in the holy Scriptures, translated, came or went, leaned, bowed, or bowed down.

In Judges v. 19—xi. 18—xiii. 10, 11. 1 Sam. ii. 13, 27—vii. 13.—ix. 15—xiii. 8, 10, 11—xvi. 15. 2 Sam. xv. 2. 1 Kings i. 4—iv. 34. and in sundry places in the Psalms, the original word instead of goeth is translated came, the past time. In 1 Kings ii. 19. it is translated went, also in Esther ii. 13, 14. The word translated leaneth in the passage now under consideration is translated leaned 2 Sam. i. 6—2 Kings vii. 2, 17—The word bow, or bow down is also translated bowed, or bowed down in Gen. xviii. 2.—xxxiii. 6—xlii. 6—xliii. 26—Psalm xxxviii 6.

It is thought that so many instances to be found in the word of God, in which those words goeth, leaneth, bow, and bow

down, as they stand in the text under consideration, are translated came or went, leaned, bowed, and bowed down, must form a very forcible, if not conclusive argument in favor of their translation in the past time. It should seem by comparing so many passages, with the one under examination, they must cast some light on the subject, and tend to establish the reader's mind in what is the true meaning of the passage.

2. Another reason, to justify the translation of these words which are here offered, is the harmony of the inspired writings. There is the clearest evidence that the inspired writings are harmonious and consistent with themselves in the ideas they are intended to communicate to us for our instruction, and profit in spiritual things. We may rest assured of the harmony and consistency of the sacred writings, from this consideration, that all the writers were inspired. They were under the direction of the Holy Spirit when they wrote, and the Holy Spirit directed them what to write, and guarded them at all times when they were writing against error, and mistake. Of course it was morally impossible that they should write any thing but what was agreeable to the divine mind and will, and calculated for our good. Therefore the things written by such men must be true and consistent with each other, and with impartial reason in all cases, in which they are not above human reason to comprehend. It ought therefore to be our study so to explain the Scriptures, as that their true meaning will be

consistent, plain, and intelligible to the common understanding of men. If there were as much time spent to examine the sacred volume, and explore its important truths, as there is to darken them; and half the inventions used to render the sacred writings plain and easy to be understood, that there are to pervert them, there would be more friends and fewer enemies to revealed religion.

How far and how forcibly this reason, from the harmony of the spirit, and truth of the Scriptures, will justify the reading of the words went, or came, leaned and bowed, instead of goeth, leaneth and bow, every one will conclude for himself, as each one has all the light the holy Scriptures will afford.

3. A third reason, is, that every explanation of any passage of the sacred writings should be read in the place of the passage explained, and if it harmonizes with the context, it is a very clear and convincing evidence, that it is the true meaning.

This, upon examination, appears to be an invariable rule, one that will never fail on trial, but will always be found true. If this rule may be admissible in the present case, the explanation given, which shows that it respected the past conduct of the Syrian nobleman, and not his future, is the true meaning.

To see the present thought in its full force, let any one read this passage as it has been proposed in connection with its context. "For thy servant will henceforth offer neither burnt offering, nor sacrifice unto other gods, but unto the Lord. In this

thing the Lord pardon thy servant, that when my master went or came into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: when I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he, the prophet, said unto him, go in peace."

It is now left with every one to judge for himself, how far this consideration will justify the proposed reading of the words. It is evident that this will clear the passage of all its difficulties, and place it in perfect consistency and harmony with the whole paragraph, which it is conceived is not the case as it now stands. It is thought, therefore, that this explanation hath the best claim to be the true one. That Naaman had reference in those words under consideration to his past conduct while he was an idolater.—In this sense it is strictly according to the true spirit of revealed religion. And when he returned back, or home, and when the king his master should see that he was healed entirely of his leprosy, it would be in the best manner calculated to give him information of the power of the God of Israel to heal the most obstinate disease to which the human body was exposed. And when the king and the people saw that he had become a worshipper of the God of Israel, and closely adhered to that religion which he was taught by prophets and wise men, and that he had renounced his former idolatry; it was in the best manner calculated to seriously im-

press the mind of the king of Syria, and the minds of all his subjects, with a high sense of the worth of the religion the God of Israel taught. For this made men clean within as truly as without. Naaman was a new man, and different in mind as well as in body from what he was when he went to visit the prophet of the Lord. These things were calculated to have the most direct tendency to fix conviction on the heart of the king, and on the hearts of all around him. But if Naaman on his return to Syria had still been an Idolater, and attended with his master and the nation in the house of Rimmon, none of those happy effects which have been mentioned could have followed. Nor would his conduct have been for the honor and praise of the God of Israel, who had done such great things for him, but would have reproached the Most High in the most open manner before heaven and earth.

These are the reasons which are offered in defence of the explanation given of the passage of Scripture which has been under consideration, and it is conceived it will bear the closest examination, and be approved.

The subject will now close with the following remarks.

The first remark is, that traces of divine agency are visible through this whole affair, and show Jehovah to be supreme in the universe.

Naaman the Syrian was a great man with his master and honorable, but he was a leper. Observe the movements of divine providence. He was a leper, this was a sore affliction

to him, to the king his master, and to all about him. This was an incurable disease. Are not diseases the servants of the Most High? Do they not go at his bidding, and come at his call? By the will of heaven he was a leper,—and the design of it will appear in the sequel. In some former battle with Israel, a little Israelitish maid was taken captive, and lived in Naaman's family. She knew how much her master was afflicted with his disorder, and from the kind treatment which she had received from him, and his family, she wished in her turn to administer comfort to them. Was not all this of God? She knew that there was a prophet in Samaria who could heal him, and said to her mistress, would to God my lord was there, for he would recover him of his leprosy. One who heard this, went and told Naaman what the maid from the land of Israel had said. The king was informed of this, and he advised the leper to go unto the king of Israel upon this errand, to be healed. Would a message from a little maid in the family been noticed by such characters, if an invisible agency had not overruled the whole? It was so, and preparations were made in eastern style for the proposed journey. The great man arrived in all his magnificent equipage, and with all his attendants, with a letter from the king of Syria to the king of Israel, that Naaman might be heard of his leprosy. With this the king of Israel was alarmed, supposing it to be designed as an occasion for war with him. But when Elisha, the man of God, heard the

alarm in Israel, he sent to the king of Israel, saying, let him come unto me, and he shall know that there is a prophet in Israel. The great man of Syria was directed to the prophet's house; with speed he came and his whole retinue, and stood at the door of the prophet's house. And Elisha sent a messenger unto him, saying, go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, behold, I thought he will surely come out to me and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. The waters of Damascus he conceived were better than all the waters of Israel, and he went away in a rage. But by the importunity of his servants his wrath was appeased, he went and washed, as the prophet directed, and he was made clean.

Behold the hand of God in all this: else why should the little maid have been believed? Why should the king make the bold attempt to send his chief captain into an enemy's land, to be healed, when it was in the power of the physician to take his life in a manner unknown? Why should his rage be forgotten, and he so willingly comply with the direction given him? Was it not the purpose of Jehovah to bring him to himself that his eyes might be opened, and that he might become acquainted with the character of the true God? That he might know from the simplicity of the means which were prescribed for his

cure, the healing virtue was not in them, but in one that was above human, and above angelic? Every movement seemed to be directed to accomplish the design of providence, which was to bring him to a knowledge of the supreme God. The leper himself was astonished at what had taken place, and exclaimed in view of all, now I know that there is no God in all the earth, but in Israel—Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other Gods, but unto the Lord.

Does not every step, by which this great man was brought from his native country into the land of Israel, appear to be the effect of the determinate counsel of heaven? Had he not been a leper, there is no reason to have supposed he would ever have been acquainted with the prophet, nor brought to a knowledge of the God of Israel. Had there not been a captive from among the Israelites, and she a waiter in the leper's family, it is uncertain that he would have come to the knowledge of the man of God in Israel, who could effect the cure he needed. Had not the king, his master, been willing he should go into the enemies' land, it is not probable that he would have gone. Had not Elisha prescribed the most simple remedy for his cure, his mind would not have been taken from the means, and set on the efficient cause. Nor is there any reason to suppose he would have been brought as he was to acknowledge that there was no God in all the earth but in Israel. True it is that if every step in this whole affair was to be ex-

examined, it would be found that an invisible agency directed each one. And if one of them had failed, the end he had in view, which was to be healed, and the end which God had in view, in this manner to bring him to saying good, must have been frustrated.

Had his rage have remained, and he returned home, he would have returned as he came a leper. And this would have been the case, it is natural to suppose, had not his servants entreated him to hearken to the advice given, and persuaded him to make the experiment as it was so easy. He made the attempt through their persuasion, and succeeded beyond his expectation. When all these circumstances are viewed in their true light, the divine agency is apparent in directing every step and every movement from the beginning to the end. And it is equally as apparent that human agency and human means were employed in the accomplishment of what heaven had in view, to heal his body and his soul. It is evident from this affair, and many others on sacred record, that creature agency is always employed in the accomplishment of all events in divine government which take place in this world, great and small, except such as are miraculous. Therefore it is not true, but it is folly in the extreme, for any to conclude, that because God is the efficient in every event, there is nothing for the creature to do.

The subject that has been under consideration is a clear illustration of the observations now made, and there are many oth-

ers which might be adduced that are clearly in point. This view of the subject tends in the most direct manner to bring the Most High into view, and keep him constantly before our eyes; that his sovereign agency is in all things, and to impress our minds with these thoughts, that we are always in his presence, and that he will call us to account for every thing we do in the body.

Remark second, That a real acquaintance with the true character of God will make a very great alteration in men.

It will make a less visible alteration in some than in others. In one who has been religiously educated, and has always been moral and regular in his life and conversation, the visible change will be but small compared with one who has been educated in a different manner, and has been immoral, and irregular in his former life. But in each of their minds the alteration will be great, and it will be perceived by them. For this plain reason, that every one in whom this change takes place, will have different views of God, of Jesus Christ, of the holy Scriptures, of the doctrine they contain, and of all divine things. Every such person will discover something that is excellent and lovely in the holiness of God, in his law, because that is holy, in Jesus Christ, because he saves from sin in a way that will glorify God, in the display of his sovereign grace and mercy; that the doctrines and precepts of the gospel exalt God and free grace, and humble haughty man to the dust. Similar to this description of divine views, will be the views

and feelings of every renewed soul.

There are other instances, such as are sanctified from their birth, or childhood. In such instances, the alteration is not so observable to themselves, because of their minority, which also prevented their knowledge, and observation of what were the workings of sin in them. Therefore, what alteration there is in them, they will only perceive from the workings of remaining sin when it gains the ascendancy over them: and from an increase of their views of God, Jesus Christ, and all divine things, in a light in which they appear more and more clear and satisfactory: and the frequent refreshing from the presence of the Lord which afforded such inward joy, that others might take knowledge of them, that they had been with Jesus. In their experimental religion they will agree with other pious characters; and when the inside is thus clean, the outside will be visibly so from an increasing conformity to God in all practical godliness.

But in those who have been irregular and vicious in their lives, immoral and profane, there will be visibly a very great alteration in their views of those divine subjects which have been mentioned. If this may be the case with such characters who have lived in a land on which the Sun of Righteousness hath beamed; what must it be with those who have lived in the land of ignorance and darkness, with a Naaman from the land of darkness, brought into a land enlightened by reve-

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lation? We might expect the alteration to be great, and we are not disappointed in our expectations, for the visible marks of a change in his mind were as apparent, as his new flesh which came upon him. Hear his declarations, there is no God in all the earth but in Israel; I will henceforth neither own nor serve any other. And what I have already done of such wickedness the Lord pardon thy servant, and I will do so no more. And Elisha said to him, go in peace. How is this great, this honorable man, and mighty in valor, humbled, and become penitent! How differently does he now appear before Elisha, from what he did when at his door, and went away in a rage because he only said to him, go and wash in Jordan seven times, and he should be clean! How differently must have been the feelings of his mind now from what they were when he was angry! And as different must he appear to the people of his own land, to the king his master, and to his family when he shall return home. Such an alteration was visibly to be seen in him, and such an alteration as has been noticed, will religion make in men whom it turns from sin to holiness.

A third remark is, that Naaman had more need to be cleansed from his sins and impieties, than from his leprosy.

His leprosy could do no more than make him disagreeable to himself, and family, and shut him from civil society in this world, and finally kill the body. But his sins would shut him out of the society of the blessed;

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shut the gates of heaven against him, that he could not see and enjoy God, and destroy him, both soul and body in hell.— This is the most solemn and awful thought that can enter the mind; to spend eternity in enmity and hatred against the most perfect and holy being in the universe, who is entreating sinners to hear, and their souls shall live. But little the Syrian Idolater considered of the destruction to which he was exposed, nor his extreme danger until he came into that country on which the light of revelation had beamed: but here he learnt both, and fled for refuge to the strong hold which was provided that sinners might be saved. Did he not appear to prize his deliverance from the guilt and dominion of sin above the cleansing of his body? This was all his conversation and theme, which delighted and warmed his soul; and not that he was healed of his leprosy. To worship this God who had done such wonderful things for him, was all his song.

Ought not the conduct of this great man to admonish all who live under the light of the gospel, but have not yet taken refuge in the ark of safety?— The more we contemplate this thought, the more interesting it becomes; that an heathen man accepted upon his first accurate knowledge of the true God; while many who have heard again and again of the true character of the true God, and of Jesus Christ whom he hath sent, and yet have not accepted.— How affecting is the thought that such shall go into the king-

dom of heaven before gospel sinners; and many shall come from the east and from the west, and sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and some of us shall be cast out. This is truly an affecting thought, if realized; it ought to be realized, and to make a lasting impression on all our minds. Yet how much more anxious are mankind in general for the world than for the things of their eternal peace; and more concerned for the cleansing of their bodies when attacked by some disease, than they are that their souls might be cleansed from sin through the blood of Christ; when the latter is of infinitely greater importance than the former! For what is a man profited if he gain his health and the world, and lose his own soul! Things which are in reality of the highest magnitude, ought to have the first claim to our attention, and to lie the nearest to our hearts. Religion, then, ought to occupy this place, for not any thing can have higher, nor more immediate claims upon us than religion. Let none make light of it, nor delay; for delays are dangerous; and now is the accepted time, and now is the day of salvation;—Return ye ransomed sinners, return, 'tis Jesus calls.

Remark fourth. A saving knowledge of the true God will lead men to give up every thing which is in opposition to him. This is the nature of true religion, which is implied in a saving knowledge of the true God. Thus the Psalmist expresses himself, "Whom have I in hear-

ven but thee, and there is none upon earth that I desire beside thee." Is not the sentiment expressed in these words clearly this: that there was not any thing on earth or in heaven, that the Psalmist desired beside the Lord? And is it not equally true with all pious men; are not their desires the same?— This would lead him to give up every thing which stood in opposition to his God. Thus true religion, we may conclude with safety, will lead all holy men to give up their sins which have been as near to them as a right hand, and as a right eye. It will lead covetous men to part with that which lay the nearest to their heart, for the true God and his religion, and to become benevolent and do much good in the world, compared with what they had done before. Charity, or religion, seeketh not her own; and pious people will find this to be the case from their own experience, or their religion is vain. This among other things, the prophet taught Naaman, when he refused the present he offered him and entreated him to receive. This showed him, that revealed religion always implied benevolence, and it is not improbable that Naaman understood the prophet. For among his next words, he assured Elisha that he would henceforth offer neither burnt-offerings nor sacrifice unto other gods, but unto the Lord. This great man from Syria had an example of the nature of revealed religion now before his eyes. That it would lead him to give up his seat at court, his command of the host

of the king, and his favor with his royal master, if he could not retain these, and worship only the God of Israel. And the evidence that this was his determination, and that his past sin of going into the idol's temple and worshipping there, was forgiven, is the answer of the prophet, go in peace. Here we may clearly see what influence a true knowledge of the true God, will have on minds which are really impressed; the mind of a heathen, an idolater not excepted. It will not only bring such to acknowledge that there is no god but the Lord Jehovah, but to practice accordingly.

Remark fifth. Revealed religion is consistent with itself in all it enjoins, and in all its promises. This cannot be said of all religions, or those that are called religion, nor of any other but revealed religion. This enjoins upon men to be in heart what they profess to be in life; that their hearts and tongues should speak the same language; and promises to none but such the blessings it has in store. Revealed religion enjoins upon men to let their love be without dissimulation, to be disinterested in their affection one to another, to love as brethren, and to honor God as supreme. Such it is promised God will honor: him that honoreth me I will honor, said the Almighty by the mouth of his servant. As there is harmony, and agreement in the holy Scriptures, and the spirit they breathe, so there must be in the hearts and lives of all who expect to enter into that rest which remaineth for the

people of God. But it is not so with any other religion, especially with idolatry. All other kinds of religion can be but the productions of finite unenlightened minds; but revealed is from heaven. The former has no god that can look into the human heart, but the latter is from that God who looketh into all hearts, and judgeth men according to what is there found.

Remark sixth. The darkness and ignorance which has evidently overspread the heathen world, shews us of what importance revealed revelation is to sinful men. This is apparent from what the Syrian leper manifested when he came to the king of Israel, and to Elisha. He appeared not to have any idea that there was a God in Israel, who was more able to heal him of his leprosy, than the god he had worshipped in the house of Rimmon at home. He came to a man to be healed; and he reasoned correctly when he considered that the waters of Israel had no more medicinal virtue than those of Damascus. That a man in Israel might heal him was possible, but water could not. And he found by experience that the healing virtue was neither in man, nor in the water; but in the God of Israel; and that Elisha was only his servant. Hence all Divine light which we have or any nation has above the heathen, is from revelation. And all the information which we or any people, kindred and nation have on which they and we may depend, that will conduct to the realms of light, is from the same inexhaustible source. Revelation is the can-

dle of the Lord to light men through their present dark state to those realms that need not the light of the sun, for the glory of the Lord doth lighten them and the Lamb is the light thereof. Of what vast importance, then, must revelation be to us, to guide us through the journey of life—to comfort in the day of trouble—to support in the hour of death—and to give courage and strength to endure unto the end from the prospects of glory and felicity in the presence of God.

But an heathen hath no sure foundation for such prospects, nor have any other people but those favored with divine revelation. It is revelation only, that shews men on what sure basis their sins may be forgiven consistently with the perfections of an holy God and his holy law; in what the former is glorified, and the latter magnified and made honorable, and the humble, believing penitent pardoned and saved.

Is revelation of such importance to the lapsed sons of apostate Adam? Have we not found it so from experience? Can we then forget our brethren in the east and the west, and in every quarter of the habitable world? They are brethren of the same human race with ourselves. Did we sit in heathenish ignorance and darkness, how should we rejoice that some friendly soul would give us the true light? Have we not sufficient evidence from authentic information from the east, that they gladly receive the good word of grace that is sent among them? We know not but they would in the

west, from sea to sea, and from the river to the ends of the earth; let the trial be made, and let every one cast in his mite, and the word of life will go on the angel's wings to every creature. Let it be said to them all, come, and take the water of life freely.

Seventh remark is, That the Bible carries with it that evidence and claim to inspiration which no other book does nor can. These consist very much in the spirit the book breathes—the character of the God it makes known—the heaven it describes—and the effect it hath on the minds of those that credit its doctrines, precepts, promises, and threatenings. The spirit that holy book breathes is that of meekness and love, forgiveness of enemies, and forbids all hatred, revenge, malice, and ill will. The God it makes known, is an infinitely holy God, and infinite in all his perfections. The heaven it describes is pure, and free from every thing that is suited to morally corrupt and impure souls. The effect it hath on those minds with whom it has credit, is to bring them into the same spirit the sacred volume breathes—to bring enemies to be cordial friends, and differing tribes and nations, the heathen not excepted, to love as brethren. Mark the spirit which reigned in the Syrian after he had a knowledge of the God of Israel. This same spirit dictated the divine volume which made him whole, and cleanses sinners from their sins. When this inspired volume can be extended over the world, it will lead the contending nations to lay aside their en-

mity, to beat their swords and spears into instruments of husbandry, and learn war no more. The Alcoran breathes no such spirit, nor describes Mahomet's paradise like heaven in the holy Scriptures. Nor is there any other book that does which has yet been found in earth, but the Bible. This has claims to inspiration that are infallible. Believe it in your hearts, and boundless bliss is yours.



*The Importance of Prayer, to those engaged in the weighty and changing scenes of life.*

AMONG the circumstances which are peculiarly characteristic of the followers of Jesus Christ, none is more frequently mentioned, or insisted upon more steadily by the apostolic writers, than this—that they “walk by faith, and not by sight.” The various graces whose harmonious union constitutes the perfection to which we aspire, may be possessed by Christians in different degrees according to their advances in holiness. But of the whole body of believers it is uniformly assumed in the New Testament, that in accepting the Redeemer they have renounced the world; that they are dead to present things, and maintain, in their sentiments and actions, an habitual regard to those invisible relations and that higher inheritance to which they are introduced under the Christian œconomy. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh,

I live by the faith of the Son of God, who loved me and gave himself for me."

Yet it must be acknowledged, to a being such as man, the life of faith is not of easy attainment. We are endowed with senses admirably constructed to perceive and enjoy the objects which surround us; and the pleasures of which we are thus capable are easy and natural, endeared to us by early familiarity, always present, and generally attainable without much painful exertion of our strength or faculties. Invisible things strike but faintly upon the mind, and the impression is easily effaced by the intrusion of other images: they are distant; they appear to be uncertain; and though manifestly of a noble and superior nature, they are better fitted at first to awaken our admiration than excite our desires. To a person accustomed to taste largely of the gratifications of life, the simple truths of Christianity are seldom therefore a welcome message. Like the young man in the Gospel, he "goes away very sorrowful," because "he has great possessions."

But God, who knows and pities our weakness, in appointing the end to be attained has not forgotten to supply the means of attaining it. Our own strength is plainly insufficient for the undertaking: it could not support us in innocence, how should it recover us from depravity! God alone is able to deliver us from our natural bondage; to awaken our souls from the slumber of sin and death; to disenchant the world which has so long deceived us. The ransom which

was necessary He supplied; and he has established settled methods for the communication of Divine strength to those who sincerely desire to obtain it.— For this end, the higher faculties of the soul are called into his service: dispensations are supplied to awaken and instruct us; the word of truth is published; ordinances are instituted; and the means of grace appointed. But above all, the privilege and duty of Prayer are revealed to every repenting sinner; and the faithfulness of God is pledged; that he will "give his Holy Spirit to them that ask it!"

Easier terms surely never were proposed for the attainment of any blessing. Should an illustrious prince, or an affectionate father, or a generous and faithful friend, invite us to come to him that he might impart some special bounty, should we churlishly refuse? Should we not anticipate with joy the approaching hour, and count the moments till it arrived? And shall we turn away from the Father of all mercies when he calls us into his presence; and refuse, by the highest of all privileges, to purchase the greatest of all blessings?

Prayer is undoubtedly the first of all the means of grace; and it has this peculiar dignity and blessing that it brings us before the Throne of God himself; into the presence of Him, whom to see and love is the highest happiness of the highest created beings. It was once the happiness of man. But sin too soon separated him from his Maker, and, spreading like a noxious vapour, blotted out the very sun

from heaven. From that fatal hour the whole human race wandered about in blindness and error, "fettered with the bonds of a long night and exiled from the eternal Providence." The right or the duty of prayer, though it may be probably inferred from the visible dispensations of God, is by no means a certain truth of natural religion. To the children of Israel it was communicated by revelation; to us it has been proclaimed and enjoined by the Son of God himself. And blessed for ever and ever be his holy Name who brought down the message of reconciliation and peace;

For though we fled him angry, yet recalled  
To life prolonged and promised grace, we now  
Gladly behold though but the distant skirts  
Of glory, and far off his steps adore.

The approach to God and introduction to spiritual perceptions which are effected by Prayer seem, as it were, the connecting link between earth and Heaven; between that state of distance and separation from the Creator to which as sinners we must still submit, and those blessed privileges which we shall hereafter share in the kingdom of our Heavenly Father. In the blessed exercises of a spiritual devotion, the soul is borne away for a time from all the perishable objects of sense, to appear in the very sanctuary of God; there to learn what the voice of man can never teach, to feel what the profane or thoughtless never can appreciate. "The Christian loves to lie low before the foot-

stool of his Creator;" and from that blessed presence he returns with a heart so humbled yet so refreshed, that like Peter in the Mount he feels "it was good for him to be there." Earthly vanity has lost its charm, and earthly greatness its splendor; and though the business and cares of life may a little damp the ardor of his spirits, he will still be conscious of a secret unfailing and heavenly energy, which he drank in with "the water of life that proceedeth out of the Throne of God and of the Lamb."

It cannot then be matter of astonishment to find, that many of those who have been the most eminent for activity and usefulness in secular concerns have been remarkable also for the depth of their piety, and the consecration of what appears a large proportion of their time to religious offices. It is impossible to read the accounts which have been transmitted to us of Alfred, without feeling amazed at the variety of affairs—military, civil, commercial, judicial, and literary—which his comprehensive genius embraced and transacted. The secret of his prodigious exertions seems to be given in the following extract from a writer equally impartial and able: "Religion, which in Alfred's father was so prejudicial to his affairs, without being in him at all inferior in its zeal and fervor, was of a more enlarged and noble kind. Far from being a prejudice to his government, it seems to have been the principle which supported him in so many fatigues, and fed like an abundant source his civil virtues,

To his religious exercises and studies he devoted a full third part of his time."—Boerhaave was illustrious, in a later age, and in a more limited sphere of action, for his extensive scientific researches combined with a laborious professional practice. 'To a friend who inquired of him how he could unite pursuits so contradictory, and at the same time support, with an equanimity almost peculiar to himself, the numberless provocations and affronts to which he was unfortunately subjected; he replied, that he attributed his strength and cheerfulness to the habit of devoting one full hour every morning to secret prayer.—Martin Luther lived during many years in a perpetual storm of conflict, controversy, and danger; persecuted by the vengeance of his enemies, harassed by the imprudences or defection of his friends, unavoidably engaged in extensive political connections and correspondences, burdened with the weight of a new unsettled and struggling religion. Amidst the countless occupations and distractions incident to such a situation, his life continually threatened, his health occasionally failing, his hopes frequently disappointed, and at times almost desperate, he maintained the cause of God with the most unconquerable energy; and, though sometimes hurried into excesses by the vehemence of his nature, conducted it, in the main, through difficulty and peril, from its weak and tottering infancy to its triumphant establishment, with consummate ability and wisdom. His learned and pious Histori-

an\* has sufficiently explained whence he derived the powers required to support such prodigious exertions, by informing us, that the great Reformer regularly employed three of the best hours of every day in the exercises of devotion.—Indeed; it is scarcely necessary to refer to any ordinary examples, when we recollect that even He "to whom the Spirit was given without measure" would retire from the multitudes that followed him, and, though fatigued with the labors of his daily ministry; employed whole nights in prayer. In the midst of danger and distresses, David sought the Lord and was succored; under the burden of guilt, he poured out his soul before him and was forgiven; in prosperity and happiness, he adored his mercy and was sustained. The disciples were assembled in prayer when the Holy Spirit was shed upon them from above. In prayer they rejoiced after their first sufferings for the name of Christ. With prayer the apostle of the Gentiles bade adieu to his Ephesian converts. At midnight, in a dungeon, "Paul and Silas prayed and sung psalms."

What has been already observed respecting devotion, that it brings us into the presence of God himself, will in a great measure determine the qualifications and sentiments with which we must appear before him. Among these if I do not enumerate an humble and lively faith in the Redeemer, it is not certainly because these feelings

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\* The very Rev. the Dean of Carlisle.

are needless or of little moment, but because they are of such universal and vital influence, pervading and sustaining the whole system of religion, that to suppose them absent, at least in habitual operation and energy, from any the smallest portions of our existence, is to suppose us in the very same degree sinners before God. In every disquisition, therefore, respecting a religious act or grace, an humble and entire reliance on the merits of Jesus Christ is necessarily assumed; for without this no act can be religious, no grace exist. Yet these sentiments seem more especially to belong to the exercises of devotion, as acceptable only in the name of that great High Priest who holds the heavenly censer, to whom are presented "the golden vials full of odours."\*

"Without holiness no man shall see God." To enter then into his presence by prayer, purity of heart and the absence of all habitual sin are plainly indispensable. "Before the Throne there was a sea of glass like unto chrysal."† To sin and to pray are absolute contradictions. If we imagine that we experience the feelings or the pleasures of real devotion while we live in any known habitual sin, we fatally deceive ourselves: they are the fervors of a heated fancy, or the delusions of Satan. It is to the pure alone that God unfolds the gates of the celestial Jerusalem, and appears in beatific vision: "but there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination."

Devotion, then, plainly implies habitual self-examination: for no one can be assured that he does not live in sin, except he watches diligently his daily conversation. And this is one of the reasons why *piety* is commonly and correctly used as a compendious expression for all the Christian graces. Piety necessarily supposes that wakeful regard to the will of God, in which consists the essence of all religion; for the foundation of moral obligation is universally and for ever the same. The law of the creature is the will of the Creator.

Self-examination precedes prayer;—but it precedes, not merely as a pioneer to remove obstacles, but as a skilful general to prescribe and direct the march. Except we are acquainted by frequent inspection with the state of our hearts and lives, we can neither be assured that we pray acceptably nor that we pray aright. How can we confess sins which we have not discovered? How can we acknowledge mercies which we have never noticed? Unless we know our wants, shall we ask for their needful relief? Unless we are sensible of our dangers, shall we wisely implore assistance? Indeed, devotion in its most perfect exercise implies not only a watchful observance of our daily dispositions and conduct, but a constant attention to all the dealings and providences of God towards us, and such a general diffusion of religion through the soul, as shall render it quick to understand both the will and the ways of our Heavenly Father. Otherwise we come to prayer without the materials for praying proper-

\* Rev. v. 8. † Rev. iv. 6.  
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ly. And if it would be thought presumptuous in a subject to request an audience of his sovereign without having first considered well the topics on which he designed to address him, what shall we judge of a sinner who ventures to come before his Maker wilfully ignorant of those things which should be the subjects of his petitions, the occasions of his thankfulness, or the causes of his most deep humiliation and repentance.

But prayer does not only require previous qualifications; there are dispositions and sentiments still more intimately allied to it, and which should be wrought into its very essence. Three of these deserve to be enumerated.

We must approach God with *reverence*. Men tremble before their equals, but they are at their ease before God: they fear those who can neither benefit nor hurt them, and they fear not him whose judgment will determine their happiness or misery for ever. Nay, in the opinion of many, to feel much uneasiness or apprehension respecting our spiritual condition is the mark of a low and pusillanimous spirit. But this is not courage; it is fatuity. Beings more powerful and more daring than men do not judge thus: "the devils believe and tremble." We tremble not as they with a base and servile dread: yet to fear God above all things is one of the chief characteristics of true piety. It is inseparable even from love according to the measure at least of our ordinary attainments here: though indeed there is a love that "casteth out fear." However, there can be no ques-

tion that the profoundest reverence, the deepest sense of the Majesty of Him whom we address, ought to accompany every exercise of devotion. These sentiments have nothing in them that is mean or degrading: they are suitable to the relations which connect the creature with his Creator: they are most highly becoming a sinful being towards his offended Judge. They communicate a seriousness, weight and fervor to our prayers; banishing from our minds every thought that is light or unseasonable. They raise the soul, by filling it with just apprehensions of the most exalted and most excellent of Beings. They impart a sanctity to every thing around us; and place us, as it were, in the midst of a temple "resounding with awful voices, and filled with holy inspirations."

(To be continued.)

Hartford, July, 1814.

The following letter from a sister to a brother, was written during the revival of religion in 1808. If it is thought worthy a place, the Editors are at liberty to insert it in the Connecticut Evangelical Magazine.

MY DEAR BROTHER,

MAKE the supposition, that it was in the power of your sister to communicate intelligence in the mercantile line, which might enable you to accumulate property, and which would give you consequence in a foreign port; with what avidity would you avail yourself of my information: make every possible exertion, and with your

accustomed politeness beg my acceptance of your gratitude for the seasonable information, and interest expressed for your happiness. And why not indulge an affectionate sister, in at least, a candid perusal of a few lines on a subject of infinitely more importance, the concern for your soul. That immortal part must not, cannot be annihilated: No! it will exist for ever in perfect happiness, or in indescribable misery. Now is eminently the time to attend to those things which concern our everlasting peace, before they are for ever hidden from our eyes. The Spirit of God will not always strive with man. Resist not his influence which is evidently striving with numbers. The longer we indulge in sin and its allurements, the more callous our hearts become to serious impressions. The cement that binds us to earth receives additional strength by the blandishments of vice, as exhibited in the character of the gay and thoughtless. The imposing appearance of morality we are too apt to regard as a safe road to heaven. Good morals are pleasing, and absolutely necessary; but good morals alone never conducted a soul to the Kingdom of our Redeemer. Our depraved nature requires a Saviour's atonement; and through his merits alone must we anticipate a heaven of happiness. Never will the gates of Heaven open to the self-deluded formalist; the humble Christian alone will find admission there; he cordially embraces divine truths, receives renovating grace through a glorious Mediator,

and has the promise of admission to those blessed regions, where sin and sorrow never enter. The young are apt to mistake the nature of true piety; they imagine it is attended with gloom, and is only calculated for the aged and the unfortunate. Alas! how mistaken; they know not its nature; they are ignorant of its effect, and cannot believe that besides proving a support under affliction, it enhances the blessings of life.

How soon we may be called to the bar of our Judge, is known only to Him in whose hand our breath is; to Him whose eye pervades immensity of space; who sees all our actions, and penetrates the inmost recesses of the soul. At his bar can we delegate another to answer for our aggravated offences? No; but Christ's atonement is sufficient. Clothed in his righteousness, relying on his merits, we may appear in safety, at the tribunal of our Judge.

In your frame, my dear brother, there appears a constitutional delicacy, an habitual debility, which many consider alarming. The arrows of death are falling thick about us; let them warn us to prepare for eternity.—“The spider's most attenuated thread is cord, is cable, to the brittle thread of life.” How sudden to us the death of the lovely M——. M—— was in the morning of life, yet her sun has already set. She is gone, as her friends indulge a hope, to the world of glory. Afflicted parent! my heart bleeds for you. No lovely M—— to dispel the gloom attendant on age and infirmity, to kiss the tear of grief

from the furrowed cheek, and soften the ills of life by her kind attention. May that God who is the widow's hope and trust, be thy support under his severe chastisement.

Life, considered in the aggregate, is a scene of misery. "Rare are solitary woes." Religion alone can give us support under

them; possessed of it, we look beyond the grave for that rest which is prepared for those who believe in Jesus. That you may have grace to flee from the wrath to come; that you may find refuge in the extended arms of a Saviour, is the prayer of your affectionate Sister,

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## RELIGIOUS INTELLIGENCE.

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MESSRS. EDITORS,

THE following extract of a letter from a young gentleman, a member of Middlebury College, to his father in Connecticut, is, by the request of a number, sent you for insertion in the Evangelical Magazine.

Middlebury, June 1, 1814.

HONORED FATHER,

OFTEN, of late, have I, more ardently than ever wished to see, and converse with you. Although, never doubting that I was the subject of your daily prayer, yet, could I have seen you in these six past days, how would I have entreated and vociferated, parents! parents! I beseech you, cry to God and spare not. Oh, pray, I implore you, particularly, for me, your unworthy son. Do let strenuous exertions be made in your closets. Oh, supplicate for the sake of my immortal soul, the remission of my sins, which have gone over my head, like a huge mountain, and exposed my affrighted soul to the just condemnation of my incensed Judge.

June 13th. Both before and since the former date, my mind has been tormented, awfully and beyond description. So great was my distress, that I have been totally unable to write or read. My conscience has been continually driving me up to solve such questions as the following:—These questions, however, trace my reflections from the commencement of my convictions, which, had the thought occurred, that they were leading me to the de-

spised subject, *Religion*; I should have abandoned at once, and, if possible, excluded from my breast. But one idea followed another, till they pointed me to the rock Christ Jesus. The questions which my conscience was perpetually and imperiously urging upon my understanding, were such as these: What motives actuate you, in plying, with such ceaseless and vigorous exertions, for the attainment of a literary education? Are the applauses of men of so much value, that, to secure them, ought to employ your undivided attention, through the whole period of your earthly existence? Supposing that this moment every human being on earth should pronounce your eulogium; is it not a solemn consideration, that sixty minutes would not have elapsed, before three thousand of them would be in eternity? Is not this a correct view of the rotten foundation of such a reliance? Supposing you are to live to the age of sixty years, have you not lived away one third part of that time? Has not the morning of your life expired—the time in which you might rationally expect happiness, if you ever experienced it in this world? To sum up all in a word, would you, if it were possible, return back and live your life over again, for all the satisfaction and happiness you have enjoyed? Relinquishing then, the praises of men as mere froth and bubbles, does not the world with all its glittering vanities, and the most dazzling objects of human ambition, appear like empty trash—barren of enjoyment,

and not worthy of possession? Would you not prefer retirement and absolute solitude, to every other situation? Yet, *here*, what will satisfy this "aching void," this longing after *something* unattained? Why are you thus dissatisfied with your situation wherever you go? Why are you so obstinately uneasy all at once? Is it not that, whether here, or there, in the city or in the wilderness, death will soon find you—the curtain of life soon drop, and your soul stripped of this earthly clog, be arraigned before the bar of Jehovah, and made to feel the awful scourges of offended Omnipotence? Is this fancy, or is it fact? Have you not through some bodily indisposition, incurred, at this time, a severe fit of the hypochondriac affection? No; I am in health. My reason is sound, and rationally employed. O my soul, why have you never thought of these things before? Oh, where are you? What are you, and what have you been doing these nineteen years, which now appear like a phantom, or a dream in midnight darkness? Where now are fled, all my infidel and universal notions, on which I have rested, and felt so contented? No matter where, nor how far; for they could not afford me the least foundation of hope, nor yield my laboring mind a moment's relief. But, must I attend to this hateful subject,—and do it now! You must, and that immediately; for you are momentarily exposed to the cold grasp of death. Yes, these very moments, which now so unhinged pass, are whether regarded or not, continually placing your feet nearer and nearer to that point, when all sublunary scenes shall be lost in eternity. This is the time, and the only one I may ever enjoy for securing my peace with God—And now, the whispering moment, cries *now*. Is not the unknown tomorrow cheating you of *to-day*? Can death be sudden to a being who always *knew* that he must die, and the *time* of his death was uncertain? I now began to see *religion* to be the only shore to which I could fly for safety; and as much as my feelings revolted at the idea, yet I

thought myself willing to embrace it or any thing else, which would afford me relief from pain and distress. I began now to look upon Christians in a far different light, from what I ever beheld them before. I thought they were the only rational part of community, and the rest of mankind, a noisy, mad, self-murdering crew of crazy fiends, and myself, of all others, the most completely debased and lost.—It would be impossible to trace all my thoughts which were the source of anguish and sufferings, during the night of my dejection; for they were no less numerous, than they were grievous and afflictive. I sometimes felt myself powerfully, and obstinately opposed to the government of God, upon the ground that he had placed me in this situation of torment, without giving me the power to extricate myself, even, when on *my* part I was perfectly willing to be saved; *especially, in my own way*. But bless the Lord, O my soul; praise and thank him all my faculties, that I was not cut down immediately upon exercising such blasphemous views, and my place assigned me, with hypocrites and unbelievers, in the midst of hell.

Suffice it to say, that my mind continued much in the state I have described, totally restless and uneasy until last week on Tuesday, when Mr. H——, who came in town on the day preceding conversed with me at my room, all the forenoon, explaining in a lucid and forcible manner the great truths of the gospel, and lastly read to me the first part of the 16th chapter of Ezekiel, in order to discover to me the fatherly disinterested benevolence and compassion of God in saving sinners:—When my burthen, seemed to drop from me, and I felt sensibly relieved. The appearance of every thing was altered, and I seemed radically, and at once, to give up myself both body and soul, for time and for eternity, into the hands of my Maker.

Is this exquisite happiness I now feel—this glorious and exalted freedom from the thralldom of sin, the world and the devil—Is this soft,

tender, childlike disposition, mingled with the boldness of the warrior—Is this expansion and dilation of soul—this sublime elevation and grandeur of thought—I say, are all these, the effects of that formerly forgotten and despised thing—*Religion*? Then, however it is viewed, and by whatever name it may be called, by an unbelieving world—by the grace of God assisting, I will labor and struggle to enjoy it myself and proclaim its worth to others, as loudly and forcibly, as my voice and talents will permit, as long as the all-wise God shall see fit to spare my unprofitable life;—if at the expense of every degree of worldly pleasure and even martyrdom at last. Lord strengthen me. Honored father, pray for me. Respected mother, pray for me. And pray for me my doubly endeared sisters; that I enter not into temptation; that I not only may become firmly established, and deeply rooted in the faith; but that I may continually grow in grace, and experience much of the blessed light of the knowledge of the glory of God in the face of Jesus Christ—Such a sudden and material alteration in my feelings, dear parents, may, and perhaps will appear surprising to you, at first; yet it need not for a moment, when you consider the abundant grace, and irresistible power of our holy Sovereign; and that he often has mercy in store for such sinners, as have not the least for themselves. But I must here close, by subscribing myself your son more affectionately than ever,

C. G. L.

P. S. There is a good deal of seriousness in the College. Although it commenced in my class [*freshmen*,] yet the influences of the Spirit are not withholden from the other classes. Several of the students have lately obtained hopes, and several are under severe arrests of conscience.

*Extract of a letter from Philadelphia, dated July 20th, 1814.*

**GOD** is in a wonderful manner pouring out his spirit in Wilmington, on the Delaware below

this, the enquiry of what shall I do to be saved, has been so general, that for two and three days together, shops have been shut, business of all kinds neglected, the houses of God crowded, and the greatest solemnity and attention possible, while ministers have faithfully preached the truth as it is in Jesus. On their communion, which was the last Sabbath in June, Mr. Blackburn, (whose praise is in all the churches, who has for a long time been a missionary among the Indians, and whose preaching has been signally owned and blessed,) with Mr. Patterson of this city, were there several days. I think more than 30 were added to the church. The season was reported to be unusually solemn and affecting, the disciples of Jesus sweetly weeping over the bread and wine. Spectators were no less affected. Their full hearts vented their feelings in groans and tears, which we believe to be the language of hearts broken for sin. On Independence day, a number had previously spoken a public dinner, but were led by the Spirit to attend public worship three times, and declared at the close of the day, it was the happiest they had ever spent. The last accounts say the work rather increases than otherwise.\*

### *Missions in Africa.*

**BY** the last arrivals from South Africa, the Missionary Society of London have received from Mr. Campbell, one of their agents, a very interesting account of his journey to the north of the Orange River. The novelty and importance of this tract has excited a great sensation among the curious and intelligent at the Cape of Good Hope.

\* Several other letters have been received in this vicinity, making mention of the Religious Revival in Wilmington. We hope soon to be able to present our readers with a more full and satisfactory account.

Eds.

After ten days travelling beyond the Orange River, he arrived at Lattakkoo, an African city not far from the east coast, and containing about 1500 houses, and 8000 inhabitants. He had a long conversation with their king, Matebee, which was repeated in the presence of his chiefs and people. After much discussion he succeeded in obtaining the King's consent to send missionaries amongst them; and was dismissed with this laconic answer—"Send them, I will be a father to them." At this city, he obtained information of many other tribes, still farther to the northward, hitherto unheard of, and offering a wide field both for curiosity and missionary enterprise.

From Lattakkoo, he shaped his course to the south east and south; and fell in with two villages peopled with different races; and from them he obtained their consent to send missionaries. He represents this part of his track as carrying him through a richly beautified country, and adorned with all the luxuriance of Raheitean scenery. He then regained the Orange River; and keeping by its course, he travelled nearly the whole breadth of Africa to Namacqualand; where the river discharges its water into the South Atlant:c.

Mr. Campbell has thus succeeded in crossing Africa by a route higher up than had ever been attempted by any European, and returned to the Cape, after a journey of nine months. Another of the missionaries is to be employed on a northerly expedition along the coast of Africa, with a view to obtain information respecting the Dramara country and the regions beyond it. This country is known to Europeans only by name, and reaches northward from Namacqualand as far as to the south tropic.

It is to be hoped, that the exertions of these benevolent men will not be looked upon by the public with an eye of indifference, merely because they add blessings of Christianity to the other blessings of settled residence, cultivation, and the useful arts which they have ever introduced among their converts.

They have already carried their schools and their chapels beyond the limits of the colony; and their remotest missionary village is about 500 miles to the northward of the South angle of Africa. Thus, by carrying forward the line of their settlements into the interior, are these hardy adventurers, in the best of causes, making constant advances upon the barbarism of this vast continent. They bid fair to lay open, in the course of time, the whole of that unknown and neglected quarter of the globe to the curiosity of the public; and it is to be hoped that the public liberality will keep pace with the growing expenses of their large and multiplied undertakings.



### *Missions of the United Brethren.*

A PAPER has been sent to us for insertion, of which the following is the substance. We readily insert it; and we do most earnestly desire, that the insertion may be productive of benefit to the Missions of the United Brethren.—

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the Moravians, or Episcopal Church of the United Brethren, will not be unknown. Long before the conversion of the heathen had been undertaken, or even deemed practicable, by many branches of the Christian Church, the Missionaries of the United Brethren, with the Word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Cross of Christ, and animated by a zeal, which neither hunger, nor thirst, nor the fear of death itself could extinguish, proclaimed, far and wide, the unknown God. And it is due to them to state, that the result of their labors for the conversion of the heathen has afforded ample cause for thankfulness to Him, who is the great Lord of the harvest, and for increased energy in obeying the command which said,

“Go and preach the Gospel to every creature.”

The Settlements of the United Brethren, amount to 31, all established since 1732; and the number of missionaries employed in them is 157. They are situated as follows, viz. In the West Indies, at St. Thomas, 2 settlements; at St. Croix, 3; at St. Jan. 2; at Jamaica, 3; at Antigua, 3; at Barbadoes, 1; at St. Kitts, 1: in South America, 4: in North America, 4: in Labrador, 3: in Greenland, 3: in South Africa, 2.

In the three Danish islands of St. Thomas, St. Croix, and St. Jan. the Brethren's Congregations amount to no less than 12,189 souls; and their number in Antigua, is likewise estimated at about twelve thousand.

The above missions have been supported by contributions from the German Congregations and others established on the Continent, and from the United Brethren in this country, and those of their friends who feel themselves disposed to aid so good a cause.

But these pecuniary resources of the Brethren have begun to fail. Germany, groaning under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's congregations impoverished by repeated acts of plunder and oppression, are in need of that very aid themselves, which they so cheerfully dispensed to others.

The debt incurred by the missions of the United Brethren, at the receipt of the last intelligence, and previous to some recent calamitous events, amounted to upwards of 2000*l.*; and there is reason to dread a very considerable addition to the above sum, when the next accounts arrive, owing to the late heavy distresses in Germany and in other settlements of the Brethren. Perhaps it is not too much to say that the above debt will be probably, doubled the annual expenditure not being less than nearly 8000*l.*

Few details have been received as yet: but, as a specimen of the severe distress in which several of their settlements have been involved

by the calamities of war, we subjoin the following extract, recording the total loss of the Brethren's settlement at Moscow, in the conflagration of that city, on Sept. 1st, 1812.

“We were exposed to the rage of the populace, which was restrained by nothing, as the police, and all the magistrates, had left the city the preceding night. We were deprived of all protection and prospect of safety. The oppressive sensation which now prevailed, and almost overwhelmed us, is not to be described; we could only sigh, and cry for help to God; for all human help was gone. The 2d September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till towards evening, when the French army commanded by the King of Naples entered the Kremlin. Soon after, the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Towards 9 o'clock in the evening, we observed large fires rise, in several parts of the city, which spread from house to house, and on the 3d became so universal that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Towards night the fury of the flames became terrible, and the whole horizon seemed to be on fire; but as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest. In the morning of the 4th, a troop of French light horse, with two officers, came galloping into our yard, and demanded bread with great violence, which was immediately given them; but they were so famished and greedy, that they took not only all the bread, but also the whole stores from the baker. About evening, and still more during the night, the fury of the flames seemed to abate, and in the morning of the 5th we observed, to our great joy;

that no where new flames arose : we therefore flattered ourselves with hopes that the fire would be quite restrained, and order and tranquillity soon restored. But before noon the destructive fury of the flames was again seen in more than ten places, and it was now evident that the ruin of the whole city was determined. The safeguards at our baker's demanded, with the greatest violence, cloth for pantaloons, which we could not procure for them. Clothes were offered them, which they refused, and threatened murder if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances, that the shops were already reduced to ashes, were unavailing, and one of us was obliged to undertake the heavy task. After some hours they returned, without having accomplished their purpose ; and as at this moment permission was given for a general plunder, the safeguards left our house in haste, and took two of our horses with them. From this hour a period of terror commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop ; rummaged every room, chest, and drawer ; took all clothes and linen, and only left the clothes on our backs. While they were thus occupied, we perceived, with terror, that an immense mass of fire was driven by a violent storm towards us, and that we had reason to fear, every moment, that it would seize our dwelling. We therefore left the plunderers to themselves ; and small and great left the premises, just as we were, with a sensation which is not to be described. We went on, overwhelmed with terror ; none could speak comfort to the other, for every one wanted it ; no tear alleviated the oppression under which we groaned ; and the lamentations of the Russian domestics who accompanied us afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded

on all sides by the flames, which a violent wind rolled towards us like waves of the sea, so that we considered ourselves unsafe in town, and resolved to go into the open fields. No sooner were we in the street, than a troop of horse met us, who plundered us most unmercifully, and tore the clothes from our backs. It appeared as though a band of evil spirits encircled us ; with drawn swords and loaded pistols in their hands, they took from us what they would. At length they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open field, we lay down under the canopy of heaven ; and each endeavored, as well as they were able, to secure themselves against the piercing cold, which however, considering the want of sufficient clothing, was not an easy matter. But even here we were not left to rest long, for the plundering began again ; particularly a Wirtemberg soldier attacked some of us very severely, and with the most terrible threats demanded ready money, which none of us had. With much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still, and about two o'clock in the morning we saw to our grief our two stone-built houses in flames. The plundering still continued, and our well secured vault, where we had removed all our stores of merchandize and our whole substance, and walled it up, which had sustained no injury from the fire, was now broken open, and entirely emptied ; whereby we at once lost all, and literally became beggars."

In addition to the above distressing narrative, all the congregations in Upper Lusatia, and Silesia, have been exhausted by repeated requisitions and contributions ; the settlement at Sarepta, near Astracan, has also been, in part, destroyed by fire ; besides other calamities, suffered by the congregations in Denmark and Saxony.

Impressed with these facts, some

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friends of the brethren have deemed it right to lay a representation of them before the public, and by an appeal to British benevolence to endeavor to rescue their missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, having hitherto preferred retirement upon principle, and doing good without wishing that good to be known by any but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory; the Brethren, when remonstrated with on the duty of making their case public, felt some hesitation, which has however yielded to urgent necessity.

In thus bringing them before the public, the friends of the brethren conceive that they are making a communication of facts which cannot but excite sympathy, while in withholding the statement here brought forward, they debar the Mission of that assistance which a generous public is always ready to afford.



### Baptist Mission in India.

(Concluded from p. 313.)

WE have frequently had occasion to notice the manner in which many of the Hindus, without becoming Christians, begin to be detached from their native superstitions, and to form sects founded on the renunciation of cast under some gooroo, or teacher, to whom they attach themselves. Kreeshnoo, one of the converted Hindus, and a zealous preacher of Christianity, was sent, in consequence of a request from some people of this description, to a place at some distance, called Ug-rudweepa, to confer with their head gooroo. "In the evening," says Kreeshnoo, "I went to the house of the head gooroo. He received me

with much affection, and made me sit on the same seat with himself, declaring that he had wished to see me, and to hear of the faith of Christ. I read to him and explained the 5th chapter of Matthew, with which he was much pleased. He said he was sure that this was the true religion, and that he would join us. He had separated, he added, from the idolaters around him, and wished to follow the true religion; but they were not of his mind: they persecuted and beat him; but still he was resolved to become the disciple of Christ. 'The cast (said he) is not of God: I will, therefore, follow the Lord with you; for you are all casts, Englishmen, Mussulmans, and Hindoos.' At night, about thirty of his disciples, brahmuns, rajpoots, weavers, gardeners, &c. all ate together. He desired me to sit amongst them, and partake of the repast, which I did; and we praised God while partaking of this love-feast.

"After we had all eaten, the head gooroo forbade Mookun-mookja to invest his son with the poita, and the wife of Rasoo to give her sons in marriage amongst the idolaters. To a man present, whose name was Bhola-nat'ha, he said, 'We will no longer preserve the distinctions of cast, but seek to possess the true religion in which there is no cast. Come, let us walk in the true way; let us delay no longer.' His disciples all desired instruction from him, and assured him of a ready obedience. To me he said, 'I will consult with my disciples, come to you and complete the work; for I assuredly know that there is one God, one religion, one Saviour, and no more.'"

On this occurrence the Missionaries remark: "It is a fact which has frequently been adverted to in the progress of our mission, that large bodies of Hindoos have gone off from the ancient forms of Idolatry, and formed different sects among themselves: these persons have generally been opposed to the Brahmuns; but, from fear of the consequences attending the loss of cast, have in some measure concealed their opinions, and paid a deference

in public, to the distinction of cast, though in private they have lived in the constant practice of violating its rules. These sects have embraced discordant opinions, though in many points they agree. They all profess a great reverence for their spiritual guides, and are strongly inclined to a hospitable and friendly mixture of all casts. Many of them have drawn their opinions from that part of the ancient Hindoo philosophy, which teaches a contempt of the world, and holds up to admiration the principles of abstraction, bodily austerities, a rejection of ceremonies, and a devotion founded on faith in the object of their worship.

"This schism having thus turned the minds of many from the brahmuns, as a body, to the particular religious guides under which they have ranged themselves, has opened a wide door for the entrance of the Gospel. In Jessore, Burdwan, and other parts of Bengal, these religious guides are numerous; but are now unable to keep their disciples faithful to them. Having rejected the authority of the Brahmuns, they have begun to push their enquiries farther; and every now and then these persons will acknowledge that they never found the true *gooroo*, till they heard of Christ, nor the true way to heaven till they heard the Gospel."

After stating at least twenty different places in Calcutta, at which, in the course of each week, there is preaching regularly by the Native Converts, the Missionaries observe, that one of them, Sebukran, preaches also often to the heathen in the streets and highways, and describes the change in the minds of many as very great. "Our aged brother Vrindavuna, lately come from Agra, was astonished to see people of different casts, and Brahmuns among the rest, come into the house of Sebukram, converse freely, drink water, and smoke with him, without the least hesitation." On another occasion, they observe: "Without exciting the least agitation of the passions, the Scriptures, and other fruits of the press, are producing a slow but real change in the reasonings and moral feelings of this peo-

ple."—"In various parts the heaven is diffusing its influence, and the light from heaven enters the idolatrous temple, and the mud cottage of the Hindoo."

"We would not, however, wish our friends to suppose from hence, that we expect any immediate general change among the great body of the Hindoos; but we observe with pleasure, the slow and silent, but sure progress of knowledge. At first the Hindoos regarded us only as so many barbarians, without manners and without religion; many now, from a variety of circumstances, but especially from seeing the Bible issuing from the press in so many languages, begin to think that some good may come out of Nazareth, and that something more than worldly policy may be our aim. This appears to be the present state of things as it respects the influence of the Gospel on those places where it has been most published; but a vast portion of the population is yet to be informed, that there are good tidings from heaven for the children of men."

At Dinagepore, five natives had been baptized; and at Gomalty, much had been done in forming schools for the instruction of youth. "The schools," it is said, "increase rapidly." "The school at Bholahaut has increased to about fifty boys; that at Muhes-poorra, to about sixty-four; that at English-bazar, to thirty-nine; and that at Malda, to thirty-seven. They increase so rapidly at Bholahaut and at Muhes-poorra, that we have been obliged to refuse several children, as the rooms will not conveniently hold more than the present number. Will you be so kind as to inform me whether I may increase the buildings? The children come on greatly to my satisfaction. They read the Scriptures fluently, and commit passages from the Scriptures to memory with great avidity."

The accounts from Cutwa, Lakrakonda, and Jessore, are equally interesting. The schools are said to come on well, and the native Missionaries, who are employed there, appear to be particularly laborious, and zealous in preaching in the dif-

ferent villages within their reach, and conversing with the natives; and considerable effects seem to attend their labors. One of these native preachers, of the name of Kreesnho, thus writes to a gentleman in England:—

“At present God is revealing his mercy to Bengal in a most encouraging manner. The class of religious mendicants called Utithis Muhuntas have long been in search of the true religion, but knew not where to find it: but now on hearing the Gospel of Jesus Christ, they begin to think, ‘what can we do? How shall we abide in the commands of this Saviour?’ They frequently come to see us, and inquire more and more respecting the Gospel: a few of them have been baptized. Among these leaders of sects, are Ram-doolala, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is Neela-dasa, who may have five hundred disciples. These eat with us: but they say, ‘If Christ has died for sinners, then there is no more sin in the world: why then do you go about teaching men that they are sinners?’ To this I answer; ‘If the debtor apply not to his surety, how can he be set free; and if men do not believe in Christ, how should their sins be taken away?’ Another leader is Shiva-rama-dasa, who has about five thousand disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is Rusa-raja, whose disciples amount to about one thousand persons; our brethren Chamberlain, and W. Carey, jun. have had conversations with this man: and some of his disciples have been baptized. A fifth leader is Huri-dissa, who has about five hundred disciples, several of whom have been baptized, and there are hopes of the leader himself.

“In a late journey to Jessore by brother Carapit and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petrus, at Chougacha. They readily agreed to this. From Chougacha we went to Koolagachee, and remained two days,

preaching, and then proceeded to Vusi-poor, to the house of Prem-dasa, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, Shiva-dasa, Doolala-dasa, Doyal-dasa, Goura-dasa, and Nurottuna. After their baptism, Prem-dasa himself sought to be baptized, but was refused, as the woman he lived with was not his wife. Lately, however, brother Petrus has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man; adding, ‘Our cast must now go; he whom we regarded as a wise man has embraced this new way; what shall we now do?’”

The Orissa mission, conducted by Mr. John Peter of Armenian descent, and Krishnadas, a converted native, appears promising. We take particular interest in this mission, and so will doubtless our readers, from its comprehending within its range the temple of Juggernaut.

In February, 1812, Mr. Peter thus writes: “I have the pleasure to acknowledge the receipt of your liberal supply of Ooriya versions of the Scriptures, and you will rejoice with me that I have obtained their admittance into the very temple of Jugunnat’ha. May their blessed light break through the intense darkness of this heathen land! I have distributed them among the principal persons belonging to the temple, and gave one to one of the Purichas, or head ministers of the Idol. I do not conceive it at all difficult to make a Hindoo believe with the understanding; but to do so with the heart, is of God, and not of man, and applies as generally to nominal Christians as actual unbelievers. Many of the tracts I have also distributed to the pilgrims whom I met on the road to their god.”

“August 4. On the 18th of last month Krishna and I went to Poorooba-pota, about two miles from this place, and preached Jesus from Romans i. 21, 22, and 23. It being the last day of the festival of Jugunnat’ha, more than a thousand persons were assembled, and three cars of

the god were dragged along. In the midst of this crowd I stood upon a chair and preached the everlasting Gospel. The people, almost to a man, left the cars, and surrounded me, and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed fifteen Orissa New Testaments and Psalms, and many tracts. One Ooriya was insulted by his countrymen for receiving a Testament; their derision, however, made no impression on him; he received the book, and went his way. Mr. B. and several military officers with their ladies were present upon elephants; Mr. B. sent the day before the festival to enquire whether I would preach to the Ooriyas on this occasion."

Nov. 4. "I have the pleasure to inform you, that during the festival of Doorga, Krishna and I preached daily on the high-ways, at the doors of the principal worshippers. The day the goddess was consigned to the river, I preached on the banks to more than a thousand. The colonel and his officers, and Mr. B. were present. A pilgrim about 70 years of age, named Kishora-dasa, on his journey to Jugunnat'ha, heard me, and immediately expressed his disapprobation of his wooden Jugunnat'ha, and his approbation of the Gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation, and was advised to visit Jugunnat'ha; but after hearing the Gospel he gave up all reliance on Jugunnat'ha. He is apt to learn. I have begun teaching him to read Bengalee."

The following is one out of several instances, which have come to the knowledge of the Missionaries, of the power of the Gospel, even although the individuals had not assumed the profession of Christianity.

"Brother De Motlo, on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and calling loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors,

sick as he was, because he would not call upon Narayuna, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebukram preach, and had received a tract, which he then had with him. This poor perishing out cast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices, that it is highly probable many will be found in that day who died in the faith of Jesus, even in the houses of the heathen."

On the 27th of November, 1812, the number of children in the Benevolent Institution was 318 boys and 107 girls; and it is stated, that they were increasing not only in numbers but in knowledge.

From Digah, a central situation between Calcutta and the Upper Provinces, where a Mission has been established, Mr. Moore, one of the Missionaries writes:—

"Our native free-school has about forty boys, and I hope soon to increase it to one hundred. A worthy young friend in the army, who has spent his Sabbaths and spare time with us for nearly a year past, gave us fifty rupees towards a school room, which is now building for the native children. You would have felt much had you seen Vrindavuna yesterday, surrounded by the servants of our two friends, W. B. and Lieutenant P. and our own people, and the native scholars, talking to them of the difference between his former life as a Viragee, and his present one as a Christian, and of the difference between Hindooism and Christianity. I lately sent to Serampore an account of a religious murder which I witnessed, and another given me by Major K. of a poor woman, whose courage failed on the funeral pile, having been bludgeoned to death by her own kindred; also of another that he took out of the water."

"The account of Mr. Moore related to the drowning of a leper at Futwa, and is as follows:—'On hearing the people belonging to the boat saying that a man was going to be drowned, I looked out, and

saw on the bank of the river the poor creature without fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people, who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got a considerable distance from the place where he sat. As I was running towards the spot, I heard the people in the boat call out, 'He is drowned! he is drowed!' His attendants, who appeared to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell; but the bank was so steep that he could not possibly get out again. He made great efforts at first to reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man! I endeavored to impress on the people who attended him the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said they had merely complied with the wishes of the deceased, who, they added, had neither hands nor feet.

"The following is the account of Major K. :—'I have known a woman whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told the author of 'The Vindication of the Hindoos.' I have taken a Gentoo out of the Ganges. I perceived him at night, and called out to the boatmen. 'Sir, he is gone; he belongs to God.' 'Yes, but take him up, and God will get him hereafter.' We got him up at the last gasp. I gave him some brandy, and called it physic. 'O, sir, my cast is gone!' 'No, it is physic.' 'It is not that, sir: my family will never receive me! I am an outcast!' 'What, for saving your life?' 'Yes.' Never mind such a family!"

The following extract of a letter from Dr. Marshman, dated the 7th of February, 1813, concludes this number of the Periodical Accounts:

"Brother Lawson makes great

progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly seventy have been added in the past year to the church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavoring, in one way or other, to recommend the Gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore, too, are much stirred up to seek the salvation of their countrymen. Nearly every one, capable of speaking, is out on a Lord's day in the neighboring towns and villages.—This spirit, you may be certain, we encourage to the utmost. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these twelve years, and they are spread over an extent of more than 1000 miles in length. The extension, during the past year, amidst all our afflictions, has been greater than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; viz. Patna, Columbo, Chittagong, and Bombay.

"At Patna, Thompson is laboring, of whose spirit you can form some idea from his journals. At Columbo, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At Chittagong, about 300 miles from us in the east of Bengal, and on the borders of the Burman empire, brother De Bruyn is employed.—Within three days of his arrival, the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after, a respectable woman there brought twenty to hear him, and offered

him a piece of ground on which to erect a place of worship. At Bombay, brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it. Besides the situations of our brethren in the army, Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as Missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by men raised up in India, as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Goamalty, by De Cruz; Cutwa, by W. Carey; Jessore, by Petruse; Dacca, by Cornish; Chittagong, by De Bruyn; Orissa, by Peter; Rangoon, by F. Carey and Kerr; and Bombay, by Carapeit Chator Aratoon. O for the dews of Heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast; that his hand may be with us; and that he may keep us from evil, that it may not grieve us!"

We are much concerned to perceive in the pamphlet before us, symptoms of a disposition on the part of our Indian Government and its servants to harass the Missionaries and interrupt their labors. We trust, however, that, as soon as the mind of the British Parliament on this subject shall be known in India, a different tone will be given to the proceedings of the public functionaries. We are disposed, also, to hope for much from the known liberality of Earl Molra, the present Governor-General, and from his marked desire to promote the diffusion of the Scriptures and of general knowledge, as it has been evinced by the cordial support he was accustomed to yield to all institutions formed for that object.

Lord Minto commenced his government in India by interdicting the public preaching of the Missionaries (an interdiction which after a time was relaxed :) he has closed it by a proceeding still more arbitrary and vexatious.

The following extract of a letter

from Dr. Carey, dated March 25, 1813, will explain its nature.

"I sit down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart a time at the expiration of twelve months to review the dealings of God with us since that calamitous event; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure: certainly nothing on the part of our brethren, has been, or can be, alleged by them as a reason. Indeed the sweeping clause of the Charter, which requires all Europeans not in the service of the King or Company to be sent to England, is the alleged reason. It is an imperious duty of all who love the Lord Jesus, to labor in all proper ways with the Legislature to obtain leave for Missionaries to settle in India, and to travel from place to place, or to settle in any of the provinces, without control, unless they are guilty of civil crimes or misdemeanors."

It appears that on the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known: and on the ground of this allowance, Mr. Johns was appointed, by the Governor-General in Council, Acting surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January last, letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honorable the

Governor-General in Council, containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under despatch, and a letter addressed by the Public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the Police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under despatch. Dr. M. alleged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families: and, further, that it was their intention to make a respectful application to Government on the subject; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M.'s having applied to the Public Secretary, an order was immediately sent to the Police Magistrate to release him. He was, however, required to appear again before the Police Magistrate, which he did, and signed a promise to obey the orders of Government. A similar order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns' case before his Lordship. It being represented to the Governor-General, that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favor; but no attention was paid to the applications on the part of Mr. Johns'. On the contrary, an order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would be apprehended, and carried on board the ship. The public Secretary also said, that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore and went down to the ship the next day. They have since arrived in England.

Dr. Carey adds as follows:—

"The state of India, as to religion, is widely different to what it was twenty years ago. Then a Christian could scarcely be found: now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native, or country-born minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians."

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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*The Authenticity of the Book of  
Genesis.*

(Concluded from p. 330.)

**R**ESPECTING the internal evidence of the authenticity of this sacred Book, we observe,

5. The book of Genesis is the most ancient history existing in the world. There is, certainly, no portion of history, now extant, that possesses any comparative claims with this, in point of antiquity. And it is also very evident that there never has been any historical writing as ancient as Genesis. Many ancient books, as is known by extracts and notices found in other writings are now lost. But no trace is found of any history so early as the Mosaic. Some poems, whether they existed in writing or were preserved in tradition only, is uncertain, were known in the time of Moses. The inimitable poem of the Book of Job, we have supposed to have been written by him. In the 21st

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chapter of Numbers, there are some scraps of a heathen poem, which was a celebration of a victory gained by the Amorites in a certain war with the king of Moab. "Wherefore they that speak in proverbs, say, come into Heshbon let the city of Sihon be built and prepared," &c. Poetry is a much more ancient mode of writing than prose. The bards of all countries are more ancient than the historians. Though there may have been some writings of this kind prior to the æra of Moses, it is most clearly evident that there was no history. It follows then, that the sacred history of Genesis could not have been written in imitation of any other; it could not have been extracted from any other writing. The ancient oriental historians and lawgivers, are accused, with great clearness of evidence, of extracting from the writings of Moses. The charge cannot be retorted upon him, as he preceded them all. It is hard therefore to conceive that any motive

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could exist to induce any person to compose such a writing for the purpose of imposition. Nor can we easily believe that any one would have thought of such a design, unless guided by a divine impulse. The works of men generally, are works of imitation. It is not unnatural to suppose, independent of other considerations, that the first historian and the first poet, were influenced by a heavenly guidance. The prophecy of Enoch, a part of which is preserved by the apostle Jude, was perhaps the first essay at poetic measures. The history of Genesis, standing for a considerable time, alone, and being a work perfectly singular in its nature, would necessarily invite a careful examination, and could not be received as authentic, unless fully supported.

6. Many facts recorded in the book of Genesis must have been well known in the traditions of the Israelites, and some of the neighboring nations. Nations destitute of written words, are always most attentive to the preservation of historic traditions. The ancient bards of Scotland are said to have preserved songs, and even whole poems by memory only, through several centuries. A reason that so much pains was taken to preserve these poems was, that they were the principal records of their history. These preserved the memory of their revolutions, their wars and their heroes. A great part of the historic facts recorded in the book of Genesis, must have been preserved and transmitted by tradition. The longevity of human life in the

primitive ages would be an additional inducement to the preservation of traditionary accounts, and add much evidence to their testimony. The account of the garden of Eden and the great events which there occurred, might have been conveyed from Adam to Moses, through seven intermediate persons, supposing them all to receive and deliver the narration when their minds were in a state of maturity. The seven intermediate patriarchs are, Methuselah, Noah, Shem, Abraham, Isaac, Joseph, and Amram. The account of such interesting events in such hands, could not have been forgotten. The confusion of tongues, the destruction of Sodom and Gomorrah, the covenant with Abraham, the offering of Isaac, the peregrination of their families, were events too recent as well as too important, to have been effaced. By these means the truth of the Mosaic Narration must have been tested, and with this knowledge, it would never have been received, had it not been true.

7. Several prophecies are recorded in this book of Genesis, many of which must be fulfilled, if fulfilled at all, very soon after the time in which the book was written. Had they not been accomplished, according to the promise, the book must have been immediately condemned as an imposture, and the writer would have been exposed to every reproach. Under such circumstances, no one would have dared to publish such express and important promises, had he not had the support of Him, who is faithful to perform. The most

probable time of the writing of this book, is the period in which Moses was engaged in his peaceful employment in Midian tending his father's flocks. He had then, sufficient leisure for the work, his employment was well suited to heavenly contemplations, and this book must have been a most valuable and necessary support for him and his people, in the great scenes which were before them. It was the exhibition of this book, most likely, when he went into Egypt, that excited the attention of the elders of Israel, which forty years before, he was unable to engage. If the book of Genesis were written, as we suppose, in the land of Midian, and were carried by Moses into Egypt, the promise contained in the fifteenth chapter must have attracted particular notice. It is there stated that God declared to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." The Elders of Israel must have known if this promise were ever performed, it must be performed speedily: and the performance or failure of the promise would test the authenticity of the book. If any evidence of its authenticity were wanting, such evidence would soon be afforded by events, and by such events as no human wisdom could foresee. If the book were written, as some suppose, in the wilderness, the promise that Israel should possess the land of

Canaan, so repeatedly given, must shortly be confirmed or frustrated, and the character of the whole be established. This, no writer could have done, unless firmly persuaded that the promises were divine.

8. Moses, in writing and publishing this book, could promise to himself no particular advantage, but necessarily exposed himself and his people, to the greatest dangers. The prospect which it afforded, of the redemption of Israel, must excite all the jealousy and rage of the Egyptians; who then held them in servitude. The prospect of their soon entering into the possession of the land of their fathers, would awaken all the enmity of the nations of Canaan; and enable them to prepare for the utter ruin of Israel. There is nothing in this book to flatter the natural propensities, even of the children of Israel; much less their vices and corruptions, to which they were so strongly attached. There seems then to have been no motive for the publication of this book, but the irresistible impulse of truth.

9. Every characteristic of the book of Genesis forbids the thought that it could be the work of imposture. The majestic dignity of the style; the noble conceptions of the character and providence of God; all the moral sentiments which it contains, so perfectly different from the natural opinions and sentiments of men: the sublime and consistent account which it gives of the creation and early state of mankind; the many positive and lucid prophecies which it contains of future times; with a

brilliant introduction of that holy scheme of divine grace which will issue in man's redemption; carry in their character the most satisfactory evidence of clear and unchanging truth.

What has been offered in our reflections on the book of Genesis, may be included in the following Summary. As this sacred book, the foundation of all the other books of divine revelation, opens with a declaration of the existence of the one true God, it is proper to search for the original belief and acknowledgment of this fundamental moral truth. The evidence of this is most clear and satisfactory, because we can trace idolatry to its origin, can find its commencement posterior to the earliest times, can discover its progress in its subsequent stages, and can find among all the most ancient nations, traces of the acknowledgment of the one true God. By an examination of external evidence, we find all the most important facts recorded in this portion of sacred history, clearly and amply supported. And by an attention to the internal evidence, we discover the most convincing marks of truth; in every part of the narration. The Genuineness of the book of Genesis has been examined in connection with that of the whole Pentateuch, and we find the proof to be abundant that the writer must have been the great lawgiver and prophet of Israel. The subject will now be concluded with a few remarks.

1. The narrative of events contained in the book of Genesis is true. It is a fundamental principle in the pursuit of truth,

that we must always rest satisfied with that degree of evidence which the nature of the case admits. One truth is to be established by one kind of evidence, another truth by evidence of another kind. Mathematical truths are determined by demonstration, metaphysical by argument, and historic truths by testimony. Of testimony, there are various kinds. When the fact attested is in a remote period of time, we cannot have the testimony of eye-witnesses, but must depend on that of writers; supported by the corresponding testimony of other writers, by the corroborative evidence of ancient monuments, of institutions and usages, and of the actual state of nations and events whereby such narratives are confirmed. In the examination of the principal facts recorded in the book of Genesis, which we have made, we have seen them all confirmed by evidences of this kind, in the most full and satisfactory manner. There are many ancient historians, whose writings have passed through the lapse of ages, which are but partially supported by external evidence, which, however, the common sense of all men consents to receive as truth. Of all these, we may say with safety, there are none, which are supported by such a weight of additional testimony, as the sacred writings of Moses.

The only objection which infidelity has ever raised to the credibility of this narration, is the extraordinary nature of the facts related. But, in all cases, where extraordinary events are related, there appears a sufficient

reason for their existence, an adequate cause is assigned for their production, and a cloud of testimony convinces the mind that such events must have taken place. Under such circumstances, the objection ceases to be of weight. If it be stated in the book of Genesis, that God called Abraham out of Ur of the Chaldees, separated him from his kindred and from other people, entered into a particular and gracious covenant with him, promising that his seed should be as the dust of the earth and should never perish among the nations: we appeal to every account which can be collected from succeeding ages concerning his posterity; we appeal to innumerable ancient monuments; we appeal, especially, to the present state of that wonderful people, their singular circumstances and character, their usages and laws, their customs and their religion; for a demonstrable proof of all these events. The existence of the Jews in their present circumstances, through all the extraordinary changes they have passed, has long been considered by judicious men, nothing less than a standing miracle in the providence of God. The divine wisdom in these events appears conspicuous, in preserving this people, to whom were committed the ancient oracles of God, that his word might be sacredly kept, without corruption or loss. In them, we behold a perpetual miracle, in constant attestation of the promises, the threatenings, and the predictions of the word of God.

2. Another remark which may be made, from the view which

has been taken of the book of Genesis, is, that its authority is divine. It is not the work of men, good or evil, it is in no wise the production of human wisdom or device, but it is, in truth, the holy word of God. It was written by Moses, the great prophet and lawgiver of the Hebrews, under the immediate guidance of the divine Spirit.— From the proof of its truth, this conclusion necessarily follows. If this sacred record be true, which we have seen to be the case, its author must be divinely inspired. This position, several considerations will establish.

Many things here recorded could never have been known, but by immediate communication from heaven. The history of the creation, of the garden of Eden, the fall of man with his expulsion from paradise, the introduction and progress of evil, with all the events which preceded the general deluge, could not have been known, in the time of Moses, except in the obscurity of tradition. In this manner, these events were undoubtedly retained, in some degree, so as to enable them, to a certain extent, to test the sacred record: but they could never have been preserved, at least, the more minute occurrences, with sufficient clearness and authenticity, to have been the foundation of accurate narration. From the creation to the time of Moses, was a period of 2500 years. Of all this period, the sacred history contains a clear and accurate account. It is a sufficient evidence that these things could not have been known without divine communication, that all other his-

toric writers who have attempted to treat of the first ages of the world, independent of the Mosaic account, have run into every error and absurdity. The book of Genesis concludes with the death of Joseph, more than an hundred years before Moses retired to the land of Midian. He had no records to which he could refer, there was no testimony on which he could safely rely, but the testimony of the God of Israel. Without this, he must have wandered in the regions of fiction, and all succeeding times must have discovered his mistakes. No mistakes are found. His authority then, must have been infallible; and for that, there was none but God.

The great minuteness with which many transactions are recorded, shows that they must have come from the testimony of heaven. The sacred history, on many accounts, is altogether unequalled. Though no other was ever so concise, yet we are admitted to a clear view of characters and events, such as very few histories afford, though extended to many volumes. This accuracy and minuteness of narration, so often discernible, in which the particular actions, the thoughts, the conversation, of God and men, are accurately related, could have been derived from no authority but that which was infallible.

The peculiar sublimity of style and nobleness of sentiment in which this book exceeds, perhaps, every other, leads our thoughts at once to its divine author. The dignity of the narration transcends every other, almost as much as the power of its

author. Other writers lead our attention to the contemplation of heroes, of wars, of cities, of political revolutions; while this directs our views on high, and we find ourselves contemplating the glories of Jehovah, and the throng of angels, creation forming, the world perishing, and emerging from ruin, nations rising, and the arts subduing the wastes of nature, and all with equal clearness and precision, as if we had been spectators of the scenes. A heathen rhetorician, Longinus, could not forbear to quote that solemn sentence. "Let there be light: and there was light;" as an eminent specimen of the true sublime. The following are his words. "So likewise the Jewish Legislator, no ordinary person, having conceived a just idea of the power of God, has nobly expressed it in the beginning of his Law. *And God said,—What?—Let there be light, and there was light. Let the earth be, and the earth was.* That no writer has been able, with all the literary improvements of the polished nations, to equal that shepherd of Midian, the earliest of all authors, is a good evidence of his intercourse with heaven.

In this narration the character of God is perfectly sustained. This, of itself, is sufficient to establish its divine authority.—For it is what no uninspired writer could ever have done. In all events, we find the great Jehovah steadily in view; to his providence all things are ascribed, in every transaction his agency appears. Yet, in every instance, the holiness, the justice, the purity, and the greatness, of

God, are perfectly preserved.— He is never introduced without sufficient reason, and never does an action, a word, or a thought, escape, unworthy of Jehovah. The fulness of this evidence, I cannot express. It is what human wisdom could never have done. Look at all the conceptions of the divine Being, that have been entertained by the wisest of the heathen world.— They are infinitely trifling and absurd. But, in the writings of Moses, we see a God, worthy to be adored, worthy to be feared, and loved, for ever. And all this without any standard to guide his conceptions. The thoughts and views then, must have come from God, who alone could justly display the glory of his character.

The book of Genesis is replete with prophecy. The memorable promise, found so early as in the third chapter, "It shall bruise thy head," will be the theme of thanksgiving and praise, through eternity. From this to the end of the book, we find numerous promises and predictions, delivered in the most clear and intelligible manner, relating to all future times. These predictions are true. A great portion of them have already been actually fulfilled, and there is every reason to believe that those which remain, will be most faithfully accomplished. Prophecy is the prerogative of God. He alone can remove the veil of futurity, and lead our views to distant times. And no one, without his immediate guidance, could have recorded these many predictions, some of which are extremely concise, so as to be perfectly verified by events.

The miracles wrought by Moses, the penman of this sacred book, show him to have been the subject of the special assistance and favor of God. At his word, the Most High scourged the land of Egypt; at his prayer, the plagues were withdrawn. He smote upon the rock, and the waters flowed forth in living streams; he stretched out his rod, and a path for his people was opened through the sea. Moses was also, himself, an illustrious prophet. Some of his prophecies, for clearness and energy, are not exceeded by those of any of the prophets of God. If he were thus inspired with the gift of prophecy, if he were thus guided and assisted by the immediate hand of the divine Spirit, well might he be inspired with the heavenly truths which he has placed upon record. He that could rescue Israel from bondage, and lead them to Canaan, who could stand unmoved on Sinai, clad with the awful presence of Jehovah, while the whole congregation trembled at a distance; could well have been instructed in the holy truths of God, and recount them with divine precision for the support of the church in all future times.— There then we rest. Our faith is founded upon a rock which the tempests of error never can shake. The sacred oracles are divine. We receive these truths, because they are the truths of God. We see Jehovah speaking, we hear his voice, we behold his glory.

3. In the review of this subject, we see why it was that the ancient saints felt so strong an attachment to the divine law. The law, as commonly used by

them means the books of Moses. Of these, Genesis is the most important. The other books are as evidently of divine authority as that. In this law, the prophets and saints of old found their God. In this they found his character clearly delineated, they saw his precepts distinctly expressed, they saw the character of man cleared from those obscurities in which it is otherwise involved, and they saw the commencement of that great scheme of grace which will glorify God in the redemption of lost men. *O how I love thy law*; was the constant sentiment of the patriarchs and prophets, from Moses to Christ. It was their theme of meditation, their light and their hope. To the attentive and humble observer, the divine law unfolds the mysteries of providence, which are, otherwise, all inscrutable. Job and his friends, though probably, their hearts were right before God, were utterly confounded in the contemplation of the events of his providence. Jacob, though persuaded of the perfection and holiness of his father's God, knew so little of the dispensations of his government, that he must say, *all these things are against me*. The saints of succeeding times, of whom God is no more ready to be called their God, can rest with composure, under the darkest events of his providence, for they have his law in their hands, they see him preserving Noah and Lot in a tempest of wickedness, they see him leading Abraham in a land of strangers, and protecting Joseph when hated by his brethren, and imprisoned as a criminal. Though the ways

of God are in the darkness, in the divine law they see the end of the Lord, that he is very pitiful and of tender mercy. The book of Genesis is the day-star of the gospel. The Christian, reading it with that view, will discover evangelical light in every page. Promises and grace, faith and hope constantly appear. Abel offered an acceptable sacrifice to Heaven, Enoch walked with God. Abraham rejoiced to see the day of Christ. In these and the many others of the faithful servants of God, who appear in the divine law, succeeding saints saw a cloud of witnesses for the truth and glory of the grace of God. This was their comfort in affliction, their light in darkness, their hope for eternity. The Christian cannot too much study the divine law. He will here find the root and offspring of David, and while he admires the constancy of those who lived and died in faith, with only the dawn of gospel light, he will bless God who enables him to behold the meridian splendor of the Sun of Righteousness.



*The Importance of Prayer to those engaged in the weighty and changing scenes of the present life.*

(Concluded from p. 316.)

**A**NOTHER quality (or whatever be its just description) indispensable to prayer, is, *earnestness*. Without some measure of earnestness, prayer cannot be; and without

a considerable measure, it can scarcely be acceptable; for unless we heartily desire to obtain the things we ask, is it not a mere mockery to implore them at the hand of God? But here is the chief difficulty. We can pray earnestly for any thing which we really wish to possess; but our petitions for spiritual things are apt to be faint, because our desires after them are feeble. If, then, we would be serious in our prayers, we must first be serious in our hearts; we must feel that the pardon, the favor, and the sanctifying influences of God, are, not merely in words, but in very truth and certainty, the greatest of all blessings. Are they not really such? Does there exist in the universe a single being, not irrecoverably depraved, who could lay his hand upon his heart, and say, that he even doubts of this truth? How is it, then, that we desire so little what we acknowledge to be so excellent? Or can we believe, when our Heavenly Father has opened all the treasures of his goodness to us, that he will not esteem it a high affront if we are still insensible to their value? Let us remember that our Redeemer has not only enjoined earnestness in prayer, but impurity; and that he has accompanied his command with an assurance that such petitions shall undoubtedly be successful. Prayer is the evidence and expression of the grace we have, as well as the appointed method of procuring what we have not. Whoever, therefore, rests satisfied with slight and formal devotions, acknowledges that he neither possesses the spirit of real reli-

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gion, nor desires to possess it. Would any Christian venture to make this profession of his character before men? Is it less alarming to make such a profession of it daily before God?

There is yet another disposition which belongs to prayer, far too essential to be omitted—*love*. This is the blessed principle which gives to every religious exercise, and more especially to devotion, a grace, an excellence, and a delight which nothing else can communicate. It is like the "sacred influence" of light in the visible world, which cheers and animates every object, which displays a thousand charms unknown and unimagined, and mingling with them its own radiance, more excellent than them all, awakens a slumbering creation to joy and life, adoration and praise. If we would find in prayer its full blessing and proper happiness, it is absolutely necessary that we love God fervently. Love includes reverence; it insures earnestness; in its vigorous exercise it comprehends or implies every thing that is requisite in prayer. But if love be faint, all devotion languishes; our spirits are weary, our faith cold, our desires feeble, our thoughts irregular and distracted. Love renders prayer delightful to ourselves, and acceptable to our Maker. It makes us willing to ask, and willing to receive; deeply sensible of our past mercies, and desirous to obtain more, not only that we may be richer in blessings, but that we may be more deeply indebted to Him who bestows them, and enjoy more abundant manifestations of

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his perfectious and goodness. It makes us sensible of a delightful complacency in the presence of our Great Benefactor, and, conforming us in heart and desires to his blessed image, communicates and perfects that filial relation in which the Father of our Lord Jesus delights to regard us, that he may deal with us as obedient children, holy and acceptable in the beloved.

These are some of the requisites in prayer; feebly expressed, faintly delineated; but what hand can adequately portray its true excellence! Of the objects for which we present our supplications, it is not possible to speak with the same precision. We are commanded to ask for spiritual blessings; we are allowed to supplicate even for temporal mercies. But the nature of our petitions must necessarily vary with our wants, our dangers, our spiritual knowledge and experience. Some things, however, there are so essential that they can never be absent from the devotions of a Christian. Forgiveness of guilt, and protection against temptation, as we always need, we must always implore. Grace to fear God and to love him, grace to watch against sin, and for advancement in holiness, is at least as necessary to the soul as our daily bread for the body. But the detail of our supplications, and the sources and expressions of praise, no rules can sufficiently prescribe either to ourselves or others. With respect to temporal mercies, some doubtless are very great, and may be innocently and earnestly implored. For these we little need suggestions;

we are seldom slow to discern, or forgetful to express them. There are seasons too of difficulty and distress in which every faithful Christian will fly to the Throne of Grace for relief, support, instruction. But though we are commanded to call on God in the day of trouble, and encouraged even to hope that our prayers for some more special blessings will be heard and granted, it is not, I believe characteristic of a deep piety or a comprehensive wisdom to enter ordinarily into much detail and specification in regard to temporal mercies. The greatest derive their excellence chiefly from a connection with spiritual things; and it is better to ask the end than the means. Nor is it possible to live and observe, even for a little while, without discovering, that of all vanities the "vanity of human wishes" is the most strange and pitiable. We ask we know not what, and ascertain the kindness and gracious providence of our Heavenly Father far more frequently in disappointing our desires than in indulging them. The wisdom of the satyrist is very old; but it was founded on extensive observation; and the lapse of sixteen hundred years has not yet effected any substantial alterations in the character of human desires, or the value of the truths which he inculcated.—The general result cannot be better given than in the words of one of our greatest writers:—  
 "Still raise for good the supplicating voice,  
 But leave to Heaven the measure and the choice;  
 Safe in His hand, whose eye discerns from far

The secret ambush of the specious prayer;  
 Implore his aid, in his decision rest,  
 Secure what'er he gives, he gives  
 the best."

It is always a matter of some anxiety with Christians to discover what are the evidences of a state of grace, that they may not deceive themselves in the most important of all enquiries. Various criteria have been proposed; and undoubtedly, as in the natural world it is the union of many qualities which determines an object, and the combination of many dispositions which forms a character, so it is the alliance of many graces which ascertains the Christian. Yet if any one attainment could safely be relied on, as a sufficient proof of a truly regenerate spirit, perhaps prayer would be entitled to that pre-eminence;—and this for two reasons, each of which has already incidentally been noticed. First, because it implies habitual watchfulness against sin: secondly, because it has its source in spiritual desires, and is the expression of spiritual affections. It might be dangerous, perhaps, to fix the attention too exclusively on any single virtue: yet surely these considerations furnish the most reasonable motives for endeavoring diligently to grow in this blessed grace; while, at the same time, they afford occasion for very anxious solicitude and inquiry to all who are conscious that their prayers are little better than formal exercises, destitute of those deep feelings and earnest aspirations which give to devotion its true character.

Prayer is a very considerable

source of Christian experience. Many of us can remember the time when in reality we never prayed. Most of us, it is to be feared, are conscious of considerable variations in the freedom, the seriousness, and the spirituality of our devotions. These, doubtless, arise in part from the fluctuations of health and spirits. In part too they may not improbably be occasioned (so far at least as respects sensible joy and consolation) by the differing degrees of grace, which are wisely dispensed by our great Redeemer with reference to our situation and wants, for our discipline and improvement. But by far the most considerable cause of the inequalities in devotion which some too frequently, and perhaps most Christians occasionally, experience, unquestionably is the increase and intrusion of tempers, practices, or pursuits, which are unfavorable to holiness. If the heart is soured by unkindness, or disturbed by the commotion of angry passions, can we be surprised that our prayers are attended with little profit, and no sensible delight? When the waves are swept by a tempest, will they cease to rage merely because the blue vault above is serene and lovely? If we rise in the morning full of eager projects for our worldly advancement, or lie down at night, flurried with the rapture, or jaded by the fatigues, of unprofitable diversions, is it a strange thing to find that our hearts, like our knees, are bowed down to earth; that the incense of devotion is in our hands, but there is no fire to make it stream to Heaven a sweet-smelling sacrifice? Pray-

er is the touch-stone by which our lives are tried. It is the magic signet that changes its colour at the approach of every danger. And these things, in their infinitely varying degrees and shades, are the materials of Christian experience. We become acquainted with the order of God's good providence; with our own corruptions, infirmities, dangers, habits, and necessities. Happy, happy they, in whom the spirit of real devotion is ever increasing; who "grieve not the Holy Spirit of God by whom they are sealed unto the day of redemption;" who, observing the ways of their Heavenly Father, and diligently watching their own hearts and lives, "continue instant in prayer;" and find, in its blessed exercises, an ever flowing spring of life, and strength, and consolation. They are the fruitful, the joyful, the established Christians. Theirs are not the wanderings of earthly pilgrims, feeble and way-worn, laboring up the rude mountains, and shrinking beneath the wintery blast. Theirs is the march of angels:

"On they move  
Indissolubly firm, nor obvious hill,  
Nor straitening vale, nor wood, nor  
stream divides  
Their perfect ranks; for high above  
the ground  
Their march was, and the passive  
air upbore  
Their nimble tread."

Prayer is our chief security in seasons of difficulty and temptation. Our lives are not long: compared with the eternity that is opening upon us, they are almost nothing: yet such is our present weakness, that we are

seldom able to preserve an equal tenor even through these short portions of existence. Distresses come upon us before we are aware, and find us ill prepared. Past failures render us justly distrustful of ourselves; and our happiest hours are saddened with the thought that perhaps temptations may hereafter arise too powerful for our strength; or a new state of things insensibly turn our minds from spiritual pursuits, and steal from us the little hope and joy we have been laboring to attain. Now, Prayer is that blessed mean by which a correspondence is maintained with God himself, and through which spiritual strength and knowledge may always be derived from Heaven, proportioned to our needs. The princess, who, by touching a talisman, could summon the mightiest Genii to her aid, had little reason to be afraid of her enemies, though otherwise defenceless. A man who has liberty to draw without limit upon a wealthy friend will not be apprehensive of want, though his own resources may be scanty. Let us not be fearful. Elijah was faint with his journey, and requested that he might die; but angels brought him food from heaven, and in the strength of that meat he travelled forty days, even to the mount of God. Angels are still "sent forth to minister for them who shall be heirs of salvation." God himself is ever present with us, ready to hear our petitions, and able and willing to perform them. How thankful should we be that he has condescended to appoint a regular medium for communication with him. Only

let us cultivate and improve it ; let us become acquainted with all the power of prayer, and capable, by active and unremitting exercise, of proving its full energy in the day of our necessity. If this heavenly path be kept open and unobstructed, we may encamp with security, though placed in the midst of our enemies. Our supplies are safe ; we are in no danger of discomfiture. "I will lay me down in peace, and take my rest ; for it is thou, Lord, only that makest me dwell in safety."

There is yet another consideration which should peculiarly endear to us the exercises of devotion ;—prayer is our best resource in the hour of affliction. When every other prop of earthly happiness is withdrawn, and our weakness totters under the pressure of increasing and complicated distresses, this heavenly stay is still present with us, still sufficient to sustain us. It seems even probable that God sometimes permits his servants to suffer under privations, and to witness the destruction of many of their fairest hopes, that they may ascertain the full measure of their spiritual resources, and learn "what is the exceeding greatness of his power toward them that believe." All forgetfulness of God involves the guilt of ingratitude ; but methinks there is something peculiarly heartless, and offensive even to our natural sense of justice and generosity, in that fitful and fluctuating piety which can fly to our great Creator and Saviour in the hour of need, yet neglect him in the days of ease and prosperity. Have we then

known what it is to suffer affliction ? Have we wandered awhile in the vale of sadness and despondency, crying to God with a faint heart and a feeble voice, hopeless perhaps of succor, yet deprived of every other refuge ? What were then our thoughts ? What would have been our resolutions and promises, had a voice from heaven offered us deliverance ? Let us measure our obligations to a grateful piety by our own feelings during the season when they were the most just and powerful. Let us think of the astonishment, the very scorn and indignation, with which we should then have rejected the idea of forgetting Him in prosperity who was our only help in sorrow. "Is thy servant a dog, that he should do this thing ?"—Or have our years hitherto flowed on in tranquil happiness ? Has our Heavenly Benefactor shed upon us his choicest mercies, and shielded us from the shafts of destruction that are raining so thick around us ? Yet let us not be blinded by the sunshine of our happiness. An hour is fast approaching that will feelingly convince us how frail is the texture of earthly felicity, how unstable the dreams of youth and fancy. Then who will be our refuge ? To whom must we raise our eyes for support and consolation ? And shall we slight Him in our strength, who will be the only Protector of our weakness ? Even in earthly friendships, how dear to us are those who have comforted and sustained us under the pressure of calamities ? The affection which has survived prosperity, to which degradation and

sorrow have only given new warmth and steadiness; which, like the queen of night, unveils its full beauty when the hours of joy and lustre have passed away, pouring, as it were, a holy light through the damps and darkness of adversity;—such an affection, even in this world, possesses a sanctity which belongs not to common sentiments or seasons: it commands not only gratitude, but veneration, and would involve the being capable of forgetting it in the guilt of sacrifice. Let us transfer the feelings which are familiar to us in our earthly relations to those higher connections and dependencies to which religion introduces us; let us give to those sentiments the amplitude and exaltation which they should acquire by being allied to the greatest and the best of Beings; and we shall need no other instructors. The voice of nature, and the dictates of piety, will, for once, be concurrent; and a just instinct conduct us to truth.

It is long before the mind becomes fully persuaded of the power of Prayer, and the reality of its consolations. Our sensibility in religion, as in social intercourse, is dependent, in some measure, upon the constitutional temperament. Fancy can imitate, with the skill of an enchantress, every impression, sensible or spiritual; and whatever be the persuasion of the presence and agency of God, which is experienced in the happier hours of devotion, it is not unnatural that doubts should afterwards arise, and some apprehension be felt lest we yield our-

selves too readily to a delightful illusion. It is probable that the danger of mistake in this, as in other branches of religious knowledge and experience, was intended by our Heavenly Instructor for our discipline and improvement;—to teach us humility, caution, diffidence; to awaken a rational anxiety after truth; to inculcate the necessity of watchfulness; to stimulate and to reward that steady diligence which is one of the best evidences of our own sincerity in his service. A hasty persuasion of questionable truths, a rapid and undoubting surrender of the mind to convictions of the highest moment upon slight and disputable evidence, is neither characteristic of a just understanding, nor of that serious, modest, and somewhat scrupulous temper, which is generally allied to the best graces of Christianity. Yet the reality of those blessed communications which descend, in prayer, upon the humble and fervent suppliant, is in no manner rendered doubtful by the possibility of mistaking them. These are guaranteed to us by the faithfulness of the Revelation of God; and they have been authenticated, in every age, by the testimony of the most pious and spiritual Christians. Let us earnestly endeavor so “to watch unto prayer,” that we may enjoy also the rational evidence of our own experience. Religion does not merely enjoin duties; it communicates privileges; it imparts blessings. The Apostle of the Gentiles prayed for his converts, “that they might be filled with all joy and peace in believing;—that they

might abound in hope, through the power of the Holy Ghost." St. Peter appealed to the experience of believers,—“if so be ye have tasted that the Lord is gracious.” The beloved Disciple declared, “Verily our fellowship is with the Father, and with his Son Jesus Christ.” There is a practical conviction of the reality of heavenly things “a sober certainty of bliss,” which exceedingly differs from that general, though undisputing, assent to the great truths of Revelation, with which we are far too willing to rest satisfied. In the ordinary economy of Providence, it is the reward of a diligent inquiry into the will of God, and persevering activity in his service. It is especially the fruit and the reward of Prayer; and if no other duties or advantages connected themselves with that blessed exercise, this would certainly be sufficient to render it the delight of every experienced Christian. For what can be more truly desirable than to attain to a perception of that light and peace which, in their full measure, belong to a higher condition; what more excellent than that occupation which connects the service with the enjoyment of God, the duties of this life with the glories of a better?

[*Ch. Ob.*

*Messrs. Editors.*

Should you judge the following extract of a letter from a Lady in Virginia to her Brother in Connecticut, worthy of a place in your useful publication, it is at your disposal.

Virginia, August 6th, 1814.

DEAR BROTHER,

YOUR letter, bearing date July 9th, came to us the 29th of the same month. Never was a letter more acceptable. With regard to your inquiries,

1st. “Where are you?”

I answer, in Virginia, county of Monongalia, the capital of which is Morgantown. We live one-fourth of a mile from the bounds of Maryland, and two hundred miles southwest from Baltimore.

*Quest. 2d.* “What ministers are in your vicinity?”

*Ans.* One Baptist, who, I have been informed, lives about fourteen miles from us, and preaches there one sermon in each month. The only preaching that I have heard of nearer than that since I came here is seven miles distant; where a Methodist preaches one sermon every two weeks. But such is the badness of the roads, and the difficulty of leaving my babes, that I have not heard him.

*Quest. 3d.* “What Missionaries have you seen?”

*Ans.* None! Nor can I hear that but one Presbyterian or Congregational minister ever passed this way. That was about two years since. The inhabitants speak of him in terms of the highest respect. But I really believe that a person would be more likely to obtain salvation in Hindostan than here. Indeed, I cannot tell why this dismal part of our land has been so utterly neglected by those best and most charitable of institutions, the Missionary Societies.

It cannot be said of these as

it truly may be of the people in the lower counties of this State; they have money and information, and it is altogether their own fault that they have not the gospel; but here they have neither.

Many men and women, some more than thirty years of age, were born among these mountains, or brought here when quite young, who never heard a Presbyterian minister preach, and very seldom any other, and even know not their letters. Many heads of families and their numerous offspring cannot read at all; and there is no school within twelve miles.

Oh, my brother! How my heart bleeds for the precious immortals around us, buried in ignorance, sin and stupidity; and also for myself and family.

Can you not be spared a little while from your charge to visit us? Can you not intercede for us in this dark benighted region, to the Trustees of the Missionary Society? Can you not take a short mission and in your tour come to us? Do not forget us, I intreat you. If you cannot come yourself; cannot some one be sent? I know of no place where such labors are more needed.

4th. You ask, "What are the religious sentiments and practices of the people, and how is the Sabbath regarded?"

By this time I think you can anticipate my answer, though I can say their conduct is much better than I could expect from them, considering human nature and their want of advantages.

They generally admit the truth of divine revelation; say

religion is a fine thing; wish they could have preaching on the Sabbath; and be favored with schools, and seem to regret that they cannot read. They plead their poverty and distance from each other as their excuse for not having these things. They are in general very friendly and hospitable. And though they do not pretend to labor on the Sabbath; yet it is their custom, and one which prevails in Maryland and Virginia, to visit, do errands, and make bargains on that day.

You ask "What are our influence and example?" I feel thankful I can tell you that we are not inclined to follow their example. But always when they invite us to visit them on the Sabbath; we tell them plainly what we think of it, and give them our reasons why we think so. When they come to visit us, we read to them some good book, and endeavor to converse with them upon divine things.

But so wicked and deceitful is my heart that I have to lament my own unfaithfulness. I am so stupid, that the things which I know I need often to be told; and alas, there is nothing here to stir up the mind to ought but grief.

I am happy to find that my companion also feels the want of what we cannot here enjoy. And I often feel that I had rather be an honest beggar among poor people than to spend my days, and bring up and leave my dear babes, in such a place as this.

Oh, my brother! I think divine ordinances never appeared more precious than since I have been here. I do not believe it

common for persons to estimate the glorious privileges of the blessed gospel as they ought, until they have been deprived of them, after having loved and enjoyed them. It appears to me at times as though I could not endure to spend one Sabbath, and month and year after another, shut up in this wilderness; with my children growing up by me, and not be able to lead them to the house of God.

I make it my practice to walk alone into a little grove of oaks, and especially on the Sabbath, at the hour I think you are going to the house of God; there I think I feel somewhat as the children of Israel did when they hanged their harps on the willows and exclaimed: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy." There I reflect that my sins have justly deserved all this and much more. And it appears to me that I am suffering this banishment awhile, to teach me the value of what I did not rightly improve. At present I can see no way of escape. But while I live I hope I shall not cease to pray for deliverance till it come. I think I never longed for any thing more than I now do to live where I could attend public worship, where the Christian graces are in lively exercise, where I could once more enjoy the society of pious and enlightened people.

And now, Brother, you know our situation, feelings, and wants. We beseech you strive together

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with us by your prayers, that God would turn again our captivity, forgive our sins, and make the evening of our lives more comfortable and useful for Jesus' sake.



*On the Vindictive Justice of God.*

**T**HE holy Scriptures being a sure word of prophecy, and the great source of all religious knowledge, they only infallibly teach "what we are to believe concerning God." They liberally dispense the comforts of God's promises to his suffering and afflicted people; yet, with equal plainness and precision, declare his threatenings to the impenitent, and denounce the heaviest judgments against wicked and incorrigible nations. While they testify the grace of the gospel, they hold forth the awful terrors of the law; and not only preach the acceptable year of the Lord, but the day of vengeance of our God. That vindictive justice is an essential attribute in the character of God, is uniformly taught in his word. This is often expressed in the divine threatenings by the term *vengeance*; as in the following passages: *To me belongeth vengeance and recompense. I will render vengeance to mine enemies. The Lord hath taken vengeance for thee of thine enemies. The righteous shall rejoice when he seeth the vengeance. He will not spare in the day of vengeance, and I will not meet thee as a man.\** It highly concerns us

\* Deut. xxxii. 35, 41. Judges xi. 36. Psalm xxxviii. 10. Prov. vi. 34. Isaiah xlvi. 3.



then, to weigh well, and correctly define the meaning and extent of this term, when expressing the vindictive justice of God. The word *vindictive*, as qualifying divine justice, is obnoxious to many people; and even by some ministers and religious professors, erased from the Christian vocabulary, as wholly inadmissible, if not blasphemous. Prejudice, however, is much concerned in this case. And alas! its mischievous influence, in a greater or less degree, is extended to every description of men. Even the sincere enquirer after truth, is not wholly set free from its blinding effects. We are liable to different understandings of the same word. This frequently occurs, and is a fruitful source of contention and dispute. This observation, perhaps, applies as much to the present term, as to almost any in use among theological writers. The author, therefore, wishes not to appear so bigoted, or self-willed, as to quarrel for a word, when searching for truth, and honestly endeavoring to impart useful instruction to his fellow men. It is not a scripture term, is conceded; and it is used, only because it expresses, when rightly understood, an important Scripture truth. They who deny the *vindictive* justice of God, are either opposed to the thing itself in reality; or to something unintended by the expression, through a mere misapprehension of the term. The latter error may be removed by the help of a good theological dictionary; but the former can be effectually corrected only by that power which brings the sinful heart to

love and embrace the truth as it is in Jesus. The word *vindictive*, in the sense it is generally used to describe the characters of men, is a term of reproach.—When it is said of any man, that he is vindictive, we understand by it, that his character is an opposite to that which is meek, placable, and forgiving—that he is implacable, revengeful, and cruel—quick to resent a real, or supposed affront, and bent upon returning as great, or a greater injury. Hence, it is easy to recognize in this, a source of prejudice against the term, in its present use. But is any such thing expressed or intended, when we say, that the Most High is a God of *vindictive* justice? No more than when we say, that he is a sovereign, we mean a tyrant. The English language is, perhaps, as copious and definitive as any spoken on earth; yet, such is the imperfection and sterility of all human languages, that among the infinitely varied objects of human knowledge and research, it is impossible, but that, in many instances, the same word must, and will be used in two, or more very different and, perhaps, opposite senses. This imperfection of language, however, need create no difficulty, if but candid and honest, we are not disposed to cavil unreasonably, nor to darken counsel by words without knowledge. If the rubbish and stumbling blocks be now removed, we are to go on our way, and need tarry no longer at the gate.

That attribute of God, which we term his Justice, respects his character as Lawgiver, moral.

Governor, and Judge; and consists in his doing perfectly right towards all his rational creatures, and treating them according to their characters. His law is the eternal rule of rectitude, established in the very nature and fitness of things; and while displaying the infinitely pure and holy character of the great Lawgiver, marks out the path of duty to his intelligent creatures. There is, in the very nature of things, a certain connection between holiness and happiness, and between sin and misery. But, beyond all this, God hath enforced his law, by the sanction of infinite rewards and punishments. He hath promised eternal life to the obedient, and threatened eternal death to the transgressor. "The law," saith the apostle, "speaketh on this wise, the man that doeth these things shall live by them." "If thou wilt enter into life," said Christ, "keep the commandments." And the awful language of the threatening is, "Cursed is every one that continueth not in all things written in the book of the law to do them." Now, the justice of God, as an inherent, invisible perfection in the divine mind, consists in his fixed disposition, and unchanging determination, to abide strictly by that eternal rule of right which he hath given to his creatures;—to honor and support his law; and the manifestation of his justice is made by sensible effects in his government—by the actual performance of his promises in the conferment of good to the obedient, and the execution of his threatenings, by inflicting evil upon

the disobedient. "Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." In the bestowment of happiness and glory upon the holy angels, God manifests his infinite love of holiness, in the display of his rewarding justice. In inflicting the penalty of his law on wicked men and devils, he executes his threatenings, and displays his justice;—but this we name his *vindictive* justice.

Here, an important distinction is to be made—and that is between punishment and correction. Much darkness is introduced into this subject by confounding them. Punishment is indeed the highest and most awful kind of correction; but correction is not always punishment. Punishment is designed merely to vindicate the honor of the divine law and government, and is therefore simply *vindictive*. Corrections manifest God's hatred of sin, and in all instances, are either designed, or calculated, in their proper and natural tendency, for the good of their subject; and to the righteous, they are indirect though assured tokens of God's covenant love and mercy. They are therefore, *disciplinary*. In the one case God acts in the character of an inexorable judge, executing the penalties of the law, upon the enemies of the state: In the other as a faithful, benevolent parent, seeking the interests of his family, and chastening his children for their individual good. Every evil suffered by a rational creature, is a token of God's displeasure with the per-

son suffering. There never has been but one exception to this rule, and that was in the case of the holy Jesus. But in this world of probation and trial; in this mingled state of things, in which all things come alike to all;—all are guilty, and all, in a greater or less degree, are sufferers. The distinction of moral characters not being made in Providence, most of the evils suffered are disciplinary, or corrective—yet not all. This rule then may serve as an infallible criterion, or note of distinction between disciplinary and vindictive punishment, *viz*: Those evils, which are or may be improved by the subjects of them, to their repentance, reformation, and spiritual benefit, are *disciplinary*; they are manifestations of the mercy, as well as of the justice of God. But those judgments, which, in their very nature, preclude the sufferers from reaping any benefit by them, are displays of justice merely; and in the fullest sense vindictive.

There are many who resolutely contend, that vindictive justice, in the sense here explained, makes no part of God's character, in the government he exercises over mankind in the present state;—but, that all the evils he sends on mankind, in this world, are disciplinary. One class of Universalists, indeed, extend the sentiment to the future world, and say, that all the sufferings of the damned in hell, are disciplinary, and the chosen means, in the wisdom and mercy of God, to bring them all, at length, to repentance and salvation. But, if this be true, there is no such thing as *vengeance*, in

God's anger against sinners; nor doth he ever take vengeance upon them; though he hath so often and so awfully expressed it in the threatenings of his word;—yea, there is no more vengeance manifested, in the sufferings of the damned, than in the evils, which he sends upon his own children in this world; but it is ultimately in mercy to them, that he sends them to hell, inasmuch as he designs it to bring them to repentance and salvation. Is there no moral difference, then, between the correction, which a parent inflicts upon an offending child, and the sentence passed by the law upon a malefactor condemned to capital punishment? Is it, in tender mercy to the murderer, and designed for his good, that the justice of his country suspends him upon a gallows, and deprives him of life? If so, his execution ceases to be a punishment, and is merely a salutary correction.

And when we look immediately to the government of God, and view his dealings with nations, and with individuals in this world, is there nothing but correcting mercy, and no vindictive justice displayed in the judgments which he brings upon them? When he drowned the old world with a flood of waters, and sent the spirits of the antediluvian sinners to the prison of hell, was this merely parental discipline, and designed only for their good? When he destroyed the filthy Sodomites, by a storm of fire and brimstone, was this in tender mercy to their souls, and calculated to bring them to repentance, and reform them of

their abominations? When for the punishment of those ancient rebels against the Lord, Korah, Dathan, and Abiram, the earth opened her mouth, and swallowed them up; was there no vengeance exhibited in this awful scene? And so also, in the various judgments God exercised upon the Israelites, whose carcasses fell in the wilderness;—in the extermination of the Canaanitish nations—in the destruction of Babylon; and in his judgments on the Jews, and innumerable other instances of the kind, which appear on the pages both of sacred and profane history, and have occurred in every age of the world, is there in all these, nothing but the chastening rod of fatherly discipline to be recognized? If so, all distinctions between the mercy and the justice of God are entirely done away; his promises and his threatenings, his rewards and his punishments, are blended in one undistinguishable confusion; and nothing either from his word, or his works, can be learned by creatures, of the character of the great Jehovah, as a lover of righteousness and hater of iniquity. But, “Verily he is a God that judgeth righteously in the earth;” and his judgments are ever according to truth. Though he forgiveth iniquity, and transgression and sin, and bestows mercy on the penitent, yet he will by no means clear the guilty. His character, as a sin-hating, and a sin-punishing God, is uniformly expressed in his word, and declared in terms the most definite, striking, and impressive, which human language can furnish, or the human mind con-

ceive. It is the very expression of his law, confirmed by the execution of his threatenings, and by sensible fruits in his government, displayed in colors brighter than sunbeams. His displeasure against the wicked is real, and as great as he declares. His threatenings are not designed merely to excite the fears, and awe the feelings of his creatures, by expressing an anger which he does not feel, and holding forth a punishment, which he never designs to inflict. He is a God of truth. His threatenings are as sure and unfailing as his promises. He will maintain the honor of his law, by taking vengeance on his enemies; and his character, as a God of vindictive justice, shines with a glory no less amiable, than it is awful. “I will take vengeance and I will not meet thee as a man,” is a solemn threatening, which the mouth of the Lord hath spoken. Neither is this an insulated, or solitary example, in which by the comparison of counteracting Scriptures, the phraseology may be explained, and softened down to a meaning less awful and terrific. It stands supported and confirmed by the whole current of Scripture testimony, and appears the uniform sense in which the word is used throughout the sacred volume. The vengeance of God expresses his vindictive justice; and his taking vengeance is his eternally inflicting condign punishment upon the guilty. It is not, in a single instance, used to describe the corrections, he sends upon his children, in covenant faithfulness, and fatherly chastisement; nor any of those evils, which, in his

providence, he brings upon his creatures, where the subjects of them can, or may, or do improve them to their reformation, and spiritual benefit:—but vengeance is judgment without mercy, and enforces the whole penalty of the law, to the utter destruction of the sinner. A few passages out of the many, will establish this position, and to the serious and attentive reader, will need no exposition nor comment. “To me belongeth vengeance and recompense: Their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste. For, I lift up my hand to heaven and say, I live for ever; if I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.” *Deut.* xxxii. 35, 40. &c. “O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself: lift up thyself, thou judge of the earth render a reward to the proud.” *Psalms* xciv. 1. “Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord’s vengeance, he will render unto her a recompence.—Make bright the arrows; gather the shields. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple.”—*Jerem.* li. 6—11. “And I will lay my vengeance upon Edom by the hand of my people Israel, and they

shall do in Edom according to mine anger, and according to my fury and they shall know my vengeance, saith the Lord God.” *Ezekiel* xxv. 14.

Surely we cannot now mistake what is meant by God’s taking vengeance, nor who are the subjects of his awful threatenings. Wicked, impenitent, and incorrigible sinners are the objects of God’s vindictive justice. The evils he sends upon them, are the fruits of vengeance, and not of mercy. They are not designed to reclaim, but utterly to destroy them. His threatenings respect not merely the present, but the future world. They reach to eternity. Their sufferings here are but as a sip of the cup of trembling—the beginning of sorrows; a few scattering drops, before the impending and eternal storm of divine wrath: For the fire which is kindled in God’s anger, shall not only consume the earth, with her increase, and set on fire the foundations of the mountains, but it shall burn to the lowest hell. The almighty power of God makes him a most formidable enemy. The threatening of national calamities implies a threatening of eternal punishment to all the workers of iniquity, all the incorrigibly impenitent. Those are awful words indeed, *I will not meet thee as a man.* They imply God’s immediate agency. By the instrumentality of men, he had punished and destroyed the Babylonians as a nation; but this awful desolation speaks a language of further extent. It implies that God would take them into his own hand, and be the immediate executioner of his own

vengeance. I will not meet thee as a man from whom thou mightest flee and escape—whose power thou mightest resist, or evade his justice, or move his compassion to spare thee. See what a fearful thing it is to fall into the hands of the living God. Impenitent reader, bring this subject home, and apply it faithfully to thy conscience.—Let it be deeply impressed upon thy mind, and strive to realize thine own relation to, and infinite interest in a judgment day,

and a world of eternal retribution. O ye careless and secure, awake to a sense of your character, and the awful danger of your situation. Flee for refuge to lay hold on the hope set before you in the Gospel: And while the wicked tremble to meet God as their judge, let his people rejoice in him as their Redeemer, whose perfections are all engaged for their happiness, and eternal glory, through Jesus Christ our Lord.

LEVI.

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## RELIGIOUS INTELLIGENCE.

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*Extracts from Important Communications lately received by the Committee of the British and Foreign Bible Society.*

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1. *Letter from the English Bible Society at Amsterdam. April 26, 1814.*

PATRON,

His Royal Highness the Hereditary Prince of Orange, &c. &c.

Dear Sir,

**THE ENGLISH BIBLE SOCIETY** in Holland have instructed us to request you to announce the formation and the progressive prosperity of that Institution to the Committee of the British and Foreign Bible Society, which we are happy to acknowledge as our venerable Parent. We are also directed to transmit you the accompanying copy of our Provisional Constitution, &c. for the inspection of your Committee, the favor of whose correspondence we solicit, to assist us in

promoting the object of our Association. The English Bible Society have further charged us to beg that you will have the goodness to convey the expressions of their heart-felt gratitude to your beneficent Committee, for the seasonable supply of 250 Bibles, and 1000 New Testaments, which they have generously presented to our Infant Institution.

This liberal donation will be as acceptable to those for whom it is ultimately designed, as it is honorable to the bountiful Donors. It will gladden the hearts of many who were denied the opportunity of procuring the Scriptures in their vernacular tongue, while they possessed the means of paying for them, and who are now destitute of these means, while that opportunity is restored.

The Committee of the English Bible Society, at whose disposal the said Bibles and Testaments were placed, immediately for-

warded 75 Bibles and 150 Testaments to Rotterdam, and 25 Bibles and 50 Testaments to the Hague, where they were most joyfully received by the British Clergymen, entrusted with their distribution among the poor of their respective flocks. Of your abundance we are daily administering to the indigent Members, connected with the English Church in this place; and we shall not fail to supply the scriptural wants of your countrymen in the remaining cities round about Amsterdam, and in all the regions of the United Netherlands beyond the Maas.

If circumstances, over which they had no control, prevented the inhabitants of this country, till the eleventh hour, from participating in that strife of love, which has animated and united so many associations of Christians in circulating the Holy Scriptures, their exertions, we are confident, will, on that account, be the more zealous and indefatigable; and the period, we hope, is not remote, when, in their labors of love, they will not be a whit behind the very chiefest promoters of Bible Societies. Their labors will be facilitated by the local proximity of England and Holland, and by the constant intercourse which the renewal of their political union has opened between both nations; at the same time, we anticipate the happiest effects from the godlike example, the sage counsel, the liberal bounty, and the fervent prayers of the Committee of the British and Foreign Bible Society.

Now we beseech you, brethren, for the Lord Jesus Christ,

and for the love of the Spirit, that ye strive together with us in your prayers to God for us; and be assured, that we cease not to give thanks for you, making mention of you in our prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

We are, dear Sir, with regard,  
Your sincere friends, and  
devoted humble servants,  
A. MACINTOSH,  
W. H. NOLTHENIUS.

2. *From Prince Alexander Galitzin, President of the St. Petersburg Bible Society. St. Petersburg, Jan. 20, 1814.*

My Lord,

THE Committee of the St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy Member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

The first year of the existence of this our Society has been already signalized by very numerous and considerable enterprises and actions. Beside the distribution of the Holy Scriptures in different languages throughout several countries of this extensive Empire, the Committee have partly begun and partly undertaken to print them in the Slavonic, German, Fin-

ish, French, Polish, Armenian, and Kalmauck or Mongol languages. The number of Members and Benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the Word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and feel it. In the mean time, the happy effects of the establishment of the St. Petersburg Society and its Committee, has been, the production of similar Committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitau.

We entertain the most sanguine hopes from the co-operation of these Committees in our general undertakings.

The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually His word, acknowledge with a heartfelt satisfaction the instruments of his Holy Decrees.

The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their Member, the

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Rev. John Paterson, in their splendid successes.

Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

I have the honor to be  
Your Lordship's most humble  
And most obedient Servant,  
PRINCE ALEXENDER GALITZIN.  
*To the Rt. Hon. Lord Teignmouth.*

3. *Address from the Bible Society at Abo in Finland. March 29, 1814.*

Beloved Christian Friends, and  
Honoured Members of the  
London Bible Society;

At the time that the Bible Society for Finland have the greatest satisfaction in transmitting to the British and Foreign Bible Society in London, their Report of what they have endeavored to do during the year 1813, in order to give effect to the kind and benevolent assistance afforded them by the London Society, for printing, on standing types, an edition of the Finnish Bible, they feel it no less incumbent on them, to express, in the strongest terms, their warm and heartfelt gratitude for the further donation of 200*l.* sterling, so opportunely presented to this Society, and paid accordingly by the Rev. Mr. Paterson in the course of last summer, with a view of being expended in the purchase of Swedish Bibles, for the supply of those parishes in Finland, where the Swedish still continues to be the vernacular language.

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What this Society has been enabled to do, in pursuit of this latter object, is related in the Report herewith transmitted; and it will ever give them the highest satisfaction to be made active instruments in the hands of God for spreading abroad an experimental knowledge of the Doctrine of our God and Saviour Jesus Christ; such only as it is revealed to us in its original purity in the Sacred Volume.

Notwithstanding the most diligent, judicious, and persevering zeal, manifested at all times by the Rev. Mr. Paterson in the affairs of this Society at St. Petersburg; still the casting of the printing types proceeded at such an unexpected slow rate, as to have disappointed both his and our fairest hopes. He will himself report to you the particular impediments which caused this painful delay. The annexed proof-sheet, will however show the execution of this edition of the Bible; and we beg leave to call your kind attention to the smallness, of the letter, which although legible enough by young people, will not answer the purpose satisfactorily for those of more advanced years; especially of such as in the more distant parts of this country inhabit thousands of cottages, which have no chimneys, but merely holes through the roof for letting out the smoke; and which is no doubt the reason why the eyesight of those inhabitants early becomes greatly enfeebled. It is with feelings of anxious concern for the everlasting good of those numerous poor people, that the Society contemplate a quarto edition, with proportionally lar-

ger letter-press, as soon as it shall please God to enable them to undertake this good and needful work.

The Subscriptions and Collections towards the Bible-cause in this poor country, which but a few years ago, had been desolated by war and famine, have greatly exceeded the highest expectations of the Society. For this, no doubt, you will join us in blessing God; inasmuch as it affords a decisive proof, that the prevalence of infidelity, of indifference to Divine things, and of a practical levity, not less destructive than either, has not extinguished, in the breast of this generally poor, but manly and industrious nation, an ardent love for the Word of God; and a pleasing hope that He will lift upon them the light of his reconciled countenance in Christ, and with temporal peace and quiet, grant them that peace of God which passeth all understanding, and which shall end in everlasting rest in a better world.

On behalf of the Bible Society,  
(Signed) STEINHEIL,  
Governor General of Finland;  
Lieutenant General and  
Commander in Chief of the  
Army in Finland; Knight  
of the Imperial Order of St.  
Alexander Nevski, First  
Class; and Order of St.  
Anne, First Class, &c. &c.  
President of the Bible Soci-  
ety in Finland.

*The Speech of His Excellency Baron Rosenblad, one of the Lords of the Kingdom of Sweden, Minister of State, Knight and Commander Grand Cross of all His Majesty's Orders, &c.*

*&c. &c.—when he took the Chair as President of the Evangelical Society, in the Committee, which met at Stockholm, on the 5th of October, 1813.*

Gentlemen,

WITH sentiments of the sincerest gratitude, I now undertake the confidential office with which your choice has honored me. I am aware of my deficiencies; and they could not fail to occasion me great anxiety, even so as to make me very doubtful whether I ought to accept this place among you, when I consider that I succeed that venerable and revered character, whose great age has induced him to withdraw from a Presidency which he has held from the commencement of this Society, and which, under the blessing and favor of Almighty God, he has filled, with great advantage to the diffusion of Gospel Light, as well as with much satisfaction to all the Members of the Institution.

But, Gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive and laborious official engagements; and the unceasing care I have been obliged to exercise in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now,

although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and so favored me with an opportunity of correcting my past neglect: placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart: but I feel my own incapacity for such a solemn work, and rest all my hopes of success upon assistance from our Lord and Saviour Jesus Christ—yes, upon him alone, who has assured us, that he will not quench the smallest spark of grace: and truly we may all encourage ourselves in the certainty of his Almighty aid, if we follow the light of his Holy Spirit, and have a single eye and a firm purpose to promote his glory, and to communicate to our fellow-men a knowledge of salvation by faith in His atonement.

We have outlived the awful period when the doctrine of the Atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed Will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass

of the people; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went—We have truly the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the Word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus: and have we not ourselves had to endure long discourses upon religion, in the course of which we hardly heard that blessed name mentioned, before which, however, every knee shall bow, “whether it be upon earth or under the earth?” But the promises of God are fulfilling: for “heaven and earth shall pass away, but my Words shall not pass away.”—(Luke xxi. 33. And “Upon this rock will I build my Church, and the gates of hell shall not prevail against her.” Gospel light is dawning again on those nations where the shadow of death sat almost enthroned, and barriers are raising against “the abomination of desolation.”

In a certain country, most powerful because of its veneration for religion, and consequently for the laws; where, as a result, the welfare of the public and individuals rests on the surest foundation; a Society was established, and in times too, while the whirlwinds of desolation were yet laying waste the earth; the aim and glorious object of this Society embrace a distribution of God’s Holy Word

and Gospel Light through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim—that the finger of God is in it: His guardian care is therein distinctly unveiled.

Warned and roused from their indifference by what they have experienced of the horrible effects of infidelity, several other nations have also bestirred themselves, and followed the glorious path struck out by the before-mentioned honored Society. And we, among others, cannot help being exceedingly thankful to God, that what is called the “New Philosophy,” begins to be treated with contempt in our native land, and the minds of men have taken a favorable turn towards better things,

Under the protection of a Government affectionately attentive to the preaching of the pure Gospel of Christ, measures are now actively adopted for improving both the character of preaching and the mode of education; and we have often the happiness to find, that the best gifts of eloquence are no longer wasted upon dry moral portraits, but suitably exerted to honor the Giver, by ascribing glory to the name of Jesus and his atonement.

Gentlemen, you are reaping the comfort of that delightful reflection, that from the first moment which gave existence to your Society, you have been co-

workers with Him who alone can bless the works of our hands, and the meditations of our heart. You have sent forth among high and low, thousands and ten thousands of instructive Religious Tracts; but what is infinitely better—the Holy Scriptures, that fountain of all true light, which shews us the way to everlasting salvation. We know that these precious donations have brought forth much fruit, and been received with gratitude throughout the land: which cannot but be very pleasing tidings to you, and afford you a mighty encouragement to persevere in well-doing.

Eternal Saviour of the world! strengthen and support the desire thyself hast graciously awakened in this Society: that all the Members of it may work as one man; and, with full purpose of heart, spread abroad that heavenly knowledge, which records thy atonement, thy suffering, and thy death. Grant success and thy richest blessing to all we shall do towards promoting this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners.

*The following Imperial Ukase, or Proclamation, was read at the General Meeting of the British and Foreign Bible Society, on Wednesday, May 4, 1814, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest*

*which the Emperor Alexander takes in the cause of religion.*

#### Translation.

Beloved Subjects! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to Him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him, we are nothing. Let all the praise of man, therefore, be silenced before Him. Let each of us present the sacrifice of praise to Him to whom it is due. Our true glory and honor, is humility before Him. We are convinced that each of our faithful subjects always feels this, and especially after so much Divine goodness

has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgiving be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to Him, for the unspeakable mercy shewn us. By the power of his Almighty Arm He hath drawn us out of great deeps, and placed us on the pinnacle of glory: What shall we render unto Him but tears of gratitude and joy!

(Signed) ALEXANDER.

Given at the Head Quarters,  
Carlsruhe, Dec. 6, O. S. 1813.

N. B. In consequence of the extraordinary encouragement given to the operation of the British and Foreign Bible Society in the North of Europe, and particularly in the Russian Empire, under the Patronage of the Emperor Alexander, the Committee are making a large expenditure, with a view to improving the present most favorable circumstances, in that, and other parts of the world; and trust they shall be supported by the liberal contributions of their fellow Christians throughout the United Kingdom.

J. OWEN,

J. HUGHES,

C. F. STEINKOFF,

} Secretaries.

London, May 9, 1814.

*Summary of the cash account of the BRITISH AND FOREIGN BIBLE SOCIETY, for the year ending the 31st of March, 1814, as audited.*

	£.	s.	d.
Total net Receipts, exclusive of Sales, . . . . .	62,441	8	10
of which the sum of 53,403 <i>l.</i> 8 <i>s.</i> was contributed by Auxiliary Societies.			
Received by Sales, the major part of which was for Bibles and Testaments purchased by Bible Associations . . . . .	24,774	17	11
	<hr/>		
	87,216	6	9
Total net Payments, of which 60,890 <i>l.</i> 1 <i>s.</i> 8 <i>d.</i> was for Bibles and Testaments in the Languages of the United Kingdom . . . . .	84,652	1	5
	<hr/>		
Amount by which the Year's Receipts have exceeded the Payments . . . . .	2,564	5	4
	<hr/> <hr/>		

The Society is under engagements, which will chiefly fall to be paid in the course of the current year (1814) for Bibles and Testaments to supply Auxiliary Societies, and for general purposes; and sundry Foreign Money Grants, amounting together to about 28,600*l.*

The Total of Bibles and Testaments issued by the Society at home, and on the Continent of Europe, is 1,026,845. If to these be added 122,000 printed, or printing by Societies on the Continent of Europe, aided by the British and Foreign Bible Society, the Total will amount to ONE MILLION, ONE HUNDRED AND FIFTY-EIGHT THOUSAND, EIGHT HUNDRED AND FIFTY Copies.

*Further Intelligence concerning the British, and Foreign Bible Society, extracted from the "Christian Observer."*

SOME select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them.

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed. "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their assiduity in reading the Scriptures when they have access to them, and the veneration in which they hold their contents, give the fullest anticipatory assurance that the grand object the committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the dean. In that district, Mr. Paterson states, that among 106,000 inhabitants, 200 Testaments are not to be found. Thousands had never seen a New Testament, and many pastors had it

not in the vernacular tongue; although there are great numbers of very pious people, and, among the rest, 11,000 persons connected with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the Consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Lieven, "The subscription," says Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, considering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noblemen took the chief lead. Mr. Paterson expects great things from this society, which, after that of St. Petersburg, he thinks will be the first on the Continent. A fourth society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The society at this last place are about to print a large edition of the New Testament, and Mr. Paterson adds, "the translation in the Revalian di-

allect, is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburg on the 23d of July, when he found that on "the same day on which the society was formed in Revval, a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business. This Society will prove of great importance to the cause in Russia. There are now seven Bible societies in the Russian empire, including that at Abo in Finland."

A peasant, living beyond Moscow, had written to Prince Galitzin, the President of the Petersburg society, begging a large folio Bible to read to his family and neighbors, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the society with some leather for binding the Bibles.

4. The Rev. J. Van Ess, the Roman Catholic Professor of Divinity at Marburg, in giving an account of the distribution of 3000 German Testaments put into his hands by the Bible Society, observes that the eagerness to read the Scriptures is very great, and the application of the indigent for New Testaments very frequent. The bishop had allowed the introduction of New Testaments into Catholic Schools. This was very important, as scarcely one schoolmaster in twenty was furnished with a Bible, and in most schools the Bible was not at all to be met with. About 8000 copies are wanted for this purpose. "Never," adds this excellent minister, "were the minds of men more accessible to the Word of Life; never was the necessity of religious comfort so deeply felt; never was the entrance of the Kingdom of Heaven more widely open than now." "If you possibly can, afford farther assistance to us, that the true light and knowledge of Jesus Christ in his Divine doctrine may penetrate the darkness of the Catholic schools,

and the rising generation be trained up in pure Christianity, and become worthy members of Christ's kingdom."

5. The Rev. Dr. Brunmark, Chaplain to the Swedish Embassy in London, paid a visit to his native country in the summer. He met with a gracious reception from his own government, and from his countrymen every where in consequence of his connexion with the British and Foreign Bible Society. The Society at Stockholm had printed 9000 Swedish Bibles and 19,000 Testaments, and were printing 2000 more Bibles—Through the exertions of Dr. Brunmark, a Bible Society was established at Westeras, for Westmania and Dalecarlia, under the patronage of the bishop and clergy of these provinces. The Finnish New Testament was printing, and would be finished in the autumn.

6. The convicts on board the Three Bees convict ship appear to have been greatly benefited by the Bibles furnished them by the Society. On the passage, 170 of them united in a letter of thanks to the Society. "Your gift," they observe, "gives a new train to our ideas, a new object to our hopes: convincing us of the necessity of seeking the kingdom of God, it assures us that we are in no wise cast out."

7. In India, many copies of the Scriptures had been distributed among the native Portuguese, and the present had always been thankfully received, and in some cases with tears of joy and gratitude. A number of Dutch Testaments had also been distributed among the Dutch soldiers, and others, in Java. "We want words," it is observed, "to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for on enquiry, we could scarcely find one Bible among them all."

8. Mr. Butscher, a missionary, writes from Sierra Leone, that when he was wrecked on his passage out, and the natives near the river Gambia took possession of the vessel, among a great many other articles,

twelve Arabic Bibles, given him by the Bible Society, fell into their hands. He applied to a trader in that river to recover them; but it was found, that although the natives, who are Mohammedans, would sell the other articles they had got possession of, they would not part with the Bibles. He offered £ for one, and was refused. Thus, observes the Missionary, the word of God seems more highly esteemed among these Mohammedans, than in many places where the Gospel of Christ has been introduced.

9. The Rev. R. E. Jones, Secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. The avidity with which the Bibles are purchased, he says, is beyond all description.

10. From America there are very gratifying accounts. The students of Nassau-Hall College, in New Jersey, "having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England," resolved on following the example, and have accordingly formed a similar society. Three other new Bible Societies have been instituted in the United States, making the whole number 22. The most interesting part, however, of the American communications, refers to the following circumstance. A vessel, in which a quantity of Bibles, sent by the Bible Society for distribution in Nova Scotia, had been shipped, was taken by an American privateer, and carried into a port in New England. The Bibles were sold and dispersed. The Bible Society of Boston, hearing of this incident, and "unwilling that the reproach of preventig the execution of the pious design, for which these books were sent out, should fasten on their country," passed a resolution to send an equal amount of Bibles to Nova Scotia; and directed their secretary to express his deep regret, "that any occurrence should have so long detained so many copies of

the Bible from their proper destination; and that, to the other calamities of this disastrous war, there should be added any interruption of the charitable and munificent labors of our fellow Christians in Great Britain, in diffusing the knowledge of the word of God." The sum of 155*l.* sterling has accordingly been remitted, to replace these Bibles. They add:—

"We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged; that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

11. The number of Bibles issued by the British and Foreign Bible Society, in the year 1813, is 141,941; of Testaments, 159,453; in all 301,394. The total number issued by the Society, from the 7th of March, 1804, to the 31st of December last, is, Bibles 377,529, Testaments 590,146, in all, 967,675; besides 109,400 copies of the Scriptures, printed on the Continent with the aid of donations from the Society.

The following is an extract of a letter received from Mr. Paterson, dated at St. Petersburg, Dec. 11, 1813:—

"The zeal of the Bible Society here exceeds all description. The Petersburg Society, and its branches, are promoting the printing of the Scriptures in ten different languages. —1st, In the Kalmuc, in which nothing was ever printed before. We have all the punches and matrices ready, and in the course of a few weeks a specimen will be printed. —2d, An edition of 5000 copies of the Armenian New Testament, the want of which you will find affec-

B. H. L.



tingly set forth in Buchanan's Researches. This is printing at the Armenian printing-office, under the care of some learned Armenians; the third sheet is ready.—3d, The Finnish Bible, with standing types; the 8th sheet is ready.—4th, The German Bible, with standing types; the 2d sheet is ready.—5th, The Polish New Testament, 5000 copies commenced.—6th, The Catholic French Bible resolved on, and measures taken for printing it.—7th, The Slavonian Bible, with standing types. This I proposed at our last meeting; my plan was immediately adopted; our worthy president was requested to make the necessary arrangements with the holy synod. He obtained the metropolitan's consent, and things are now in a train. This is of more real value than all the rest, and will prepare the way for something still farther. All these are executing here, and the entire direction of them is committed to me.—8th, The Dorpatian Esthonian New Testament.—9th, The Revafian Esthonian Testament.—10th, The Lettonian Testament.—All commencing under the direction of the Committees in Dorpat, Reval, and Riga. If to these you add the Icelandic, Swedish, and Lapponian, you will find the Scriptures are printing in thirteen different languages. This must be encouraging to our friends, and excite them to thank God for his great mercies, in countenancing their endeavors to spread the knowledge of God's word throughout the world."

#### NEWFOUNDLAND.

We have been favored with a communication from this colony, which represents, in feeling terms, its destitute state as to spiritual instruction. The writer laments, that while British benevolence is so laudably exerting itself in every direction for the propagation of Christianity, Newfoundland should seem to be overlooked in its excursive range. Our situation, he observes, "is not generally known at home. The good people of England are better acquainted with the state of religion in the islands of the Pacific Ocean,

than in Newfoundland. I have spared no pains to obtain correct information on the subject, and I can pronounce it to be truly deplorable.—The means of grace are not enjoyed by more than one third part of the Protestant inhabitants of this country. The population is computed at one hundred thousand souls, increasing rapidly, and is scattered along a sinuous and extensive coast, literally as sheep without a shepherd.—The most populous of the out-harbors are *princisally* and some *exclusively* Protestant. The name, however, avails little as long as they never see a minister. There are but three clergymen of the Church of England in the island. To the southward of St. John's, there is not a Protestant minister of any denomination. Many of the natives are far advanced in years without ever having been admitted within the pale of the Christian church by baptism.—The Bible is to them a sealed book. The church-going bell never summons them to the house of prayer. The joyful sound of the Gospel never saluted their ears. They have repeatedly expressed an anxious wish to have clergymen among them; but they know not how, or to whom to apply. In their name, and on their behalf, I call on the clergy of the Church of England, and conjure some of them to come over and help us. The passage is short: the climate, though cold, is healthy. The harvest is great, the laborers are very few. The pleasure arising from a consciousness of extensive usefulness, the satisfaction experienced in preaching the Gospel to those who have never heard the word of God, will compensate for the sacrifices they shall have made, and the privations they must submit to.

"Two old established missions, Ferryland and Placentia, are vacant. At the latter is a beautiful church, in which Divine Service has not been performed for many years. The salary is 150*l.* per annum, besides fees and voluntary contributions. As the planters are growing very rich, it is to be hoped they would cheerfully devote a portion of

their wealth to the support of a regular ministry. However, as no great dependance can be placed on so precarious and fluctuating a provision, Government will no doubt augment the salaries. All the necessaries of life are excessively dear here, more so than in any other part of British North America. There are ten or twelve Roman Catholic priests in the island, with a bishop and vicar apostolic at their head, who, with a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make a great many converts. There should be at least two itinerant or auxiliary clergymen appointed to visit settlements, that are remote from the established missions, and who should winter alternately in the most populous parts. I have seen children brought the distance of sixty miles to St. John's, to be christened. Now they begin to consider themselves in those distant parts as abandoned by their own clergy, and apply to the Romish priests for baptism.— Thus a great many families are going over to the church of Rome: not from choice, but necessity. They allege, that it is better to be of any religion, than of none. May the Lord dispose the hearts of some pious ministers to cross the Atlantic, to be Evangelists in Newfoundland! They must possess a truly missionary spirit. They should be ready at all times to preach the Gospel when and wherever they can assemble a congregation of fishermen. They will have to preach to that description of people, among whom our Lord commenced his ministry. I have seen them leaving their occupations in the busiest season, and at the shortest notice, to attend Divine service; when a minister came to visit them, they joined in the service with much apparent devotion, and departed with evident signs of pleasure and gratitude in their looks.

“Whoever feels an inclination to undertake a mission to this colony, should be prepared to meet, not with persecution, but with discouragement and difficulties: his zeal must be ardent, his heart must be actuated by the love of Christ, and by

compassion for the souls which might otherwise perish; and he must act with a single eye to the glory of God, and the reward reserved for those who turn many to righteousness.”

#### CHINA.

Mr. Morrison, a Missionary of the London Missionary Society, who has resided for some time at Canton in China, perseveres with success in the work of translating the Scriptures into the language of the millions of that country; and it would appear that he had been instrumental in converting some individuals. The Gospels have been printed some time. The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; those of St. Peter and St. James, and a correct edition of the Acts, were in the press in February last. Mr. Morrison has also printed a Catechism containing the fundamental principles of Christianity. He distributes the Scriptures through booksellers, who sell them at a low price. Several hundred copies have been sent to Fo-Keen and in other directions. Some Roman Catholic priests have received them with pleasure. Some of his domestics have acquired a good degree of knowledge from his instructions; and among others, his labors have not been without fruit. A person named Koseen-sang, the grandson of a Mandarin, among others, perceives the absurdity of idol-worship. He says he has now no images in his house, and worships only the Creator. He approves of many doctrines of the Gospel, and is desirous of further instruction, and of being baptized. This person has sent two letters, beautifully written, to the Treasurer and Secretary of the Society. They are transcripts of each other, and are as follows:—

“Mr. Morrison, who has been at Canton for several years, is with me, your younger brother, on terms of friendship. I have to thank him for much love, in constantly discoursing on the good-will of God, and explaining the true doctrines of

Yagoo (Jesus) to us, that we may hear, and prostrate, consider the compassion of the Creator of the universe to me, under the canopy of heaven, in sending Jesus into the world to atone for the sins of men. But we have hitherto been ignorant, have not understood how to serve God, and are the more afraid, that we have sinned against him. Now we pray to God to forgive us our sins, and grant that in the world to come we may obtain his favor.

"I have heard that you my venerable elder brother, in your honored country, with devotedness of heart, serve God and believe in Jesus; that you depend on Jesus, and wish that the middle empire (China) together with all men under the whole heavens, may hear the name of Jesus.—Although I have not seen the light of your countenance, my heart looks to you with affection, and therefore present this inch of bark" (a phrase for "a few lines," ancient books having been written on bark,) "to pay my respects, and request that you will take the doctrines of God and of Jesus, explain them more and more in their rise and progress from beginning to end; and by the ships of next season favor me with a reply, and with your admonitions. I shall be more thankful than words can express."

#### DISTRESS IN GERMANY.

About eight years ago the calamities, occasioned by the war in different provinces of Germany, gave rise to a subscription and the formation of a committee in London, to relieve the distresses on the continent.

By the generosity of the British public, and with the aid of several respectable foreigners, resident in this country, the sum of nearly 50,000*l.* was remitted to the continent; which rescued multitudes of individuals and families from the extremity of distress and the very brink of ruin.

The committee received, both from Germany and Sweden, the most satisfactory documents, testifying that the various sums which had been transmitted, had been received

and conscientiously distributed; but at no period since the existence of this committee, has the mass of every kind of misery been so great; never has the cry of the distressed Germans for help been so urgent, their appeal to British benevolence so pressing, as in the present moment. Who could read the reports of the dreadful conflicts which have taken place in Germany, during the last eventful year; of the many sanguinary battles fought in Silesia, Lusatia, Bohemia, Saxony, Brandenburg, and other parts; and peruse the melancholy details of sufferings, almost unexampled in the annals of history, without the most lively emotions? Who could hear of so many thousands of families barbarously driven from Hamburg, in the midst of a severe winter; of so many villages burnt, cities pillaged, whole principalities desolated, and not glow with desire to assist in relieving distress so multifarious and extensive?

To the alleviation of sufferings so dreadful, to the rescue of our fellow-men, who are literally ready to perish, the views of this committee are exclusively directed.

Many well authenticated afflicting details of the present distress having been, on the 14th of January, 1814, laid before the committee, it was immediately resolved, in reliance on the liberality of the British public, to remit, by that post, the sum of 3,500*l.* to respectable persons, with directions to form committees of distribution at the following places: To Leipsic and its vicinity, 500*l.*; to Dresden and its vicinity, 500*l.*; to Beautzen and its vicinity, 500*l.*; to Silesia, on the borders of which 72 villages were almost entirely destroyed, 500*l.*; to Lauenburgh, Luneburgh, and the vicinity of Harburgh, in Hanover, 500*l.*; to the many thousands who have been forced from their habitations in Hamburg, 1000*l.*; and, at a subsequent meeting on the 18th of January, to Erfurt and Naumburg, and their vicinity, 500*l.*

The committee, on calling on the public for aid, laid before them a variety of information, &c. recently

received from the continent, from which we shall now make a few extracts.

A memorial, addressed by the city of Leipsic to the independent and benevolent British nation, in behalf of the inhabitants of the adjacent villages and hamlets, who have been reduced to extreme distress by the military operations in October, 1813, states as follows:—

“Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with our own poor, to be provided for.”

“We have before our eyes many thousands of the inhabitants of the adjacent villages and hamlets, landed proprietors, farmers, ecclesiastics, schoolmasters, artizans of every description, who, some weeks since, were in circumstances more or less easy, and at least knew no want; but now without a home, and stripped of their all, are with their families perishing of hunger. What the industry of many years had acquired, was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes; the yet remaining buildings are perforated with balls, in a most ruinous condition, and plundered of every thing; the barns, cellars, and lofts, are despoiled, and stores of every kind carried off; the implements of farming and domestic economy, for brewing and distilling—in a word, for every purpose—the gardens, plantations and fruit trees, are destroyed; the fuel collected for winter, the gates, the doors, the floors, the wood-work of every description, were consumed in the watch-fires; the horses were taken away, together with all the other cattle; and many families are deploring the loss of beloved relatives, or are doomed to behold them afflicted with sickness, and destitute of relief. The miserable condition of these deplorable victims to the thirst of conquest, the distress which meets our view whenever we cross our thresholds, no language is capable of describing. The horrid

spectacle wounds us to the very soul.

“All the countries of our Continent have been more or less drained by this destructive war. Whither then have these poor people, who have such need of assistance; whither are they to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering humanity; whose soil has been trodden by no hostile foot; who know not the feelings of him that beholds a foreign master revelling in his habitation: of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October.”

(To be continued.)



Franklin, Sept. 13, 1814.

Messrs. Editors,

GENTLEMEN,—The first letter following, I received from my son in Bombay this day, just as I was about to transmit the second to you; I now forward both to you, the whole, or parts of which you will publish if you judge proper.

I am, Gentlemen,

Your friend and brother  
In the Gospel Ministry,  
SAM'L. NOTT.

Bombay, July 28, 1813.

My dear Parents,

My last letter was written from this place in March last, and sent by the way of England.

That letter, which I hope you will have received before the arrival of this, stated to you our situation in this place. I mentioned in that, that the Bengal Government had advised that we should not be allowed to remain here, and my fears that we should ultimately be sent to England. The explanation of our conduct, which we made to the Government here, produced so favorable an impression, that we had begun to entertain great hopes of success in our attempt, when a new difficulty unexpectedly arose;—a difficulty which makes our present sit-

uation very doubtful. The Aligator from Salem put into Calcutta from stress of weather, and was taken possession of by Government, because she had violated her privilege with which she left your country, by cruising about the Cape of Good Hope to give information of the war to American ships. The Governor has informed us that he fears he shall be under the necessity of sending us to England, considering the fears which the General Government manifest that political and missionary places are, or may be mingled in the American mission. What will be the event God only knows. The Governor here expresses his firm confidence in the integrity of our designs; and we yet indulge much hope, and particularly, because we have not been ordered to go by the ships which will carry this letter. We know that the same God who delivered us once before, and brought us safely to this place, when every arrangement had been made for carrying us on board a ship for England, is able to deliver us now. We trust it will yet appear to be His sovereign will; but still we endeavor to be prepared for the worst, and it would not be surprising if we should be sent to England by the next ship.—I am happy to tell you that God has given us a little daughter born the 24th of May,—a proper and healthy child. May she be the Lord's from infancy to age, and through eternity.

We have determined to call her Harriet, after our deceased sister Newell, whose early death we most deeply regret. The circumstances of that distressing event you will probably have heard, before you receive this. The LORD comfort her friends.

Mrs. Nott enjoys very good health, and I may say the same of myself. We live quietly in our own house with brother Hall, and have the common blessings of life in sufficient abundance; also, kind friends to add to our comfort. We have heard nothing from you since we left America. We have been expecting to receive letters by the American vessel mentioned above, but as yet we have received none.—Ever since

our last letter, brother Hall and I have been studying the Mahratta language, under the tuition of our Bramin, with whom we converse considerably; and have read a part of a book. This language is spoken by the inhabitants of this Island, and the neighboring Islands and country. This Island contains 220,000 inhabitants,—all buried in gross ignorance and stupidity; surely a number worthy of our exertions and prayers, if souls are truly valuable. I suppose that this Island with two adjacent ones contains more inhabitants than our native state. *Oh, how different their moral condition! In the one there are hundreds of thousands of Bibles;—innumerable books to explain and enforce its doctrines, and present its hopes;—multitudes of Ministers laboring, instructing, and awakening;—saints living upon the word;—obeying their Heavenly Father;—receiving their comfort from His presence:—and above all, the Holy Spirit teaching ministers and churches to cry, Abba, Father, and frequently shedding down His influences, and bringing sinners from darkness to light.*—Here there are some who are called Christians. Among the few English there are, perhaps, none that love the Lord. There are 30,000 Roman Catholics, but as ignorant as the heathen. The remainder are heathen or Mahomedans.—*No Bibles;—no religious books;—no knowledge of the doctrines of the gospel;—no ministers giving them line upon line and urging them to their haphness;—no saints living upon the word;—no Holy Spirit:—and yet dying every day, and going to the bar of GOD!*

In the midst of these things, my heart is often insensible;—but still I must beg you to feel for them and pray for them:—pray for them with earnestness and faith.

We long to hear from you. I do not yet despair of hearing by the Salem Schooner. Oh, that we could have news of your prosperity, and especially, that the church prospers, in the midst of the calamities which are falling on the land. If the unhappy war should cease, you would have many opportunities of

sending to Calcutta to the care of the Baptist brethren.

August 15. I am happy to say that we are all well to this date. We have just heard that brother Judson has gone to Rangoon. Brother Newell is at Ceylon waiting to join us. Your dutiful Son,

SAM'L. NOTT.

BOMBAY, Dec. 22d. 1813.

My Dear Parents,

THIS morning I directed to you a half sheet of paper written partly by myself, and partly by Mrs. Nott, and sent it off for the Packet, which was then closing; but understanding that the ships will not sail till to-morrow morning, I began a new letter.\* I seem, my dear parents, in a kind of amazement. *I wonder and adore all GOD's gracious deliverances in such an hour of distress as ours was yesterday.* Our going to England seemed then absolutely certain. Think of us packing up with all our might; laying in stores for a six months' voyage; settling our accounts; receiving letters for England; parting with our friends; sending our baggage out of the house; and then consider how strange—how marvellous—how worthy of gratitude to find ourselves seated writing, instead of going, and indulging the hope of being allowed to remain in this place. Thus GOD has delivered us now. You have heard some of the deliverances which have been wrought for us, since our arrival in India by some of our former communications. We have been several times on the point of leaving for England, and Mrs. Nott was on the point of going alone after our departure from Bombay in the month of October. †

I have not time to tell all the par-

\* The intelligence contained in the letter here alluded to is comprised in this.

† Mr. Nott and Hall attempted an escape to Ceylon in the month of October on account of the severe opposition made to their stay in Bombay, but were brought back. Mrs. Nott, particularly notices this event in letters to her friends.

ticulars of our *very varied course.* We have been very minute with the Board of Commissioners. *Behold, what God hath wrought !!* He hath not dealt with us after our deserts.—May He teach us to glorify Him, for what He has graciously done. I may almost say that humanly speaking, there is now, no doubt of our staying in Bombay.—Our friends at Calcutta have obtained the sanction of Lord Minto, the late Gov. Gen. to our stay, and likewise of Lord Moira the present. All that is now wanting is a formal order, which Lord Moira said would be very soon issued. As to this Govt. our leaving Bombay in Oct. just as they were about to send us to England, and (which was not learnt by them till they had paid 4000 Rupees for our passage) was displeasing to them. The Gov. has become more favorable of late; and in allowing us to stay, after having ordered us to go, he has given a proof of this. He now implies that should communications from Bengal be favorable we should remain.

We have made no progress in the Mahratta language of late, but hope soon to recommence the study of it with renewed vigor. Our varied troubles have been a very great hindrance to our studies. Hitherto we have not preached in Bombay though we have usually had a very small meeting on the Sabbath in our own family. Should we remain here, the way will I trust be open to do much good by English preaching.—The late steps which have been taken by us, and concerning us, have excited much attention; and I hope will be the means of opening the door to more usefulness. We have many *very kind friends*, who have stood by us in all our trials. We have been much interested by two Lieutenants in the Army lately become serious, and who seem peculiarly devoted. They have promising talents, and bid fair for usefulness. One of them is now sitting by me making a copy of some of our papers. GOD has in this shown us a token for good. There are some others we hope, devoutly interested in our staying here. During our late wanderings, we have made, (not

indeed, of our own accord) a most interesting visit to Cochin, on the Malabar Coast. This is the place where Buchanan was : and in the neighborhood of which he saw the Jews and Syrian Christians. We intend to send home an account of our visit to Cochin, but hurried as we now are, we cannot do it, and I hardly dare to touch upon the subject in this haste. The Syrians seem a very poor people ; but live in villages neat and regular, in comparison with those of the Natives.— The Church which we saw, was large and handsome. There were three Priests belonging to it, whose business seems to be principally to chaunt the Liturgy, (which is in Syriac a language not understood by the people) and perform the prostrations and other ceremonies of their worship. Except on great Holidays they do not speak to the people. The people can but few of them read ; and besides they have no books of religious instruction in the Vernacular tongue : The only book of the kind in the village was a translation of a few forms of prayer; a book of the size of a New-England Primer. *Untaught, how can they understand ?*—But in my haste I should not enter on this subject.— Cochin is a most excellent place for a mission.—Indeed there are many excellent places in this land. I wish much to hear of another arrival of American Missionaries.

I hope you are all well, that God

has not diminished your number.— We are all tolerably well. Your future letters may be sent to Bombay. You will however need no directions: if they are sent to the Commissioner's Agent in London, he will send them here. If they come by American ships they must first come to Calcutta. Your dutiful Son,  
SAM'L. NOTT.

OBITUARY.

DIED, at Saybrook, Rev. RICHARD ELY, aged 81.  
At Providence, (R. I.) JOHN CARTER, Esq. aged 69 ; for many years Editor of the Providence Gazette.  
At Springfield, (Ms.) the Hon. MOSES BLISS, Esq. lately one of the justices of the court of common pleas.  
At Windham, (Maine,) JAMES LOWELL, Esq. naval officer of the port of Boston and Charlestown, aged 76. He was a member of Congress under the old confederation.  
At Hudson, (N. Y.) the Rev. HENRY JENKS, A. M. aged 27, pastor of the Baptist Church in that place.  
At Newburyport, (Mass.) the Hon. ENOCH TITCOMB, Esq. aged 62.  
At Albany, (N. Y.) EBENEZER FOOT, Esq. Counsellor at Law, aged 41.  
At Savannah, (Geo.) Mr. GURDON I. SEYMOUR, of the house of Seymour & Williams, booksellers ; a native of this City.

*Donations for Foreign Missions, received by P. W. GALLAUDET.*  
1814.

Aug. 3. By the hands of P. B. Gleason, & Co. from two female friends to Foreign Missions in East Hartford, 5 dols. each, - - - - - \$10 00

*Donations to the Missionary Society of Connecticut.*

1814.  
Aug. 5. From Rev. Giles H. Cowles, collected in new settlements, - - - - - \$ 12 00  
Sept. 2. From a Lady in the State of New York, - - - - - 1 00  
14. From Rev. Holland Weeks, collected in new settlements, - - - - - 3 45  
16. From Rev. Joel T. Benedict. do. do. - - - - - 21 71  
From a Lady in the State of New-York, - - - - - 1 00  
20. From Rev. Chester Colton, collected in new settlements, - - - - - 4 25  
\$ 43 41

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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Vol. VII.]

NOVEMBER, 1814.

[No. 11.]

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A SERMON, delivered in the North Presbyterian Church, Hartford, in the evening of October 19th, 1814; being the day of the annual meeting of the Auxiliary Foreign Missionary Society in the North Association of the County of Hartford.....By the Rev. HENRY A. ROWLAND, Pastor of the first Church in Windsor.

DAN. ii. 44.

“And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.”

THESE words are part of the interpretation of a dream, in which God made known to Nebuchadnezzar, by his prophet Daniel, what should be in the latter days. The king had but an imperfect recollection of his dream, and demanded of the wise men of Babylon, that they should make known to him his dream, and its interpretation, or that they should suffer death... This was beyond their power. And their heathen gods were as insufficient to perform this task, as themselves. The decree, however unreasonable, was irreversible.

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Daniel, being among the number of the wise men, was sought to be slain. Being informed of the decree, and trusting in God, he promised to show the dream and its interpretation. After joining with his companions in prayer, that God would reveal the secret, he was prepared to satisfy the king's demand. Thus he saved his own life, and the lives of all the wise men of Babylon. Instead of taking praise to himself, he ascribes all the praise to God. He informed the king that he had not discovered the dream by his own wisdom, but God had made it known to him, that he might reveal it to the king.

The dream was of an image whose head was of gold; the breasts and arms of silver; the belly and thighs of brass; the legs of iron; and the feet of iron and clay. The design of this was to represent the four Monarchies which have been more celebrated than any others. The head of gold represented the Chaldean monarchy, which was pre-eminent over all succeeding ones, on account of riches, magnificence, and prosperity. The kingdom of the Medes and Persians succeeded the Chaldean, and was

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as inferior as silver is to gold. The Macedonian or Grecian, which next succeeded, had less magnificence than the former. It was founded and supported by force of arms, many of which were made of brass.

The Roman empire succeeded the Macedonian, and like iron brake and subdued all before it. The eastern and western empires, into which it divided, represent the legs on which the image stood. The toes, into which the feet divided, represent the ten kingdoms into which the empire was broken. The compound of iron and clay describes their civil wars, their uniting with conquered nations and with the Goths and Vandals, which, instead of strengthening, tended to subvert the empire.

“The history of these four kingdoms comprises the grand transactions of men from the days of Daniel to the present time. The church has had more concern with them than any other empires. The countries belonging to them have been the chief seat of the Redeemer’s kingdom which will be rendered universal by the total subversion of the last of them.”

*In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed.*

While the Roman power should continue, the God of Heaven would establish the kingdom of Christ, which would destroy all these kingdoms, and continue for ever.

In attending to this subject, let us notice the *nature*, the *duration*, and *extent* of this kingdom.

#### I. The nature of this kingdom.

It is a spiritual kingdom, depending not on human power and authority, but opposed to the splendor of this world and all the combined influence of those who oppose

its progress. Our Saviour expressly said that his kingdom was not of this world. His disciples vainly supposed that he was about to establish a temporal kingdom on earth, and to liberate the Jews from their oppressions by the Romans. This appeared to be the impression of all his adherents. After he had fed five thousand people with five loaves and two small fishes, so greatly had he raised himself in their favor that they determined he should be king. To prevent their importunity, he hid himself from them.

So far were civil power and temporal aggrandizement from his view, that his servants were few in number, unarmed, inoffensive in their conduct; and even when he was apprehended by his enemies, they were not allowed to defend him from their malicious designs. That Jesus Christ had no desire to obtain civil power, appeared in all his conduct and conversation. He commanded obedience to civil magistrates—to *render to Cesar the things which were Cesar’s*.

It was in his power to have ruled as a temporal king; for all things were under his control, being King of kings and Lord of lords. But this was opposed to his design. He came, not to assume pomp and splendor, but to recommend humility, self-denial, and all those virtues which tend to qualify his subjects for the employments of heaven. He sat them an example of patience under suffering—of rendering good for evil, and of disregarding the vain distinctions which arise from riches and power. He taught them to look beyond the emoluments of this world for the reward of their sufferings and fidelity in his cause.

The kingdom of Christ did not.

like the kingdoms of this world, originate in the pride and passions of men for earthly distinctions, but originated in heaven with the benevolent design of promoting *righteousness, peace, and joy in the Holy Ghost*. It does not consist in external pomp and grandeur, like that of the kingdoms of this world, but it is a government exercised on the *mind*, as well as external conduct, and has respect to a future state.

The *object of this kingdom*, is not to aggrandize its favorites—to raise them to power and greatness by spreading devastation and ruin on all around—but the glory of God, the increase of holiness in the world, and to prepare its subjects for eternal happiness.

God designs his own glory and the good of his creatures in all his administrations. In promoting this, he increases holiness in the world, and thus prepares his subjects for the blessedness of his eternal kingdom.

The *laws of Christ's kingdom* are spiritual. They are holy, just, and good.

In the administration of earthly governments, there is often great injustice. Laws which are enacted do not operate impartially upon all. It is not so in the laws of Christ's kingdom. These operate with impartiality on all, and no injustice is done to any. No discrimination is made on account of external endowments. High and low, rich, as well as poor, are alike subject to these laws.

In the governments of this world, the external conduct only can be regarded. Human laws cannot look to the motives of the heart. But the laws of Christ's kingdom require, not only an external obedi-

ence, but that this be performed out of love to Christ and of a willing mind. They require the affections, and regulate all the passions of the soul. They forbid anger, malice, and revenge, though retained in the heart, of which earthly governments can take no cognizance.

These laws inculcate love and good will to all nations—that we love our enemies, bless them that curse us, and pray for them that despitefully use, persecute, and abuse us. They allow of no partial or interested feelings—but recognize all men as members of one great family, and enjoin that we do unto others as we would that they should do unto us.

The *subjects of this kingdom* are those who do not contend for the honor which cometh from men—but are willing to suffer the loss of all things, that they may become holy like their Master. They live above, and look beyond the emoluments of this vain world.

The *rewards of this kingdom* are spiritual. These are, peace of conscience, joy in the Holy Ghost, and eternal blessedness in God's heavenly kingdom. There he will finally bring all his chosen ones. He holds out to them no flattering prospects of worldly aggrandizement—but tells them of many trials, which they must expect, if they would be followers of him. Through all their trials, he encourages them to persevere, and to look for the reward of their fidelity in his heavenly kingdom.

Thus you see the spiritual nature of Christ's kingdom.

I proceed to show,

II. The *duration and extent of this kingdom*.

It can never be destroyed. It

shall endure when all earthly kingdoms shall be no more.

The governments of this world are continually changing. Revolution succeeds to revolution, and one kingdom is swallowed up in another.

But the kingdom of Christ has none of these changes. It is established on a firmer foundation, and can never be shaken. The revolutions of the world cannot materially affect its interests. For *the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him.*

In respect to the *extent* of this kingdom, it is represented by a *stone cut out without hands, which smote the image upon his feet and became a great mountain and filled the whole earth.* The stone here means the Messiah. His kingdom from small beginnings shall proceed to fill the whole earth.

The dominion and power of earthly kings are limited. Christ is the great king over all the earth. All are his servants and at his control. His power is unlimited. He doth his pleasure in heaven and earth, seas and all deep places. As God, he governs the universe. To the mad ambition of aspiring monarchs he says, as to the proud waves of the sea, "hitherto shalt thou come and no further." His dominion is, therefore, unlimited.

But his kingdom of grace is what the text has principally in view. This has extended throughout the world. Some of all nations have become its happy subjects and bowed to his sceptre. But it will have a more glorious influence, until

every knee shall bow to him, and every tongue confess his name. Satan shall be bound and deceive the nations no more. That Atheistical power, which is Anti-christ, shall be wholly destroyed. *He shall come to his end and none shall help him.* The Jews shall be brought to the knowledge of Christ and to a cordial reception of him. The darkness of heathenism shall be dispelled by the cheering light of the glorious gospel; and Zion's songs shall succeed to savage yells. The church of Christ, happily enlarged, shall flourish in glorious peace and purity.

From this subject we learn,

1. However opposed to this kingdom the enemies of religion may be, their opposition will avail nothing. It shall stand, though earth and hell unite against it. All its opposers shall fall under its power.

Many have been the enemies of this kingdom. In the early introduction of Christianity, the arm of civil power was stretched out against it, which issued in the most bloody persecutions. In every period of the church, there have been those, who have set themselves against this kingdom. The kings of the earth took counsel against the Lord and against his anointed. But he that sat in the heavens had them in derision. Infidelity has triumphed. It has lifted its brazen front and seemed ready to crush the church; but it shall be brought down. Its triumphing, like that of the wicked, shall be short.

The cause of Christ has prevailed over all opposition. He has extended his conquests and spread the triumphs of his cross—and will more gloriously display them, until all his enemies are subdued.

Let none flatter themselves that they shall succeed in their opposition. They may war with the elements and fight against the heavens with as good hope of success. They will only hasten on their own down-fall and misery.

2. The Church of Christ may rejoice in the glorious prospects which are before her.

However depressed she may now be, and prophesying in sackcloth, the time of her deliverance is at hand. She will soon exchange her habiliments of mourning, for garments of joy and rejoicing.—The days of her mourning are almost ended. She may, even now, lift up her head with joy and behold her redemption drawing nigh. Long has been her night of sorrow, sharp her conflicts, and deep her wounds; but great are her consolations, precious her promises, and sure her victory. Jesus her King has promised that her triumphs shall be great, and that she shall be glorious in all the earth. Glorious things are spoken of this city of God. These will be accomplished to the praise and glory of God.

Amidst the dreadful scenes which have been acting in the world, the Church of Christ has stood firm and unmoved. Though war has spread devastation and ruin through so great a part of the world, the Church has suffered no loss—but has waved her banners and spread her triumphs amidst this universal desolation. This is the kingdom which Christ has set up and which shall never be moved.

3. From Scripture prophecy and the signs of the times, we are warranted to believe that this time is not far distant. The predictions of those events which were neces-

sary to take place, before the glorious days of the Church should commence, appear to be nearly accomplished. We hope the Church has seen her worst days.

The time of the vintage and harvest of the earth, in which the wine press is trodden and blood comes out of the wine press even unto the horses' bridles, by the space of 1600 furlongs, has, it is believed, been for some time past taking place. Babylon is so fallen that she can never rise again. What additional judgments will be inflicted on the guilty nations, and on our own, we presume not to say. How many, great, and extensive these will be, time must declare. We hope the Church of Christ will not be greatly affected by them. Jesus Christ is extending his conquest into the Heathen world. Multitudes, who lately were bowing before idol gods, are now bowing before Jehovah Jesus, and yielding to him the homage of their souls. The friends of Zion have waked up to pray for her peace. They have displayed unusual liberality to help on the glorious cause.

Amidst the confusion of the nations, there have been remarkable revivals of religion both in this country and in England.

Missionary Societies have been instituted for the purpose of Christianizing the Heathen—Bible Societies to translate the Holy Scriptures into their various languages, and to distribute them to the necessitous. By these much has been done, even to the astonishment of the Christian world.

Within a few years past more has been done to spread the Gospel, than in centuries. The liberality of Christians, to promote these im-

portant objects, is great and increasing. They have considered the silver and gold as the Lord's, and imparted freely to translate his holy word into other languages, and to circulate it in our own—to send Missionaries to the destitute and to heathen nations. Men have come forward and offered to devote themselves to this important work.—They have forsaken their dearest enjoyments to encounter the hardships and dangers of heathen lands.

Many who were sitting in darkness have seen great light. Churches have been formed where the true God was not known. These things are favorable to the cause of Zion. And it is by these and similar means that the kingdom of Christ is to be advanced, and his dominion extended over all the earth.

With rapturous exultation we may look forward to this bright and glorious day. Then the heralds of salvation shall sound the gospel trumpet to all nations and people under heaven—And every heart shall feel its happy influence. Then violence shall cease, and the cry of oppression shall be heard no more. The sound of the trumpet and alarm of war shall no more pain the ear and appal the heart. No longer shall thousands of unhappy females be yearly immolated on the funeral pile, nor the infatuated worshippers of Juggernaut be crushed under the chariot wheels of the hideous Idol.

Enlightened by the glorious Gospel, the Idols of the Heathen shall be broken in pieces, and the praises of Jehovah shall resound where now his name is unknown. O happy day! What heart does not exult in the pleasing prospect! Would you, my hearers, aid on this

joyful day, you must put forth your hand to this blessed work and exert all your powers in the service of God.

All are not qualified for public teachers or Missionaries—But all have duties devolving on them.—The rich should impart liberally of their substance. The poor may be rich in faith and good works.—Parents may advance the interests of the church by instructing and counselling their children and bringing them up for God. Christians may help the church by their good examples, their charities, their private counsels, and by their prayers. *Pray for the peace of Jerusalem—they shall prosper that love her.*

4. The enemies of religion have reason to tremble. In proportion as the cause of Christ advances will be their danger. The judgments which are yet in reserve will prove their destruction, unless a seasonable repentance prevent.—What, O sinner, will you do in this day of the righteous visitation of God! Your efforts to destroy Christ's kingdom have been unavailing—and you will fall into the snare which you have laid. Hear the awful words of our Saviour.—*Those mine enemies which would not that I should reign over them, bring them hither and slay them before me,*

#### TO CONCLUDE,

Christians, pray for the advancement of Christ's Kingdom—that it may speedily come with glorious power. Be not disheartened at trials in the short contest which remains. Soon your victory will be complete, and your triumph glorious. Jesus your King has engaged for you. The cause is his, and will prevail. And his are the

kingdom and power and glory for ever and ever.

*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.—AMEN.*



*The Credibility and Inspiration of the book of Exodus.*

**H**AVING endeavored to exhibit some of the evidence of the authenticity and divine authority of the sacred book of Genesis, we now proceed to a similar, though more concise, examination of the book of Exodus. The book of Genesis, standing at the head of the Volume of Inspiration, and being, in a sense, the foundation of all that follow, requires a more full investigation of the evidences of its divine authority, than any other. All the succeeding books of the holy Scriptures profess to have the same origin, and as they are the rule of our faith, and the foundation of all our hope, they merit an attentive consideration. How far this subject will be prosecuted in the present manner, cannot now be determined; it will depend on the opportunity of the writer, and the inclination of the patrons and readers of the Magazine.

Ancient names are generally significant. This is true in all languages. They are designed to convey some particular idea, and, generally, to indicate the character of the object to which the name is applied. This observation will apply to all the five sacred books of Moses. The meaning of the word Genesis, is a *generation*. It is giv-

en to that book, because it contains an account of the origin, or generation of the world, of all animals, and of man. The next book is called Exodus; which signifies a *going out*, or departure. This name is given to the book, because the principal subject of it is the departure of the children of Israel from Egypt, and from slavery.—This great event, in the holy Providence of God, was one of the most remarkable of all the divine dispensations concerning his people, previous to the coming of Christ; and, above every other, is always celebrated by the prophets, and saints of old. In reference to this event, the Psalmist declares in a rapture of thanksgiving to God, “He brought them forth also with silver and gold; and there was not one feeble person among their tribes.”

The sacred history contained in the book of Genesis, is concluded with the death of Joseph. The book of Exodus opens with a very brief account of the progressive and rapid increase of the Hebrew tribes. “The children of Israel were fruitful and increased abundantly.” It is soon added, “Now there arose up a new king over Egypt, which knew not Joseph.” While Joseph lived, the influence which he must possess in the court of Pharaoh, together with a constant recollection of the peculiar obligations the whole nation was under to him, would be sufficient to ensure his people a kind and gentle treatment. But after his death, the memory of their great benefactor, by the powerful influence of national pride, and a jealousy of the rising strangers, would soon be forgotten. The services and the memory of Joseph were forgotten.

to that degree, that his kindred and his posterity were subjected to severe bondage, under the iron hand of unfeeling power. A sketch of the severity of their oppressions, and of the cruel measures of the Egyptians to prevent their increase, is then given. The sacred historian next records the birth of Moses, with the singularly providential manner in which the infant was preserved from the general destruction. We then follow this interesting character to the court of Pharaoh, to his voluntary banishment, to the pastures of Midian, to the burning bush of Oreb. We then see him commissioned by the God of his fathers for the deliverance of his people, we return with him to the royal court, demanding the release of the captives of Israel, and on a refusal summoning all the plagues of heaven to his service. The unrelenting tyrant would not release enslaved Israel, though often promising, till called to mourn the death of his first-born son.—The king and all the families of Egypt, being involved in this distressing calamity, they arose in haste, and, with the utmost earnestness, urged the departure of Israel, their wives and little ones, their flocks and herds, and drove them from their land. “Egypt was glad when they departed; for the fear of them fell upon them.” In this extremity, “the Lord gave the people favor in the sight of the Egyptians, and they borrowed of the Egyptians, jewels of silver, and jewels of gold, and raiment.” Thus, “he brought them forth with silver and gold.”

The court of Pharaoh, soon reflecting how much they had lost in the services of this numerous people, lamented that they had con-

sent to their departure; and concluding that they had no leaders equal to the conduct of such a mighty enterprise, determined to pursue them, and bring them back to slavery. They followed them to the Red Sea: Israel's God parted the waters; the chosen seed passed through in safety; the host of Egypt followed in the pursuit; the waters rolled together, and all were destroyed. The first sabbath from the departure was then celebrated; on which they sung the animated song: “The Lord hath triumphed gloriously.”

The seed of Jacob soon resume their march, we see them moving toward the land of promise. The Lord gives them bread from heaven. They remove to the foot of Mount Sinai. Here new scenes open to our view. This afflicted people is the church of the Redeemer. To them must be committed the moral law; with them must be entrusted the oracles of God. This people are a separate, independent nation, acknowledging no authority but the God of their fathers.—Civil laws and religious rites must be established among them, for their preservation and welfare.—For this purpose, we see Jehovah descending and alighting upon the top of Sinai, in a manner worthy of himself, and inscribing, in indelible characters, the ten commandments of the moral law. All the circumstances attending this transaction are worthy of the exalted dignity of the occasion; and the sanctions of this law, as well as its intrinsic worth, are superior to any thing else ever communicated from God to men. A little after Moses is again called to the presence of God, and receives directions concerning the creation and form of

the tabernacle, the ark of the covenant, the mercy-seat, and the cherubims, between which the Lord would deign to dwell. He is also directed to consecrate Aaron and his sons to a holy priesthood, and is taught the manner of the true worship to be paid to the God of Israel. The sacred historian then gives an account of the execution of all these injunctions, and a cordial approbation of the performance by the great prophet of God, according to the pattern shewn him in the mount. After which, with the mention of the glory of the Lord filling the tabernacle, that Moses could not enter the sacred tent, and solemnly abiding upon the mercy-seat, the book concludes.— This is a brief view of the portion of sacred history contained in the book of Exodus.

These interesting scenes are cast back to such a remote period in the history of mankind, that they can derive but little support from collateral evidence. There are no profane histories extant, that were written within several centuries of the time of Moses. The external evidence, then, by which the leading facts of this historic book are supported, must be of a circumstantial kind. Still they are such as to afford a very satisfactory proof. The great event of this book, the deliverance of Israel from Egyptian slavery, is preserved in all the histories, and historic monuments, and traditions, of the Israelitish nation, to the present day. This event is also well authenticated by the traditions of the Egyptians, by the Arabians, and the present nations of Palestine. Numenius, an ancient philosopher, speaks of the opposition of the Egyptian magicians to the miracles

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of Moses. The departure of Israel from Egypt, is mentioned by Polemon, a Greek writer; by Manetho, the ancient historian of Egypt; by Trogius Pompeius, an early Roman writer, who wrote a *Universal History*; and by Tacitus, the most eminent of all the historians of Rome. Tacitus, however, has annexed to his account, many absurd and erroneous additions which, though in themselves undeserving of credit, do not invalidate the principal facts. Orpheus, a very ancient poet, speaks of the delivery of the two tables of the law from God, and of the institution of the Hebrew rites. The account found in the Egyptian history, of the irruption and departure of the Shepherd Kings, resembles the sacred account of the residence of Israel in Egypt, in such a number of important particulars, that there is good reason to believe it refers to the same event. Josephus, a historian of great credit, gives a particular account of these ancient events, as historic facts well attested. The Arabians have a very clear traditionary history of Moses, and profess to show, at the present time, the place where he tended the flocks of the priest of Midian.

We shall now make a few observations, to show the credibility of this portion of sacred history.

1. The antiquity and power here ascribed to the Egyptian nation, are not greater than may be reasonably believed. The Egyptians themselves place the origin of their nation in the remotest period of antiquity, even further back than can possibly be allowed. But all people agree in allowing them to be one of the most ancient nations existing; and one that, in very early times, made great advan-

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ces in civilization and arts. Of their great antiquity, of their arts, their wealth, their power, even in the most early times, no further evidence need be adduced, than those stupendous monuments of ancient greatness which are standing at this day. The Pyramids of Egypt, viewed in all ages as one of the wonders of the world, now standing in a state of great preservation, are of a date more ancient than historic record. No history determines the period of their erection, the object for which they were built, nor the persons by whom they were reared. Yet, they are works of incalculable labor, and exhibit extraordinary proofs of workmanship and skill. These monuments are thought to be as ancient as the time of Moses, perhaps as the time of Joseph. They give us an impression of the ancient wealth, and power, and arts, and pride, of Egypt; very conformable to the representation contained in the book of Exodus.—These stupendous fabrics must have been the work of slaves. None but despots, who commanded hundreds of thousands of slaves, could ever accomplish such a work. This then is perfectly agreeable to the national character, as given in this book.—Indeed there is much reason to believe, that the hard slavery of Israel was for the erection of some of these monuments of tyranny, which, like the illustrious people who reared them, will survive the ruin of nations, and out live the wreck of ages. It seems highly appropriate, in the events of divine providence, that as God evidently designs to transmit to the most distant ages the memory of the sufferings of his chosen seed; the monuments of their labor and skill, of their burdens and groans, shall be their liv-

ing testimony to the remotest period of time. Other monuments of ancient power and splendor are found in Egypt, the Lake Mæris, the Labyrinth, the Obelisks, with some ruins of cities, which are not equalled by those of any other people. All these strongly confirm the sacred account.

2. The antiquity and early character assigned by the book of Exodus to the nation of Israel, is supported by the most ample evidence. This is confirmed by all their own histories. Their antiquity, their early power and greatness, are confirmed by the concurrent testimony of every neighboring people. The magnificence of their temple, a most convincing proof of their antiquity and greatness, is attested by several authentic historians of other countries. On this subject, the letter of Artaxexes king of Persia, recorded in the fourth chapter of Ezra, is remarkable. "I commanded and search hath been made, and it is found, that this city of old time hath made insurrection against kings.—There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river." This testimony is derived from the records of Persia.

3. The book of Exodus represents the people of Israel as a separate people, distinguished from every other, by their origin, their manners, and their laws. In confirmation of this, we need no other evidence than their whole character, from the time of Moses to the present day. Haman told king Ahasuerus, "There is a certain people, dispersed—in all the provinces of thy kingdom, and their laws are diverse from all people." Other nations have united and intermixed; but the seed of Jacob have ever

been distinct and alone among the nations. As they were severed from the Egyptians by the cloud of darkness in the passage of the Red Sea, so have they ever been distinctly separated from every other people. This remarkable characteristic of that people is predicted by the prophecy of Balaam, declaring, "the people shall dwell alone." And, in view of their wonderful preservation, we naturally exclaim with Moses, "Who is like unto thee, O people, saved by the Lord?"

4. In the book of Exodus, we have a particular account of the institution of the rites and ordinances of the Jewish religion. That these rites have existed, that many of them exist and are faithfully observed at the present day, is a truth that needs no proof. All historians consider the existence of particular usages, among any people, especially such as are peculiar to themselves, and must have had a positive institution, as the most certain sources of history. Should it be found, centuries hence, that the fourth of July is observed by the people of this country, as a public festival, it will be an evidence more certain than any history which can be transmitted, that that day commenced our national independence. And it will be a demonstrable proof that the testimony of history, which states that day to be the anniversary of our independence, is true. The festival of the Lord's Supper, universally observed in the Christian church, is a testimony of the death and sufferings of Christ, more weighty than could be drawn from any uninspired history. Every person reflecting upon such festivals, knows that they must have had a beginning, there must have been

some particular cause for their first institution, and if history or tradition assign any probable cause, there is every reason to believe that such is the true origin. Historians have further observed, that there are no festivals or usages, so sacredly observed by every people, with such constancy and exactness, as those which pertain to their religion.—To omit all the other festivals and peculiar customs of the Jewish nation, we shall notice only the passover. That is a rite, and a distinguished festival, which has been celebrated in every age of the Jewish nation; it is an ordinance peculiar to that people, by which they have always been distinguished. The book of Exodus informs us of the origin and the true cause of this memorable institution. The observance of that festival, at the present day, is a living testimony of the truth of the sacred narration. In the most faithful adherence to those religious institutions which were prescribed by Moses, according to the testimony of the sacred history now before us, the Jews were found when conquered by Nebuchadnezzar, when persecuted by Epiphanes, when their temple was profaned by Pompey, and when they were finally subdued by Titus. These institutions must have had a beginning, and no cause can have any degree of probability but those assigned by the sacred historian.

5. This sacred book represents the people of Israel as chosen of God, and distinguished above every other people with his special favor. To substantiate this truth, no more is necessary than to appeal to all their history. In every period of time, they have been the peculiar care of God. Though often and severely chastised, they have

never been destroyed. Chastened, but not forsaken ; though God has made an end of other nations, he has never made a full end of them. All other ancient nations have been lost in the changes of human events, but the lineal descendants of Abraham and Jacob remain a wondrous monument of the care and truth of God. On this subject, we may well adopt the reasoning of St. Paul, "What advantage then hath the Jew ?—Much every way : chiefly because that unto them were committed the oracles of God."

We will examine some of the internal evidence of authenticity afforded by the book of Exodus.

The genuineness of this book, together with that of the other books of Moses, has been, as we believe, satisfactorily proved. That it was actually written by Moses whose name it bears. And by a consideration of its internal character, we shall see that he hath written the words of truth.

Moses was certainly able to know the truth or falsehood of the events here recorded. In the most of them, he was himself the principal actor, and was an immediate witness to the facts to which he testifies. He well knew the character of the court of Pharaoh, but especially, the events which occurred in his own presence. He knew the situation of his brethren in bondage, for "he went out unto his brethren, and looked on their burdens."—He knew the adventures of his own life in Midian, and he saw the burning bush, from which issued the voice of the Lord. In this most extraordinary event, there seems to have been no illusion or mistake. He saw the bush burning, without any alarm, it was in the day-time, and as the bush did not consume, he turned to examine

this strange sight. Then the Angel of God called him by name. He saw the ten plagues, for they were sent and removed at his word. He conducted Israel out of Egypt and led them through the sea. At the call of God, he ascended the hill of Sinai, and received the law from him. At his descent, he beheld the golden calf, set up for an idol, and he soon destroyed the image. He received from God his directions concerning his worship, and the form and service of the tabernacle. He saw them erected, and he consecrated Aaron and his sons according to the divine appointment, and pronounced upon all, his approbation and blessing.—These constitute the principal things related in this book, and of these the sacred historian was an eye-witness.

The most of the events narrated in the book of Exodus, were of a public nature, and had been recently transacted. The occurrences in Egypt, at the Red Sea, at the mount of Sinai, were transacted in the presence of thousands of witnesses. This account was written and published while many of these witnesses were living. There could not, then, have been any misrepresentation or error in the narration ; for, in that case, it must have been immediately exposed and refuted. At whatever period of Moses' life this book was exhibited to public view, there were many living witnesses, who must have retained a clear recollection of these great events, and about which, there could not have been any deception or mistake.

The sacred history contained in this book gives no flattering account of the Jewish people. Were any person to write a history of his own country in his own times, and

give a very flattering account of the character and circumstances of his countrymen; his cotemporaries, from mere vanity, might possibly suffer the narration, though very erroneous, to pass to posterity as historical facts. But if the account be unfavorable, and derogatory to their national character, it would never be suffered, could it possibly be controverted. In this book, the whole nation appear as slaves under foreign masters; they have become so abject in slavery, that when deliverance is offered them, they refuse to accept it. After they had seen the most manifest interpositions of Heaven in their favor, they refuse to believe in God, constantly rebelling and murmuring against him. Having beheld his presence and his glory on the hill of Sinai, and heard his voice, and trembled at his power; they shortly relapse into the basest idolatry, and sing their pæans to a golden calf. These things are related with the fidelity of conscious truth; and there appears to be no concealment of any unfavorable transaction, or any disposition to flatter the national vanity of that people.

In this narration, there is no attempt to celebrate the character of Moses. He is always spoken of in the simplest manner, without any panegyric of his services or virtues. His unreasonable reluctance when called of God, his frequent ill success with his own people, his abuse at the court of Pharaoh, are related in the fullest manner.

The record here contained of the institution of the rites of their religion, exhibits it as designed for a permanent system. It is then, a virtual appeal, not merely to cotemporaries but to posterity, whether the record of these events is correct, or the invention of de-

ceit. Succeeding generations must know whether those holy rites are transmitted to them from their predecessors, and they know whether they are received in such a form as described by the sacred historian. All succeeding times are thus enabled to decide on the veracity of this testimony.

From this exhibition of the external and internal evidence, in confirmation of the sacred history contained in the book of Exodus, the proof is full and satisfactory, that it is true. The record here contained, is a record of facts.

We are therefore prepared to observe, that this book must have been written under the guidance, and by the inspiration of the Holy Spirit. Agreeably to the declaration of the apostle Peter, who assures us, in reference to the ancient Scriptures, that "holy men of God spake as they were moved by the Holy Ghost."

The conciseness, the perspicuity, the dignity, of the narration, clearly designate its divine character. Out of the sacred volume, no historical book can be found, of this size, containing one half or one quarter of the number of important original facts, here recorded. And yet there is no obscurity in the account, all is intelligible and plain. We here find also, a dignity of narrative, a sublimity of thought and expression, to which uninspired writers have never attained. God is often introduced, as speaking and acting, as invoked and immediately communicating with Moses, in a variety of instances; yet, always, in a manner worthy the greatness and holiness of his character. Every action, every word, every sentiment, ascribed to him, is worthy of a being of infinite perfection; whom ra-

tional and immortal creatures need not be ashamed to love and adore. Whether we behold him on Sinai, or in the bush ; at the sea, or in the wilderness ; whether speaking to Moses, or listening to his supplications, his holiness and majesty are always sustained.

This book contains the moral law. This law must have been received from God. On an experiment of three and thirty centuries, this holy law has been found to be without a defect, to be applicable to every people, and to contain, essentially, every moral duty, due to God or man. Though contained in ten short precepts, it has never received any real additions, for no deficiency has ever been discovered. And I am willing to say, without any fear of contradiction, from those who have attended to the subject, that the ten commands of Mount Sinai, are the foundation of all the celebrated institutions of the most illustrious lawgivers of ancient and modern times. This intrinsic worth of the moral law, proves it to have been divine. For no one will believe that a lawgiver of Israel, in such a remote period of mankind, could have possessed a portion of wisdom, unequalled in any succeeding age.—But Moses claimed no honor to himself ; he presented it as the work of God. This law was delivered from Him, in an audible voice ; while his glory was seen, and his voice was heard by all the people. After which, Moses exhibited the commandments engraven upon the tables, that the people knew them to be the same which they had heard from the divine voice. The divine glory on the mount convinced every beholder that God was there, and the splendor of Moses' face, when he came down, convinced

them that he had been in his presence. The rites of the Jewish religion, and the various civil institutions contained in this book, Moses received from the mount of God ; by the same authority which issued the ten commandments.—Thus they received these institutions as the express appointment of the God of Israel. The plea of infidelity is, that these institutions were merely the appointments of Moses. But if there had been such a fraud, the glory of God residing upon the mount, while he abode there, concerning which the people could not have been deceived, if we may so speak, sanctioned the fraud. But why did Moses invent a system of religious and civil laws, different from every other? Neither in Egypt or in Midian, nor in the researches of human investigation, nor in any of the known principles of the human character, did he ever learn these exalted truths. They are not then the fruit of human conception, either of honesty or fraud. And how could he have persuaded the people to receive, and, with such ardor, adopt his institutions, unless they were sanctioned by divine authority? This religion has nothing to gratify, but wholly opposes the natural propensities of the human heart. This is evident from the transactions immediately before us. The people chose gods of gold. And when they saw a four-footed image erected upon an altar, with what joy did they acknowledge it as their god ! Yet, with all these prejudices and attachments, they received the institutions of Moses as divine. This could not have been, but from a weight of evidence, which could not be resisted. Their daily supply of manna, taught them that the God of heav-

en was with them, that he was their preserver, their guide, and their holy teacher.

The book of Exodus contains an account of many distinguished miracles, wrought by Moses. Many of these are more eminent miracles, than have ever been wrought by any of the prophets or apostles. These were wrought in the presence of thousands, and were of a nature which could not admit of any illusion. It was therefore clear that this great prophet was constantly guided and assisted by the true God. With this same guidance, he wrote this sacred book:

Moses was a very illustrious prophet. Several striking predictions are recorded in this book, some of which must be soon fulfilled, while others look forward to distant time. He promises that people the possession of the land of Canaan, and that the inhabitants shall be driven out before them. He promises the angel of God to go before them, to provide for them, and to defend them from all their enemies. What is still more extraordinary, he assures that people, that when they shall collect together at their three annual feasts, the passover, the pentecost, and the feast of tabernacles, their enemies should not invade their land. In all these predictions, he has shown himself a true prophet of God. With this prophetic light, exclusively, the gift of the Holy Spirit, he must have had that divine guidance, which enabled him to write this sacred book.

This book was ever received by the Jews, as of divine authority. They well knew its contents, and the evidence on which its validity rests. Yet their inspired prophets

as well as the whole nation have ever held it as the testimony of God. As such, it was received by Christ and his holy apostles.

With this amount of evidence, we perceive that "we have not followed cunningly devised fables," in receiving the Scriptures as the word of God; but we do it upon a force and strength of evidence, most satisfactory and conclusive.

Having seen that the book of Exodus is from God, it may be useful to reflect that in this are contained the ten commandments. These, then, are the commandments of God, and they are of universal and perpetual obligation upon all the children of men. His curse is declared against all those who do not continue in the things written in the law to do them. And he has signally pronounced; "blessed are they that do his commandments, that they may have a right to the tree of life."

How secure, in the darkest times, are the interests of the church. Perhaps it was never in a lower state than in Egypt. Its enemies were never more relatively strong, and never more determined on its ruin. When the people of God saw their danger, and sought for help in him, they found deliverance.

That holy Redeemer that brought Israel from Egyptian thralldom, when sinking and groaning under their burdens, can deliver the guiltiest sinner from the bondage of sin, and can bring him to rejoice in the triumphs of sovereign grace. This God will do, for the maintenance of the church, for the accomplishment of his promises, and for the glory of his infinite grace. This grace will be the endless joy of heaven.

## NO. II.

## On the Vindictive Justice of God.

(Continued from p. 382.)

**F**ROM the view which we have taken of this subject, in the former number, the following interesting reflections arise.

I. That vindictive justice is the high and exclusive prerogative of God; and he alone hath the right, either to punish, or to pardon sin. "Vengeance is mine, saith the Lord—I will render recompense to mine enemies, and reward them that hate me." If vengeance, then, be God's, it cannot belong to man. It does not, any further than God hath seen fit, to commit a small part of his governing authority to civil rulers among men, for the punishment of crimes against the interests of society. In this, they act by a divine commission; an authority delegated from God; and are his ministers and vicegerents to execute vengeance upon the lawless and disobedient. This is a case, however, standing singly, and alone; and it does not militate, even as an exception, with the command enjoined upon all, of an universally kind, peaceful, and forgiving temper: for, the punishment, which the civil magistrate executes upon a misdemeanor subject of the laws, is God's vengeance and not man's. Vengeance belongs to God alone; and therefore it is, that we are forbidden to invade his prerogative, by avenging our own injuries, rendering evil for evil, or even indulging a spirit of resentment and ill-will towards any fellow-creature. In the school of Christ, and there only, are we taught to forgive our enemies, to

do good to them that hate us, and pray for them that despitefully use, and evilly intreat us. This is the Christian's mode of revenge; and it is the only revenge which reason and good conscience will approve. See how expressly, revenge is forbidden in the word of God....how displeasing it is to him....how severely he threatens, and how awfully he will punish it.—"Thus saith the Lord God, because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; therefore, thus saith the Lord God, behold I will stretch out mine hand upon the Philistines; and I will cut off the Cherethims, and destroy the remnant of the sea coasts." *Ezekiel* xxv. 15. But, on the other hand, how strongly is the contrary spirit recommended and enjoined. "Recompense to no man, evil for evil. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." *Romans* xii. 17—21.

II. We are constrained to remark, that the vindictive justice of God, however awful and destructive to its subjects, is a most desirable, amiable, and glorious attribute. It ought to be loved, and rejoiced in by all his rational creatures. And it is so for the following reasons:

1. Because it is the guarantee of perfect security, and of permanent and everlasting happiness to all his obedient subjects. The

justice of God is as impartial as it is inexorable. God will reward every man according to his works ; and neither in rewarding or punishing, doth he act with a view to the interests of a part of his moral kingdom, in opposition to the aggregate interests of the whole, or the general good. Does a civil magistrate act inconsistently with his official character, a part inconsistent with rectitude, in strictly executing the laws upon convicted offenders ? Does he for that incur the charge of partiality or injustice, of having acted with a view to the interests of a part, in opposition to that of the whole ? No. He deserves well of his country as an impartial, upright man. His conduct is most patriotic and benevolent. A righteous king, who would deserve, and exhibit the dignified character of a father to his people, by making his subjects as happy as possible under his government, must support his authority with firmness, and impartially execute the laws, in the punishment of offenders. Inflexible justice is essentially connected with goodness.— A being who is not just, cannot be good : for favor to the guilty is cruelty to the innocent. In fine, the public good is promoted no further, and in no higher degree, than as justice is impartially administered.

2. As the general good is promoted, in exact proportion to the amplitude and clearness of these displays of vindictive justice, the greatest possible good requires the greatest possible displays of it— And are not these displays actually made in the divine government ? Could they be more clear and full upon any other plan ? Let us inquire.—The destruction of all mo-

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ral beings is not an admissible supposition, as this would defeat the great end of justice. But supposing all mankind were saved, and none punished ; would the displays of justice be as clear and full ? Evidently they would not.— The punishment of the sinning angels, it is true, would be a display of vindictive justice ; but this display would not be so clear and full as it might be, while mankind, who are equally *deserving* of punishment, (I do not say, *deserving of equal punishment*,) are all pardoned and made happy. As the devils are a distinct order of beings, commenced moral existence under different circumstances, and incurred greater, and more aggravated guilt by their apostacy ; *their* punishment would not afford a conclusive evidence of God's displeasure against the sins and rebellion of *men*, would be no display of divine justice towards *them* ;—no proof, by sensible fruits in government, of the same moral character of God, as an infinite hater of *their* iniquity, which is expressed in his written law. It would give intelligent beings occasion to think, that man was saved, because not so guilty as the devils ; or, because he was not so deserving of that punishment for his disobedience, with which God had threatened him ; and so not guilty at all. By which man would have something whereof to boast ; in either case alike derogatory, to the honor, truth, and justice of the divine character. It would afford some ground to suspect the divine impartiality, and so far defeat the end of justice. Therefore, it is argued, that the clearest and fullest display of the divine justice, doth not consist with the salvation of the whole human race ;

E e e



and therefore, the greatest possible general good, equally requires the punishment of a part, as it does the salvation of the others.

Here, it will be proper to introduce an important distinction, necessary to be made, and kept in view, in order to a right understanding of this subject. It arises, in answer to this question, *viz.* If the justice of God require the punishment of the guilty, how can justice be satisfied with the punishment of only a *part* of the guilty? Or how is the general good better promoted by the salvation of those particular individuals, who compose the number of the elect, than it would be by the salvation of others, since there is no personal desert of salvation in either?—To answer these questions, the distinction between *general* and *distributive* justice is necessary to be brought into view. The general good requires the salvation of a certain part of the human race. Who those are, or why those, in preference to others, is known only to God. Yet he acts not without reasons, however unknown they are to us. Infinite wisdom ever acts from the highest and best reasons. The general good is better promoted by the salvation of the elect, than it would be by the salvation of any of the rest of mankind; and we may set it down for certain, that God will make as many of his rational creatures happy, as can consist with the greatest general good. Perhaps the number will be by far the greater part of the human race. Perhaps it will appear in the grand consummation at the last day, that there are but a very few state criminals for execution, in proportion to the number of the redeemed,

the reasons of the divine counsels and conduct will be unfolded, in the exhibitions of eternity. But, to return. The general good requiring the salvation of a part of the human race, it is therefore, *general* justice; what is due to the general good; or the fruit of a supreme regard to that end, that they should be exempted from personal punishment. General justice has both an ultimate, and also an immediate respect to the general good: Distributive justice has also an ultimate respect to that end, but an immediate respect only to the personal moral character of the creature. General justice admits of mercy to the guilty; yea, requires it; distributive justice knows no mercy, but treats every subject according to his personal and moral character; saying, “The soul that sinneth, it shall die”—“Cursed is every one that continueth not in all things written in the book of the law to do them.” This is the awful sanction of the moral law. In the salvation of the redeemed, general and distributive justice, independent of the atonement of Christ, would for ever stand mutually opposed. In the destruction of the wicked, they conspire and are jointly exercised.

Here, the wisdom and glory of the divine plan of redemption appear and shine, in perfectly harmonizing the contending claims of general and distributive justice, by removing all the obstacles, which were cast by the latter in the way of mercy. So that “mercy and truth have met together, righteousness and peace have kissed each other:” or, justice and grace are harmonized. Since Christ hath suffered, the just for the unjust; tasted death for every man, and become a propitiation for the

sins of the whole world; God can have mercy on whom he will have mercy; can be just, and the justifier of him that believeth in Jesus. The righteousness of God is declared, and displayed in the redemption of Christ;—his infinite love of holiness and hatred of sin;—so that he acts as a just God, in freely pardoning sin for Christ's sake, and receiving into his divine favor and friendship, every true believer; and working faith in every soul, whom he hath ordained unto eternal life. The distributive justice of God, as it respects the redeemed is fully satisfied and displayed in the sufferings of Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us." In allusion to this, the apostle John saith, "If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness." So that God maintains and displays the same glorious character of impartiality and justice, in all his ways and works—in the salvation of his chosen, as in the destruction of reprobates. In both, he is equally just, and equally good;—both are the accomplishment of his eternal purpose, and flow from the same unchangeable perfections of his nature. This distinction being made, and explained, we proceed to remark,

3. That if the greatest possible general good require the clearest and fullest displays of divine justice, and these displays can not be made but by the punishment of a part of the human race; then, the duration of this good, requires an equal duration of these displays. The atonement of Christ, though in itself, an adequate expression of the divine displeasure, is not a display of justice sufficiently clear,

sensible, and impressive to the minds of intelligent creatures, unless accompanied with the punishment of impenitent sinners as standing, visible monuments of divine justice, in a *continued* and *eternal* state of sufferings. For, the impressions of faith must be more feeble and languid than those of sight. We well know, that we more sensibly realize, and are more deeply affected with what we see, than with what we only hear, and merely believe, though it be without the least doubt. We have heard of the burning of Moscow, and we fully believe the fact; but who can realize all the horrors and distresses of that great city in flames, equally with an eye witness of the awful scene? Had we lived at the time, and been eye witnesses of Christ, suspended, bleeding, groaning and dying upon the cross—had known his true character, and understood the language of his sufferings; the awful glory of divine justice in the sufferings of the Son of God, might have had the deepest impressions upon our minds, perhaps, that we are capable of receiving in this life. Yet as soon as the sensible medium of display was removed, and the impression continued but by the power of memory, and mental reflection, it would constantly languish and decline; the objects become less and less vivid, and gradually affect us less and less, in proportion to the distance of time from the scene of recollection.

This was the reason of the institution of the sacramental supper, in commemoration of the death of Christ. "Do this in remembrance of me." It was designed to revive and strengthen the impression of Christ crucified, by bringing the object represented by symbols,

as nearly as possible into sensible view. "As oft as ye eat this bread, and drink this cup ye do *shew forth* the Lord's death, till he come." And were we to be with Christ for ever in his glorified state, and have the same nearness of access, that Thomas had, after his resurrection; yet the display of divine justice, by Christ upon the cross, would still be but an object of *faith*; it would need a sensible monument to enforce the impression, in the deepest and most realizing manner. The divine character of the Redeemer, though an adequate medium of expressing the divine justice; yet, that expression must be displayed to the finite views, and limited capacities of creatures, by gradual and successive discoveries. This can be done, in no other way, than by the punishment of the finally impenitent. When the redeemed in glory look down to the dark regions of despair, and view the wretched millions of their fellow men, and fellow sinners weltering in the flames of divine wrath; reaping the wages of sin, in a state of continual, intolerable, increasing, and eternal misery; they will have a deep and increasing sense of the evil of sin, and the punishment it deserves. By the misery of the damned, they will the more sensibly feel their own deserts. By viewing the wrath from which they are delivered, through distinguishing, sovereign, and unmerited mercy, they will the more feelingly realize the greatness of their salvation—the value of Christ's atonement, and the infinite dignity of his person and character. As the damned sink in misery, they will rise in happiness, and the glory of Christ be exalted, and rise higher, and higher to eternity.

In the beginning of the 19th chapter of St. John's Revelation, we have the most lively and affecting representation of the saints in heaven rejoicing in the visible displays of God's justice, in the eternal punishment of his enemies. "And after these things, I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honor unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants, at her hands. And again, they said, Alleluia, and her smoke arose up for ever and ever." As the smoke of their torment arises, they will swell their songs of joy and triumph, and strike eternal anthems of praise upon their golden harps, to redeeming love and power, saying, "Worthy is the Lamb that was slain, and hath redeemed us unto God, with his blood. Not unto us, not unto us, O Lord, but unto thy name, give glory, for thy mercy, and thy truth's sake."

Here is the grand consummation of all God's works—the complete and final accomplishment of all his eternal purposes. They all issue and terminate in one infinitely wise and glorious end; the greatest possible general good and happiness of his moral kingdom, effected by the fullest and clearest displays of his justice: And this good, the greatest in degree, rendered eternal in its duration, by the equal continuance, and increasing clearness of these displays. This is the proper fruit, the necessary consequence, and ultimate end of the divine eternal predestination of all things;—a doctrine which reflects the highest glory upon the divine character, and exhibits every per-

fection of the Godhead in the most amiable, attractive, and adorable point of view.

What blindness, arrogance, and presumption; what narrowness of spirit, pride, and selfishness, does it argue in us, imperfect, sinful, and short sighted worms of the dust, to censure the conduct of infinite wisdom, to murmur and complain, to charge God foolishly, and say that his ways are not equal? The personal moral character of his creatures, is the ground of his retentions. In the execution of his eternal purposes, he will judge and reward every man according to his works; with an ultimate aim to his own glory, in the general happiness of his intelligent system.—Then, let us fear, adore, and serve that God who hath power both to save, and to destroy; who will take vengeance on his enemies, and by the displays of his justice, and his grace build up a glorious and eternal kingdom of holy and happy intelligences. Let us thankfully embrace the offered mercy of the Gospel, through the atonement of Jesus Christ, the only method of escape from the wrath to come; and rejoice that the Lord God omnipotent reigneth.

LEVI.



*The following Letter was written from a pious Man to his Friend, confined with sickness.*

DEAR FRIEND,

As I am providentially deprived of seeing you and conversing with you verbally, I hope and trust you will not receive it unkind in me to write a few lines to you. And as I profess to believe the Bible to be

the word of God, and true religion to be the one thing needful, I shall endeavor to confine myself to that all important subject.

The word of God clearly reveals the immortality of the soul. And as clearly reveals future rewards and punishments; and that our state will be unalterably fixed according to the deeds done, whilst in this state of probation. Now it is of infinite importance for us to know what we are by nature, and what we must be by grace, to obtain everlasting happiness. Of our natural state, the scripture gives us an awful picture. "Born in sin—All gone out of the way—None that doeth good—Enemies to God—Inclined to evil continually—Dead in trespasses and sins—In whom dwelleth no good thing—Exposed to the vengeance of eternal fire." But glory be to God, we are not left in this awful situation without a guide. We are told in scripture we have a sure word of prophecy. We have a narrow but straight path that leads to eternal happiness; and we are told that a way-faring man, though a fool, need not err therein. Now in the first place, I will endeavor, in a few particulars, to give you my idea of the Christian character. The blessed Saviour says, "Ye must be born again; that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." See the difference which St. Paul makes between the works of the flesh and fruit of the Spirit. Gal. v. 19. My friend, believe me, it is a great thing to be a Christian. Old things must be done away, all things must become new. We must have new views of spiritual and divine things; we must have a new taste, new relish; we must set our affections on things above; we must be so

disengaged from the world as to be willing to forsake all for Christ; we must love religion, piety, holiness, and, above all, we must love God with all the heart: this, says the Saviour, is the first and great commandment of all. And unless we have these feelings and exercises in some degree, we have no just title to the Christian name. Thus I have selected a few texts of scripture, among many, that tell us what we are by nature, and what we must be by grace, to be prepared for happiness.

Now admitting what has been said to be true, this question will naturally arise: How shall we free ourselves from this woeful state we are in by nature, and how shall we attain to a state of grace? I shall attempt, by the help of God, to answer these all important questions from scripture. And in the first place, the apostle Peter's answer to his hearers who asked the same question, was, *Repent*. I will endeavor to give you my idea of true genuine gospel repentance. A man may repent and be heartily sorry for some crime he has committed, only because it exposes him to punishment. This is no part of gospel repentance. I will suppose a case:—You have a friend whom you esteem very highly, from whom you have received many favors, and whom you really love. Now if you, in the heat of passion, or from any other cause, should, without any reason, abuse him and treat him very ill; on reflection, you would think you had done very wrong, and would repent and be very sorry for your conduct, not because you would be afraid of punishment, but because of your unkindness and ingratitude. Thus the true, sincere, humble penitent repents of, and laments, and mourns

for his sins, because they are committed against so holy, just, and good a being. Thus I have given you my idea of true repentance. The next thing mentioned is faith. It is said in the scriptures, *repent and believe*. I shall not attempt, at this time, to describe the nature of faith. I will now bring into view the threatenings and promises of the word of God. The threatenings contained in the word of God are as terrifying or alarming as any human tongue can express. In the word of God we find a multitude of dreadful expressions such as these: “Woe unto the wicked, it shall be ill with him—The wicked shall be turned into hell—Depart, ye cursed, into everlasting fire, prepared for the devil and his angels—Indignation and wrath, tribulation and anguish—A fearful looking for of judgment and fiery indignation which shall devour the adversaries—In hell he lift up his eyes being in torment.” Now let infidels and free-thinkers do their utmost to persuade themselves and others to believe that these are idle tales, or words without meaning; it alters not the case; they are contained in the word of God, and are real facts; and all these threatenings will be inflicted on the ungodly in a future state. “If the righteous scarcely are saved, where shall the ungodly and the sinner appear?”

Dear friend, I have brought forward these awful truths, because I think it necessary for us to know our inveterate, fatal disease, in order to know how to apply for a cure; and how anxious are we to obtain relief when our bodies are in pain and distress;—how infinitely more anxious ought we to be when we reflect upon our spiritual diseases and exposedness to eternal death;—and is there a person up-

on earth who believes himself in such a state, whose heart would not leap for joy to be informed of a certain cure. And blessed be God, we have this information in his holy word; that there is balm in Gilead and a Physician there, that cures all manner of diseases.—We know it is not common for physicians to visit the sick, unless they are applied to. God says, I will give you a new heart, and put a new spirit within you; but you must ask me for it.

O my friend! now we come to a more pleasing part of our subject. Let us look at the great encouragement we have to ask for the blessings we need. Let us look at the many great and precious promises contained in the word of God. “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon—None shall seek the Lord in vain—Ho! every one that thirsteth, come ye to the waters—Ye shall seek me and find me when ye shall search for me with all the heart—Ask and it shall be given you—Seek and ye shall find—Come, for all things are ready—Come unto me, all ye that labor and are heavy laden, and I will give you rest—Him that cometh unto me I will in no wise cast out—All things shall work together for good to them that love God.” I would ask, upon what more reasonable terms would mankind have eternal salvation, and everlasting happiness? Why will they not accept? Christ gives us this plain reason only: Ye will not come to me. (Every word emphatic) Why? Because you are so in love with sin, that ye will not forsake it. Well may all exclaim,

Oh! the folly of sinners that are unwilling to exchange misery for happiness! Pray what sacrifice doth the Christian make? Of nothing but what is hurtful to him even in this life; he sacrifices nothing but sin. Be exhorted, therefore, to flee from the wrath to come, and lay hold on the hope set before you. The blessed Jesus says, men ought always to pray, and not to faint; and gives us great encouragement by the parable of the widow's prevailing by her importunity even upon small grounds of hope. How much more shall your heavenly father give his Holy Spirit to them that ask him!—I beseech you therefore to call upon God with the most earnest importunity. You will observe all that came to Christ in the days of his flesh, came sensible of their helpless state, and depended wholly on him for a cure; but all that applied, applied in faith and received a cure. So in like manner must we apply in sincerity and faith in the name of Christ, that he would create us anew in him; that the eyes of our minds may be opened to discern spiritual things; that our ears may be opened to hear the joyful news; that we may be healed from that inveterate leprosy of sin, which is deeply rooted in the heart of every natural man. In a word, that he would raise us from spiritual death to spiritual life—from the grave of sin to a life of holiness. If you do not feel these desires of soul, beg earnestly of God that you may feel them; and this must not be done altogether from selfish views; but that you may be enabled to honor and glorify that God who is worthy of all glory, and honor, praise, and dominion. I would also advise you to invite ministers, and Christians to pray with and for

you ; for we read, that the effectual fervent prayer of the righteous man availeth much. O my friend, what shall I say more ! The blessed Jesus said, if they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead. And now that the God of all grace would grant that these few unconnected observations may have, at least, some abiding impression upon your mind, is the sincere desire and fervent prayer of a sincere friend to your soul.



### The Christian Paradox.

MANY passages of Scripture, particularly in the Epistles of the New Testament, appear to be, primarily, or exclusively, designed for the consolation of the early followers of Jesus Christ. St. Paul, for example, occasionally refers to circumstances peculiar to himself and his immediate associates ; and, of course, only applicable indirectly to the situation of their successors in the faith and hope of the Gospel.

In illustration of these obvious remarks, may be selected that portion of the Apostle's address to the Corinthian church, where he describes their instructors, "*as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.*" I shall offer, consecutively, a few observations on the several members of this sublime paradox ; in reference, not merely to the circumstances of the primitive church, but to the

actual experience (using that term in its legitimate sense) of all devout persons to the end of time.

1. St. Paul guards the introductory clause, by prefixing the conjunction *as* ; thus partially unveiling the obscurity of his declaration, by intimating, that the hostility of the world proceeded on an erroneous assumption. He might have said, " It is true, that we are treated by our enemies as though we designed to impose upon them ; and with all our high profession of pure and disinterested motives, were, in reality, conspirators against their happiness, in order to forward some selfish purpose of our own. Such is the sentence pronounced against us, and a similar judgment was passed on him who gave us our divine commission. Yet, whatever be the decision of the world, we are only deceivers in their opinion ; since, before the God of truth, we are *yet true* ; making no appeal to the world, but for the sake of Jesus Christ ; bearing all things, because he bore them first ; and maintaining a good conscience, that with simplicity and godly sincerity we have conducted ourselves throughout the whole of our ministry. If we obtain nothing for our labor but reproach and oppression, it is no more than we taught ourselves to look for ; for Jesus long since warned us, ' the disciple is not above his Master : ' and we may add, ' therefore, the world knoweth us not, because it knew him not. ' "—To apply this to the universal experience of believers....of *their* also being *as deceivers, and yet true*....it is evident, that practical Christians are mistaken by the world at large ; generally regarded either as self-deceivers, or deceivers of others ; as men of unsound and superficial vir-

tue, who cover bad intentions under religious pretences. Were this actually the case, the world would be justified, not only in suspecting, but in formally condemning and punishing insincerity so radically mischievous; but, if the contrary be the fact, a condemnation more heavy than human blame will assuredly fall upon the accuser. Had we permission to select our degrees of guilt, we might probably make a prudent choice, if we preferred to bear the criminality of the traitor or the adulterer, rather than the guilt of those who falsely accuse, condemn, and injure the servants of God. Neither let any one conceal from his own conscience, his enmity to religion itself, by saying, "I do not hate religious persons, but only such as pretend to be so;" for the question remains, Have you in your possession an infallible criterion of human character? If you have not, it is your interest, at least, to suspend your decision, rather than to incur the consequences of an unrighteous judgment; remembering what Christ said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

2. *As unknown, and yet well known.* The world looked upon them as persons of no consequence, They had none of the world's greatness: this they had utterly rejected; and their whole scheme of doctrine directly tended to make others refuse it also. It was an integral part of their system to expose the shallowness of human pursuits; to discover the poverty of affluence, the meanness of worldly applause, and the certain ruin consequent upon every scheme of

life which compelled men to forget eternity. They were unknown, because the whole of their spiritual state was concealed from common observation. None but themselves knew how perpetually they exercised the graces of humility, confidence, and hope. Their sorrow for sin was not proclaimed to the world, but kept secret in their own bosoms. Their gratitude to Christ Jesus; their dependance on the grace of the Holy Ghost; their aspirations after everlasting rest: all these acts of the Divine life were unknown. How justly, then, might St. Paul elsewhere describe religion in the soul to be a *hidden life*: "Your life is hid with Christ in God!"—Yet with all this obscurity, these same Apostles were well known. They were, for example, well known to all who branded them as deceivers; well known, also, in a nobler sense, to such as had been healed by their instrumentality; to the cripples, whom a word of theirs had caused to walk; to the blind, who through them, recovered their sight; to the dead, whom they had summoned back from the grave; and oh, how well known to those whom they had converted, and called from the dross and delusions of this world to the hopes and pleasures of the Gospel! Now, were these persons—(I particularly refer to the subjects of their conversion,) inconsiderable in number? One sermon of St. Peter's was the means of saving three thousand souls. And the period is hastening forward when multitudes, beyond computation, shall assemble before the throne, not one individual of which, if saved by the preaching of the Gospel, but shall gratefully own him who shewed him the way of salvation.

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This second member of the Christian paradox is applicable also to all believers, whose inward life is concealed, while their exterior is known like that of others. It is impossible to select a religious character by the appearance of his person; but, could we inspect his heart, the test would never fail. Inwardly he is unknown to us; externally, he may be well known; at once, familiar and yet a stranger; we know him, and we know him not. If, indeed, he has been our spiritual benefactor,—not a mere man of religious eloquence, a devotional orator, or a fluent talker about the mysteries of the kingdom of heaven,—in that case, he is far from being strange to us: our spiritual connection with him becomes personal; we have pleasure in seeing him, and in feeling that our friendship is brightened by the hues of immortality. Yet, beware! “Let no man glory in man.”

3. *As dying, and behold we live.* They were on the confines of death, but still alive; “always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh.” For we which live, says the Apostle, “are always delivered unto death for Jesus’ sake. So then death worketh in us!”—Under these affecting circumstances of the infant church, its instructors always regarded themselves as on the verge of their eternal state; within sight of the fire and the sword, of the prison and the cross; death ever in view; a martyr’s crown ever suspended over them, but not to be reached, except by a martyr’s sacrifice. As though they had addressed themselves to the surrounding world, saying, “Although we continually press the borders of the

grave, yet do we live a kind of living death, a dying life; a state between mortality and immortality, between our pilgrimage and our rest. The world, longing for our death, views us as already gone: they are lying in wait for us, and would willingly disengage their consciences from the silent but unwelcome reproof of our daily example. But hitherto not a hair of our heads has perished: though summoned before the tribunal of idolaters, and accused there by our own countrymen, yet are we untouched. Like Shadrach and his brethren, we have, as it were, passed through the fiery furnace, and have no hurt; upon our bodies the fire has had no power; and this, because the God of Shadrach has sent his angel, and delivered his servants that trusted in him. With Daniel, we have been cast to the lions, and no manner of hurt has been found upon us, because we have believed in his God.”—Christians of the present day appear to have less concern with this division of the subject than with the preceding. The cruelties of the primitive ages, and the comparatively recent terrors of the Marian persecution, are become matters of ecclesiastical history, and are read of in our domestic circles as annals of times which never will nor can return. “The distance of a calamity from the present time seems to preclude the mind from contact or sympathy. Events long past are barely known: they are not considered.”\* It would be foreign to my present purpose to speculate on the restoration of an age of persecution; and I shall pass on to observe, that though a believer in Jesus Christ is no longer summoned to revive in his own person the glowing zeal of Shadrach,

\* Johnson.

"To weary tortures and rejoice in fire,"

yet a consistent Christian must expect, more or less, to be disturbed by the stifled murmurs of a world which is still *at enmity with God*. So supremely excellent, indeed, is the Gospel, that this very world is unconsciously softened, even in its opposition against religion, by the general diffusion of Christian maxims, and by their partial adoption into the political systems of mankind. Human laws equally protect the infidel and the saint: neither is the unbeliever favored because of his scepticism, nor the children of God left unprotected on account of their sanctity.—The use we should make of the Apostle's saying, "as dying, and behold we live," is to ask ourselves what would probably be our own degree of constancy should persecution overtake us. One criterion for determining this point may be found by considering what is the actual victory achieved over our sins. In proportion as our vanity, sensual affections, and worldly attachments are martyred, may we aspire to join the noble army led on by Cranmer, Latimer, and Hooper, and such other confessors as have marshalled the way to glory.

4. *As chastened, and not killed.*

Their afflictions were numerous and hard to be borne, but they did not despond. They were chastised, but not with unmeet severity. It was the correction of a parent, the faithful wound of a friend.—"We are troubled," St. Paul elsewhere declares, "on every side, yet not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." There went a blessing with the affliction, a mercy with the chastisement.—It is much the same with believers in every

age; and grateful are they for the compassionate severity by which their God and Father would separate their souls from vanity and guilt. Their original nature is ever tempting them to look back to forsaken habits of sin; but something arises to awaken and to fix their attention on the heavenly objects they profess to be seeking. Mercy assumes the more awful appearance of authority, and cries, "Here you have no continuing city: it is only the threshold of eternity, and the Lord is coming as a thief in the night; watch, therefore, lest, coming suddenly, he find you sleeping."

5. *As sorrowful, yet always rejoicing.* When Christians look on the world, there seems to be nothing but a vast aggregate of sin; and the sight of this compels them to mourn. When they direct their eyes upward, there is "joy unspeakable and full of glory." The Apostle did not scruple to say, "If in this life only we have hope in Christ, then we are of all men most miserable;" but he might have added, with triumphant confidence, "As in the life to come we have *also* hope in Christ, then are we of all men most happy." Sorrowful all Christians must be while contemplating their own inherent and actual guilt, and the spiritual devastations extended throughout the world; but rejoicing while conscious of the dignity conferred on their nature by Christ; rejoicing in their own renovation through his grace and atoning blood, in the offer of universal salvation to their fellow-sinners, in the actual success of his Gospel on earth, and, finally, in the anticipation of a kingdom yet to come, where the Saviour will display his everlasting triumphs. What a contrariety of

feelings do these things suppose ! On one side, there is unmixed distress ; on the other, abounding consolation.

6. *As poor, yet making many rich.*

The early disciples of Jesus were required to bid farewell to the wealth of this world. When the lame man looked at St. Peter, supposing he should receive the usual expressions of pity and assistance, the Apostle said, "Silver and gold have I none, but such as I have give I thee ; in the name of Jesus of Nazareth, rise up and walk." With all their poverty, the Apostles communicated in large abundance the treasures of Heaven.—Few, it is to be feared, among the thousands of our indigent neighbors and dependants, are aware of their ability to make others rich ; yet the most abject beggar—abject in regard to external necessities—might be a living sermon to others : his submission and religious cheerfulness might convince every observer that the meek inherit the earth ; and that a Lazarus, however oppressed by want, or groaning under disease, displays the only true greatness of mind, and is honored by God as an example, to the noble and the mighty, of the substantial excellence of a Gospel which they have either overlooked or rejected. Come, ye wise, ye disputers of this world, and study here the triumphs of the cross ; enrich yourselves by this beggar's humility, self-crucifixion, and gratitude ; bid your philosophy bow before the graces of Christianity, as they diffuse their divine lustre over the immortal part of this poor outcast ; approach, and shrink not from the sight of his sordid and wasted person, for it imprisons a soul of equal value with your own, and purchased by the same costly

sacrifice ; come, and learn, and live for ever !

7. *As having nothing, and yet possessing all things.* :—nothing which they could call, or were desirous of calling, their own ; yet, at the same time, conscious that all things, when God pleased, were placed at their disposal. "All things," said St. Paul to the saints at Corinth, "are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." In this seventh clause, or climax, terminating the description of a believer's mysterious state below, may be observed a Christian's independence on this present world. If he have nothing, he wants nothing ; but he remembers the immutable, though conditional, promise, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

I have somewhere read of a devout woman, who being in possession of but a single loaf, was overheard saying, *What, all this and heaven too !* Whether the anecdote be correct or otherwise, is of no material consequence. The fact is unquestionable, that a spirit consistent with such a story exists and thrives in the bosom of every heavenly-minded person. It is also observable, that although this climax seems to be, if I may so term it, the exclusive property of a poor man, yet its meaning is certainly realized in the feelings and practice of the affluent Christian (and persons so designated are, God be thanked, yet to be found within the militant church) whose mind is so detached from his external circumstances, as to produce a spiritual identity between himself and his indigent fellow-Christian. There is an abstraction of soul

common to both. Further, poverty and riches have, it is true, their respective departments of duty, and their peculiar sources of temptation; yet, I believe, the experience of any individual who possesses the riches of both worlds, has frequently convinced him that his golden barriers afford no security against the intrusions of sorrow. He, too, has moments of desertion, abandonment, and solitude; and such as would tempt him (were he accessible to the full influence of the temptation) to wish for an exchange of lots with some pauper who, however hard his fate and labor, had yet a few friends left to sympathize with his difficulties, and to share in his toils. Oh! what are gold and silver in the days of darkness! In that gloomy period, affluence itself has nothing. Still, the character I am supposing, will at that very time possess all things; having "treasure where neither moth nor rust corrupt, nor thieves break through and steal."

I have called this paper "The Christian Paradox;" a term which, if my memory be correct, is applied by Lord Verulam to the apparent contrarieties which exist in the economy of grace. May it be given unto us to know the mysteries of the Kingdom of Heaven! Every subject of that kingdom is a mystery to himself. *As unknown, and yet well known*, must be his motto to the last; a strange confusion of self-knowledge and self-ignorance must perplex his inquiries, and create long fluctuations of hope and anxiety. His state, if he dared to examine it with the coolness of philosophical investigation, might seem well to awaken and amuse curiosity, and furnish a thousand plausible theories of moral sentiment: but he finds it to be a mat-

ter of life and death; a question between time and eternity. Intellectual inquiries, as he knows, have their legitimate place in religion; but it is only where they terminate in the conscience. The concerns of our salvation may, and ought to call our discursive powers into full exercise; but let that exercise be sanctified,

—Philosophy, baptiz'd  
In the pure fountain of eternal love,  
Has eyes indeed; and, viewing all  
she sees  
As meant to indicate a God to man,  
Gives HIM the praise and forfeits  
not her own,  
Such was thy wisdom, Newton, child-  
like sage! —

It is a painful reflection, that most of the great masters of human learning have been deficient in the only department of knowledge which will be found valuable in the hour of death, and in the day of judgment. They have examined and subdued a thousand difficulties in morab and physical science, have explained the paradoxes of material nature, and many curious phenomena of intellect; but have abandoned the science of the heart—to whom? To the glorious company of the Apostles, to the goodly fellowship of the Prophets, to the noble army of Martyrs; to those who, though they "have the first fruits of the Spirit, do yet groan within themselves, waiting for the adoption, to wit, the redemption of their body."

[Ch. Ob.]

Memoirs of Shaylor F. Burnham.

It has been customary, time immemorial, for various nations to celebrate the deeds of their heroes.

Where literature has flourished, this has fallen to the lot of the learned, who, by their writings, have erected monuments more durable than the finest marble. Nor are these without their use. By their assistance we hold converse with men of different nations—are transported back to distant ages, and view generations which have gone before us as present and acting. We are thus entertained and instructed; and often in a greater or less degree are influenced to imitate the example of those whose lives we read.

Why, then, should the Christian hero, who has fought the good fight of faith and laid hold on eternal life be forgotten? Is it because the victory which he has won, is less splendid than that of conquering empires and subduing armies? Is it because the prize for which he contends is of less value than an earthly crown? It is true that he who fights the battles of the Lord does not strew fields with the slain and stain the earth with his brother's blood; neither is his life accompanied with that splendor and tumult, that captivates the natural heart; yet his foes are not less potent, nor is his victory less glorious. The fruits of the one are fame, wealth, and sensual pleasure; of the other, inward peace of mind and communion with God. One entitles to an earthly crown which can be possessed but a few days; the other to a crown of immortal glory, which shall never fade away.

To trace the life of a Christian through this holy warfare, to the pious soul, is interesting, is pleasant. It serves as a stimulus to exertion, and cheers his desponding soul; and enables him to endure, with fortitude and patience, the

oppositions and discouragements which he meets.

Biographical sketches, if properly selected, and judiciously written, would be a safe and an effectual way of communicating instruction; for at the same time, that it would show the importance of religion, it would set forth virtue in the most engaging light, and commend the practice of it to the heart. Its benign effect on the rising generation, in forming in the tender mind, principles of piety, would well compensate the exertions of the friends of virtue for devoting some labor to so benevolent an object.

Impressed with these considerations, I have been influenced to present to you the following memoir, which you are at liberty to insert in your useful Magazine, should you think it calculated to entertain your readers, and benefit the cause of our common Lord, by promoting personal piety in the ways above mentioned.

SHAYLOR F. BURNHAM, the subject of the following memoir, was the youngest son of Mr. Reuben and Mrs. Chloe Burnham. He was born in Hartland, May 9, A. D. 1787. He had to struggle, even in childhood, with a weak and sickly constitution which he never wholly recovered, although he enjoyed a comfortable state of health for many years. His constitution being apparently too feeble to endure the fatigue of agricultural pursuits; and being naturally apt to learn, his parents contemplated giving him a liberal education. With this object in view, he commenced the study of the languages, and other preparatory studies, and pursued them with great success, till his

health failed, and he was necessitated to relinquish his studies.

He soon after commenced the arduous employment of instructing youth, which he performed with fidelity and great success, during the winter seasons, till the close of his useful life.

He was early dedicated to God in baptism, and instructed into the nature, and doctrines of the Christian religion, by the precepts and example of his parents. This was a strong restraint upon him in his future life, to deter him from sinful courses. And it was owing principally to this, as he acknowledged, that he preserved an almost irreproachable character in the view of men, at an age when youth are most liable to be drawn astray, and least able to resist temptation without the assistance of Divine Grace.

As a child, he was dutiful and affectionate, obeying the commands of his parents with the greatest cheerfulness. It was his study to please them, and he did all that he could to render them happy in the decline of life. The kind treatment which he received from them, inspired his mind with gratitude and love, and impressed upon him a lively sense of his obligations to those, who under God, had done so much for him.

After he entertained a hope that he had experienced the renewing influences of the Spirit of God upon his heart, in a familiar conversation with a friend he said, "I owe much to my parents, under God, for that kind solicitude which they have shown for my temporal, and spiritual welfare. I find the religious instruction which I received in early life is of great benefit. I esteem it a great blessing to have religious parents; and that

I never can do enough to requite them for their kindness to me."

Great is the encouragement to parents to train up their children in the fear of the Lord. Parents can have no rational ground to expect that their children will be dutiful, and become a solace in their declining years, to wipe the tear of sorrow from their cheek on the bed of death, unless they teach them the fear of God in early life; and form in their tender minds principles of virtue, enforcing their precepts by their example. Most parents who have to mourn the misconduct of ungodly and disobedient children, and receive ill treatment from them, have much reason to blame themselves. This generally arises from some defect in their education. By their morose and improper conduct, parents often destroy the force of their precepts, and are instrumental in forming those habits in their children, the effects of which they experience, and which they deplore. Would you form in young minds an affectionate disposition, you must exemplify it in your conduct towards them. But to return.

During his early life Mr. B—— was the subject of many serious reflections respecting eternity, and the importance of a preparation for death. At these seasons he resorted to secret prayer, and frequently resolved to amend his life, and to live to the glory of God; but resolving in his own strength; the allurements of the world drew him from secret devotion, and he again became thoughtless and stupid respecting religion. Thus says he, "I grieved the Spirit of God,"

When in his 21st year, his mind became more deeply impressed with divine truth. The charm

which before bound him to the world, was now broken, and his wounded spirit could receive no balm from the delusive enjoyments, which had before, been his delight. He continued for several weeks, in this painful anxiety of mind, when a humble hope in the blessed Saviour of sinners, cheered his desponding soul, and he was filled with joy and peace in believing.

His feelings and views of divine things at this time may be best learned from his own writings; some of which I have transcribed. It is taken from a piece which he wrote for his own edification, on the day that completed his 21st year.

“Twenty-one years of my probationary state, are for ever gone beyond recovery. The precious morning of my life has fled. The other seasons of life may not be mine to improve. Very probable much short of 21 years more, will close these eyes in death, and these hands that now guide my pen will moulder in the dust from whence they came, and become food for worms. My immortal soul, will at that day, be fitted to spend a never-ending eternity, either in excruciating torments, or in perfect felicity. And, O! how perfectly just it would have been in God, to have given me my true reward, which is the wages of my aggravated sins!

“With what regret do I look back upon my past life! Notwithstanding the distinguishing mercy of God, in placing me in a Christian land, where I enjoy gospel privileges, and where I have been early taught the worth and need of a Saviour, how wretchedly and wickedly have I improved all my opportunities? What wonderful goodness in my heavenly Father, that I am

yet this side of a miserable eternity! O my God! it is owing to thine almighty power, if my mind has been arrested. Those happy feelings—this peace of mind which words cannot express, come from thee, my God, my only hope. The peace of mind thou hast bestowed on such an unworthy wretch as I am—this joy, that has filled my soul these eight days past, shows and declares thy free grace and infinite mercy, in the strongest manner possible.”

In a letter to his brother, written about the same time, after speaking of the distinguishing mercy of God in bringing him out of darkness into light, he says, “O that I had words to express, in some degree, the gratitude I owe to my God! What a blessed Saviour we have to go to! Nothing is found in us, but all is found in our dear Saviour. Let us put our whole trust in him—depend on him alone, and surely we may find fullness of joy—such comfort and unspeakable joy, as the world cannot give, and which, I firmly believe, cannot take away.”

His views of the distinguishing doctrines of revelation, were clear and consistent. Salvation by free grace in Jesus Christ, was a theme on which he delighted to dwell, and on this he placed all his hopes of eternal happiness.

Soon after his conversion, he thus writes: “How plain can I see my picture in the most obstinate and stupid sinner. Nothing but the irresistible grace of God, has affected my hard heart. There could be nothing in me to recommend me to God, but sin, which must be odious in his sight. What wonderful love in the Almighty, that he ever should have mercy upon any of the human race, after

man had forfeited all mercy! Free grace contrived a plan for our redemption, and it is nothing but the free grace of God, that any are so happy as to accept of offered mercy."

He contemplated the sovereignty of God with delight. In the same letter to his brother, he says, "I believe, that to every benevolent soul, it is a matter of joy, that God is what he is; a Sovereign, who will bring about his greatest glory."

In another letter, written a short time after, he thus writes: "I feel more and more established in the belief of divine sovereignty; and it is the determinate counsel of God, and his choosing him a people; and taking the work of redemption into his own hands, that affords me the least ray of hope: for I am convinced that if left to my own choice, and my salvation put into my own care, I should eternally come short of it."

He did not reject the sovereignty of God, because he could not reconcile the dependence of the creature with his freedom; nor did he reject the freedom of the creature because he could not explain how he could be free in performing his actions, when he was acted upon by divine efficiency. It was an invariable rule with him, to make human reason bow to the testimony of Jehovah. He first examined, to see if any particular doctrine was taught in the scriptures, and how it was taught; and having ascertained this, he made it an object of faith, however opposed to the natural heart, and although above his finite comprehension.

Were Christians generally more ready to make revelation a matter of faith, and practice, instead of making it an object of speculation,

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they would greatly further their growth in grace, and promote their personal edification.

He was fully established in the belief that man, by nature, is totally depraved. In a letter to his brother, speaking on this subject, he says, "I believe that the depravity of our natures is such, that if all the terrors of hell were set before us—the solemn realities of eternity opened to our view, and we could see Jesus, with open arms to receive and save us; our proud and obstinate hearts, would rather suffer our just doom, to everlasting despair, than submit to free grace."

Writing to his pupils, whom he instructed the winter before his conversion, he says, "Our obstinacy is such, that we never shall give up self-dependence, until all-conquering grace subdues our hearts, and changes them from a love of sin, to a love of holiness."

These views of the doctrines of revelation, had an important influence upon his life. Not contented with mere speculation, he made these doctrines, the basis of his practice; which led him to place a firm confidence, in the promises of God. These afforded him support in affliction—cheered him in his days of darkness under the hidings of God's countenance; and kept him from being greatly elated in times of prosperity. Whether in prosperity or adversity, he cheerfully submitted himself to God, being fully persuaded that all things would work together for his good, if he was a child of God. In the belief of these doctrines he continued steadfast, unto the end, and found in the a great comfort on his dying bed; and when near the close of life, said, "I wish to have

G g g



it known, that I lived and died in the belief of these glorious doctrines."

His letters, as did his life, show that he was much conversant with his own heart. It was from this knowledge, that he became deeply impressed with his depravity, and with the depravity of man by nature. This led him to esteem others better than himself, and gave rise to that meek and humble deportment, as a Christian, for which he was particularly distinguished.

A just estimate of his own acquirements, and of his own character, made him diffident, and led

him to that amiable and becoming deportment which gained him the esteem of all who were acquainted with him.

A true knowledge of our own hearts strikes at the root of pride, and humbles us in the dust in view of the infinite purity of Jehovah. And it is owing to ignorance of their true characters that any are elated with their attainments in Divine knowledge, or glory in their own works: for the Christian's growth in grace, keeps pace with his knowledge of his own heart, and the character of God.

[To be concluded in our next.]

## RELIGIOUS INTELLIGENCE.

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*Address of the Corresponding Committee to the Agents and Members of the BIBLE SOCIETY.*

THE Scriptures claim the attention of mankind both on account of what they reveal, and the authority with which they are clothed. They unfold a clear, rational, and consistent scheme of religion. They represent God on the throne, exercising his sovereignty over the works of his hands, and vindicating his law, and government, by a display of the wisdom, holiness, justice, and goodness of his character. The great rules of truth and righteousness are delivered for the regulation of our conduct. Our duty to God, to ourselves, and to one another is fully revealed, and solemnly enforced. The introduction of moral evil into the world is declared to be consistent with the rectitude of the divine government; and we are assured that this evil, together with all the miseries resulting from it, shall be overruled to display the glory of Jehovah. The universal apostasy of our race—their consequent guilt and wretchedness—their condemnation and exposure to the penalties of

God's violated law are fully developed. And while the truth and justice of God are represented as requiring the destruction of the race of Adam, his mercy is exhibited as devising a plan of redemption. Jesus Christ is proclaimed the Saviour of sinners, the restorer of the divine honor, the giver of pardon, justification, sanctification, and eternal life. The terms of acceptance are made known. The penitent, believing sinner is permitted to hope "for glory and honor and immortality." The Christian character is described as holy, dignified, and improving; the Christian life as that of repentance, faith, patience, and hope; the Christian inheritance as future, "incorruptible, undefiled, and that which fadeth not away." The Scriptures also point to a state of retribution in which God will consummate the salvation of his children, and the destruction of his enemies; in which he will unfold the mysteries of his providence, and display the wisdom and rectitude of his government.

These are some of the general and important truths which are contained in the Bible, but no where else. From no other source do we gain this knowledge. The light of na-

ture affords no consistent scheme of religion. The ancient heathen philosophers acknowledged that they groped in darkness. Their writings are full of conjectures, doubts, and fears. Nor have modern philosophers been more successful in their speculations. They have totally failed to point out any satisfactory way of return to God, or to insure the salvation of the soul. Human philosophy leaves the soul in anxiety and perplexity, and debars it from that rational confidence which the gospel inspires.

Such then being the insufficiency of natural religion, the importance of the Scriptures is clearly perceived. They are full of truths of inestimable value, beauty, and consistency. They contain an account of a moral government, solid, sublime, and heavenly; planned according to infinite wisdom, and executed to display the moral glories of Jehovah.

Further evidence of the worth of the Scriptures arises from the authority they claim as the volume of *inspiration*. They are the "oracles" of God. The writers were holy men, "who spake not in the words of man's wisdom, but as they were moved by the Holy Ghost." The words of revelation, therefore, are the words of truth. Men may place full confidence in the Bible. They may take it as the "man of their counsel, and the guide of their life."

With this view of the value and importance of the Scriptures, the experience of all ages accords.—Their excellency inspired the song of David: "Through thy precepts I get understanding; therefore, I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." By means of the Scriptures, true religion has been preserved in the world. The Church, in all ages, has pointed to this blessed volume as the charter of her privileges; and, by means of it, has dissipated ignorance and superstition, and extended the triumphs of the cross. The importance of the Bible has been acknowledged by the enemies of the Church, in their exertions to destroy it. According as it has been disseminated or suppressed,

vital religion has prevailed or declined. Its worth is also at this day, tested by thousands, whose tears of godly sorrow, and holy joy, fall upon its sacred pages. It inspires the fearful with Christian heroism, the weak with strength, the desponding with hope and consolation. It introduces and preserves harmony in society; it exhorts to industry and contentment. Its blessings diffuse a cheerfulness and serenity through domestic life; it illumines the cottage and forms the ornament of the mansion. It inspires with hope and confidence the bed of sorrow; it casts a beam of light on the valley of the shadow of death, and leads to glory and immortality beyond the grave.

Such being the value and authority of the word of God, the multiplication and diffusion of copies are obviously of the greatest importance.

Much of the success of missions depends upon the dissemination of the word of life. Without the Bible in their hands, they will proclaim almost in vain the tidings of salvation: With it, however, they will go with confidence, for it is the power of God to pulling down the strong holds of sin and Satan.

The exertions of private Christians, and of public institutions, in diffusing the Bible, are happy presages that soon will be accomplished, all the necessary preliminaries to the introduction of the Millennium. The work has commenced under the most favorable auspices. Thousands, on both sides of the Atlantic, are espousing the glorious cause. And it hath pleased an indulgent Providence to make them the honored instruments of promoting the purposes of his grace.

Your Committee have the pleasure to assure you, that the same providence has greatly smiled on your laudable exertions. Since they last addressed you, they have purchased and distributed 2,500 Bibles, which, with those distributed in former years, considerably exceed 10,000. The manner of these distributions may be learned from the last Annual Report of the Directing Committee. From this report you

will perceive that your charities have not been bestowed in vain. Thousands are now invoking the blessing of Heaven on the Bible Societies of this, and other parts of the world. Many, it is confidently hoped, have, through your instrumentality, been made to bow to the cross, and are now pursuing the way to holiness, towards those mansions of glory where both the giver and receiver shall meet, and sing the song of Moses and the Lamb. We declare this with assurance, from the gratitude with which your gifts have been received, and from the earnest entreaties of many for the continuance of your charities. Brethren, we entreat you still to "abound in the work of the Lord." You are not alone. "Kings are becoming nursing fathers, and Queens nursing mothers to the church." The zeal of the friends of Zion is gradually increasing. We look forward to the day, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." We rely with confidence upon the fervency of your zeal, prayers, and exertions; we pray you to examine the importance of the cause, and to support it by your liberality, as the Lord hath blessed you. Give of your abundance unto Him who will in due time repay you *double* for all your labors of love.

CALVIN CHAPIN, } Corresponding  
SAM'L. GOODRICH, } Committee.  
Hartford, October 6, 1814.



### Missions of the United Brethren.

#### NORTH AMERICA.

THE Missions of the Brethren among the Indians, both at Fairfield, in Canada, and at Goshen, within the boundaries of the United States, have been greatly disturbed by the war, which tended to draw away their young people to the armies, and to produce alarm and uncertainty at the settlements. The mission among the Cherokees had proceeded without disturbance. In transmitting

these reports from Bethlehem, in Pennsylvania, one of the Missionaries observes:—"O how much do we wish that peace may be soon restored between Great Britain and the United States, as also between the belligerent powers in Europe! And how consoling it is that we feel and enjoy, amidst the present calamities on earth, true spiritual union with all children of God, of every nation and party, and that peace, which the world can neither give nor take away!"

#### WEST INDIES.

1. *Barbadoes*.—A letter from Sharon, in that Island, dated May 30, 1812, states as follows:

"Amidst all causes for complaint which might be mentioned, we have also great reason to be humbly thankful to the Lord for many mercies, and we yet perceive, that the Gospel is not preached in vain. As a proof of this assertion, I may quote, that our Sunday service is in general well attended by a serious congregation of negroes, both belonging to us, and strangers. It is true, that in the week-days our own people do not come to church as much as we could wish; but when we consider the great distance of some, and the peculiar situation of others, we should not hastily pronounce this seeming neglect to arise from indifference to their souls' concerns. I assure you, that I have frequently conversed with some of our negroes concerning the state of their souls, when they have spoken as freely and experimentally of the Lord's dealings with them, and their desire to live for Him in this world, as I have ever heard the most truly converted persons in Europe do; and their life and conversation prove, that it is not mere talk."

It then gives an account of the alarm caused throughout the island, by the extraordinary darkness which occurred on the 30th of April, 1812, in consequence of the volcanic eruption of Mount Souffrier, in St. Vincent's. The darkness continued from six in the morning till past noon, attended with showers of dust.

"About one, a little light from the sun's rays appeared, to the great

comfort of every human being in the island. About three o'clock many negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the Scripture-text for the day: 'The works of His hands are verity and judgment: all his commandments are sure.' Ps. cxi. 7;—concluding with fervent prayer. The attention and devotion of the auditory was great.

"The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who, at 11 o'clock in the forenoon, with lanthorns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants."

2. *Sarinam*.—An attempt has been made to renew the mission among the Arawack Indians, on the river Corentyn. The Missionaries employed on this service, reached their destination in June, 1812. In the following September they were well in health, and occupied with forming their settlements. The baptized Indians were diligent in their attendance on Divine worship. The spirit of the men who have hazarded their lives in this perilous undertaking, will be seen from the following extract of one of their letters:—

"We have settled in the midsts of a thick forest, which cannot be converted into a fruitful field, without persevering and great exertions. Yet by the Lord's blessing, we hope, that in a reasonable time, we shall reap the fruits of our labor with thankful hearts, earned truly by the sweat of the brow, in this extremely hot climate. You would, indeed, not guess, that we were appointed and ordained to a clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven, but patience and perseverance will work through it in time. This is all made easy to us by that reflection, that whatsoever we do, we do in the name of our Saviour, whom we delight to serve. O! if our mouths were but soon opened, and our tongues loosened,

to declare the word of His cross and all-sufficient atonement to these brown heathen, who now appear so listless, and indifferent towards it, that by its power they might be renewed in spirit, and give themselves up to Him, who has also for them suffered the bitter agony of an ignominious death, to redeem them from the slavery of sin."

The mission among the free negroes at Bambej seems to languish for want of aid from Europe. The negroes, also, are said to be adverse to restraint and good counsel. Some encouraging hopes, however, were afforded, by several of them owning their defection, shewing contrition, and desiring to be again restored to spiritual life.

At Paramaribo, the prospect was much more encouraging.

"The number of new people has increased this year, more than at any former period; and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Saviour, and receive renewed assurances, that the word of His cross, which we preach in weakness, is accompanied with power and the demonstration of His Spirit in the hearts of our hearers."

Again:—

"We have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More Negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants.—Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour.—We are now under the pressing necessity of enlarging our church, which for these many years have needed repair, and

is much too small for the increasing number, both of the congregation and other hearers, who constantly attend Divine worship."

"We look with confidence to the willingness of our brethren and friends in Europe, and (since we are now British Subjects) in England, to help us, and request them herewith most earnestly to consider the work of our Lord in this country also, and to assist us by such donations as they may have ability and willingness to bestow upon us. We shall hardly be able to complete it under 300 sterling, or near 10,000 guilders paper currency.

"You will rejoice to hear, with what cheerfulness our chapel-servants and negro assistants proposed to lend a helping hand in this work. They offered to encourage the whole congregation to take share not only in bringing the building materials, &c. to the spot, but in giving their mite towards it. We have lately had several instances of their willingness to do all in their power to support the mission."

Several striking instances of the liberality of the poor negroes are then given, and they are accompanied by the following remark on the part of the Missionaries:—

"We were greatly affected by the willing spirit prevailing in our congregation, and had encouraging proofs of the truth of the frequent declaration of the Negroes, that the word of God, preached in this place is to them a most precious treasure, and their assembling themselves together to hear it and enjoy Christian instruction and fellowship, their chief delight."

The church has since been so far advanced, that it was used for public worship in the Passion Week of 1813. Though enlarged by one third, throughout the whole week the auditory was so numerous that many were obliged to stand before the doors and windows. On Good Friday evening, 2000 Negroes were present.

"Our prayers were fervent to the Lord: that, by His Spirit, He might cause the word of the Cross to be the power of God unto salvation to many of their souls, and

grant them faith in their crucified Redeemer.

"On Maunday Thursday, 111 brethren and 175 sisters were present at the celebration of the Lord's Supper.

"Three adults were baptized on Easter Monday, and 18 were added to the class of new people, who seemed to have been awakened during the Passion Week, and led to serious concern for the salvation of their souls."

"At the close of the year 1812, our congregation of Christian Negroes at Paramaribo, consisted of 400 communicants; 42 baptized adults, not yet admitted to the Lord's Supper; 65 baptized children: in all, 507 persons, besides candidates and catechumens."

3. *Jamaica*.—The following are extracts of letters received from the Missionaries in this island:—

"Bogue, April 5, 1812.—Being Sunday, I went, in the morning, as usual, to Elim, where I had an attentive auditory. In the evening, the meetings were well attended at the Bogue. Since the last baptism at Easter, we have the satisfaction to see many Negroes coming to enquire when they may be baptized; which gives us a good opportunity to speak with them of the necessity of conversion, and a total change of heart, to be wrought by the Lord, and his Spirit, before baptism can be of any avail to them."

"June 13.—The meetings both at Elim and here (the Bogue,) continued to be well attended by both the members of the congregation and strange Negroes. Both in the classes, and when we spoke with the individuals, we felt much encouraged by the proofs we had of a work of the Holy Spirit in their souls."

"Sept. 13.—Being prayer day, four adults received holy baptism. An unusual number of Negroes attended at this solemnity, and the Lord gave me grace to speak, from the fulness of my heart, of his desire, that not any should perish, but all come to the knowledge of the truth, repent and believe the Gospel, that thus they might attain remission of sins in his blood. Several came afterwards, and desired their

names to be written down, expressing their determination to give their hearts to the Lord Jesus, and become members of his church.

"16.—At the class of the new people 22 were present, 11 belonging to this estate, and 11 to Elm. It is pleasing to see the eagerness with which they come to this meeting.—We are chiefly occupied in it with asking questions, and explaining texts of Scripture, which they have learnt to repeat, especially such portions as refer to holy baptism. They are all anxious that they may not come behind, in giving proper answers, and therefore never stay away, but from the most urgent necessity. We find, that the way here adopted makes more lasting impression upon their minds, than any discourse delivered to them."

"Dec. 31.—We met to conclude the year, in fellowship with our negro congregation, when we thankfully remembered all the mercy, grace, and favor, which the Lord has bestowed on us in the year past, and craved His pardon of our manifold sins and failings. We felt His peace, and could firmly trust, that He will continue to bless us, and to cause His work to flourish in this island also. During the past year 16 have been baptized, and 6 admitted to the Lord's Supper. Our congregation, reckoning all the new people who constantly attend and come to speak with us, consists of 207 persons."

"Carmel, March 15, 1813.—The great storm, which we experienced last summer, has most materially affected the condition of the Negroes by destroying all their provision-grounds. Whenever we go to visit them in their huts, they cry out,—'Massa, hunger kill we;' and indeed they look so lean and emaciated, that we cannot behold them without pity. It will be full two months before the plantains and the Indian corn become fit to eat. Were it not for our coffee planters, who, when coffee fell so much in price, planted plenty of a certain fruit, growing in the ground, which a storm cannot carry away, the poor people would absolutely be in danger of starving."

Nov. 11.—Respecting the mission,

I may truly say, that the Lord blesses our feeble endeavors to make known His name among the heathen. Since Easter last, 41 persons have been baptized here and at the Bogue; and 56 have become candidates. A good number were admitted to the Lord's Supper. New people frequently apply for baptism and church fellowship.

"Among the new-comers was a Negro, who lives 12 miles from Carmel. He said, 'Massa, I would have you to know, that I want to come to you, and to be baptized. I am a Mahometan; and in my country we also believe in Moses. But I think my faith is not the right one. I wish to come to Jesus Christ. I have one wife, and she is of the same mind. We have prayers together, and always pray to Jesus Christ. Did we not live so far off, we should have come before now, and begged you to baptize us.'"

(To be continued.)

## ORDINATIONS.

ON the 24th of September, the Rev. MATTHEW R. DUTTON, was ordained Pastor over the church in Stratford. The Rev. Mr. Andrews of Danbury, made the introductory prayer; the Rev. Dr. Dwight preached the sermon from Gal. i. 8, 9; the Rev. Dr. Ely, of Huntington, made the consecrating prayer; the Rev. Mr. Clark, of Newtown, gave the charge; the Rev. Mr. Elliot, of New Milford, the right-hand of fellowship; the Rev. Mr. Waterman, of Bridgeport, the charge to the people; and the Rev. Mr. Crocker, of Redding, made the concluding prayer. The day was fine, the assembly large and attentive, and the performances excellent.

ORDAINED, in Norwich, over the Church in Chelsea Society, on the 27th ult. the Rev. ALFRED MITCHELL.—The introductory prayer was made by the Rev. Mr. Waldo, of Preston; the sermon was preached by the Rev. Professor Por-

ter, of Andover; the Rev. Dr. Marsh, of Wetherfield, made the consecrating prayer; the Rev. Mr. Nott, of Franklin, gave the charge; the Rev. Mr. Nelson, of Lisbon, expressed the fellowship of the churches; the Rev. Dr. Strong, of Norwich, gave the charge to the people; and the Rev. Mr. Alden, of Montville, made the concluding prayer.

ON Wednesday the 12th of October, the Rev. WILLIAM R. GOULD was ordained an Evangelist, by the North Consociation of Hartford

County, at their Meeting at Enfield, by the request of the Missionary Society of Connecticut, with a view of employment in their service, as a Missionary, in the state of Ohio. The Rev. Mr. Bartlett made the introductory prayer; the Rev. Mr. Flint preached the sermon from John xxi. 16; the Rev. Mr. Gaylord made the consecrating prayer; the Rev. Mr. Goodrich of Berlin gave the charge; the Rev. Mr. Porter of Farmington gave the right-hand of fellowship; and the Rev. Mr. McLean made the concluding Prayer.

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

1814.

Oct. 5.	From Rev. John Bascom, collected in new settlements;	\$	3	25
13.	From the Coventry Female Friendly Society, by the hands of Rev. Ephraim T. Woodruff, to be applied to annual expenditures,	-	-	32 20
19.	From Rev. Israel Brainerd, collected in new settlements,	13	38	
	From Rev. Ard Hoyt, do. do.	1	87	
	From Rev. William Wick, do. do.	4	00	
	From Rev. John Spencer, do. do.	20	13	
	From Rev. John Seward, do. do.	5	00	
	From Rev. Abraham Scott, do. do.	35	03	
	From an Old Man in Exeter Society, in Lebanon, in the 88th year of his age,	-	-	10 00
20.	From a Friend of Missions,	-	-	1 00
22.	From a Friend of Missions,	-	-	1 00
25.	From Widow Mary Dewey, of Harwinton, a Donation,	1	00	

**\$ 127 86**

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

*RELIGIOUS INTELLIGENCER.*

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[NO. 12.

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*Sketch of the Sacred History contained in the Book of Leviticus, with the summary evidence of its credibility and divine authority.*

**T**HE Book of Exodus, which was the subject of critical examination in the last Number of the Magazine, concludes with an account of the erection of the Tabernacle, and the Ark of the Covenant, with the divine approbation of all the work. In the Book of Leviticus, God proceeds to give to Moses his holy commands concerning the various sacrifices to be offered upon his holy altar, together with all the various occasions on which those offerings are to be made. There are, in the first place, particular directions concerning burnt-offerings; of the herds, of the flocks, and of the fowls. When the offering was an animal, the blood, which is the life of the creature, was ordered to be sprinkled about the altar, and the flesh was to be burnt with fire. When the offering was

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of flour or corn, a small portion of it was to be burned, and the remainder to be reserved for the support of those who ministered at the altar. The altar was generally of a square form, about the size of a large chest, with a cavity upon the top, where was kept a fire, upon which were laid the objects to be consumed. We have next a detail, very solemn and interesting, of the meat-offering, the peace-offering, and the sin-offering, to be presented on various occasions. To this succeeds a particular account of the splendid consecration of Aaron and his sons to the office of the priesthood. Infinite Wisdom saw fit, on this occasion, to adorn his High Priest, as he afterwards did his Temple, in a more magnificent manner, than any thing ever produced by the pride or ingenuity of men. The consecration was peculiarly solemn, performed by Moses, in a manner worthy of the dignity of the scene. After the consecration of Aaron and his sons,

H h h



while the divine glory filled the tabernacle, there came forth a miraculous fire from the presence of the Lord, and lighted the sacred altar. This fire was continually preserved, and by it the people of Israel were directed to light all their burnt-offerings. But Nadab and Abihu, sons of Aaron, attempted to offer incense before the Lord, lighting their censers with common fire. This was such an offence against God, as it was a direct disobedience of his command, and a slight of his miraculous power, that fire immediately proceeded from the presence of the Lord, and Nadab and Abihu were consumed. God then proceeds to make a distinction between clean and unclean beasts, directing what might be eaten, and offered in sacrifice, and what might not. This was necessary to be done, that it might be known what animals were proper to be sacrificed to the Lord; which none but God could determine. He next appoints certain regulations concerning the disease and the purification of the leprosy. After this, succeeds the institution of various feasts, of the Sabbatical year, and the year of Jubilee. In the twenty-fourth chapter, we have an account of a young man, who, in a quarrel with another, "blasphemed the name of the Lord, and cursed." He was brought to Moses, that he might appoint his punishment. Moses referred the case to the immediate decision of God. "And the Lord spake unto Moses, saying,—he that blasphemeth the name of the Lord, he shall surely be put to

death, and all the congregation shall certainly stone him." Accordingly, he was stoned to death. The book concludes with various appointments and regulations, and with the most solemn blessings for obedience, and curses for disobedience; delivered, generally, in a strain and spirit of prophecy.

We will now make some remarks on the credibility of this portion of sacred history.

1. The institution of sacrifices, in the worship of God, of which we have a particular account in this book, is agreeable to all the early sentiments and practices of mankind. This appears from all the testimony of history, sacred and profane. Abel offered in sacrifice the firstlings of his flock, while Cain brought an offering of the fruit of the ground. The distinction of clean and unclean beasts was known before the flood. God directed Noah to take unclean beasts into the ark by pairs, but clean beasts by sevens. The most reasonable supposition respecting the foundation and nature of this distinction, as there appears to have been no permission to kill beasts *for food* till after the flood, is, that it was divinely appointed for the purpose of sacrifice. After the venerable patriarch and family had left the ark, in which they had been so faithfully preserved, "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor." God directed Abraham, on one of the most interesting occasions ever experien-

ced by man, when he was about to reveal to him his great designs concerning himself and his posterity for ages to come,—“Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.” These were an offering to Jehovah. On another occasion, God provided for him a ram, which Abraham took and offered instead of his son,—Among all heathen nations, so far as is known, there appear to have been constant practices of offering beasts and birds, and the productions of the earth, in sacrifice to God. Without enquiring, at this time, into the true cause of this universal practice, the practice itself establishes the fact that the common sense of mankind accedes to the propriety of the service. Thus, though we have a minute account, in the book of Leviticus, of the institution of particular sacrifices, with the various rites and sacred services, it does not appear to have been an assumption or establishment of any new principle; but a regulation and extension of ancient ordinances. Certain positive institutions are here prescribed, all resting upon a principle universally acknowledged.

2. These divine appointments were received by the people of Israel, and constituted the foundation of their ceremonial law and sacred worship for many ages. That the mode of religious worship, practised among this people, was conformable to the institutions here recorded, that they always acknowledged these as the foundation and au-

thority for all their sacred rites, and that they ever considered them as supported by the sanction of the one true God, are truths too plain to need any proof. That this book was written by Moses, has been sufficiently shown in our observations on the genuineness of the Pentateuch. It is frequently referred to in the scriptures, as written by that great prophet of God. Christ tells a leper, Matt. viii. 4. “Go thy way, shew thyself to the priest, and offer the gift that Moses commanded.” The apostle Paul observes, Rom. x. 5. “For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.” In these cases, the Saviour and the apostle refer to this book of Leviticus, as written by Moses, and as of divine authority. The religious worship here prescribed has received the practical approbation of all the prophets and saints, of Him also, who was the desire of all nations, while he dwelt among men on earth.

In this connection, it is proper to remark, that the duties of the ritual law here prescribed, are very numerous, and in many respects, self-denying and burdensome. The indolent and the stupid are required to offer unto God the morning and the evening sacrifice, to observe the holy Sabbath, to attend to various sacred festivals, and three times a year, to go to the place of the ark of God, to join in a sacred festival with the whole nation. The avaricious were directed to present the first fruits of their lands, their bullocks and their lambs, as offerings to God; to

devote to his service a tenth of all their increase ; and every seventh year, to suffer all their lands to rest. At every fiftieth year, the grasping landholder was compelled to see his enlarged fields return to the heritage of the poor ; while the haughty tyrant was obliged to release his servants from oppression. These institutions, particularly the ritual part, which contained so many ceremonial observances, are expressly considered by the apostle Paul, on some accounts, as burdensome rites. The ancient services, he says, "stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Such being the case, we may safely conclude, that that people would never have received and adopted this burdensome service, only by an authority which they felt bound to obey ; which authority must have been divine. They well knew that this law claimed a divine authority, and if it were not from God, it must have been a piece of imposture. Yet they acknowledged its authority, and submitted to all its requirements. A system of religion, founded in fraud, if it flatter the natural passions and corruptions of human nature, like that of the Impostor of Mecca, may readily gain a currency among men. But one consisting of such burdensome rites and self-denying ordinances, as that of Moses, can never obtain upon any such principle. We must then ascribe its universal reception to the true cause, the divine authority and wisdom,

from whence it received all its sanctions.

3. Many heathen writers have given their testimony to the religion of the Jews, and their ancient usages, agreeably to the sacred institutions contained in the books of Moses. Tacitus, the Roman historian, says much upon the subject, and appears to be no friend to the nation or their religion. The principal reason of this dislike seems to be the singularity of their religion, so different from that of every other people. Of this people, Tacitus observes, "They believe in one God, and that he is supreme, eternal, immutable and immortal ; they think it wrong to form images of their God in the likeness of men ; they have therefore no images in their cities or temples." How perfectly does this accord with the sacred account. Juvenal, a famous poet of Rome, educated in the idolatrous religion of his countrymen, speaks particularly of the religion of the Jews.— "Governed by tradition from their fathers," he says, "they observe the Sabbath." He then adds,

" Nil præter nubes, & Cœli Numen adorant."

*They worship nothing but the clouds and the God of heaven.*

After this, he observes that they eat no swine's flesh, that they practise circumcision, that they despise the customs of the Romans, that they learn only those of the Jews ; that they observe and reverence the law which Moses delivered them, which they keep preserved in a secret Volume.

“Tradidit arcano quodcumque volumine Moses.”

He then adds that they do not teach this law and these rites to any unless they receive their religion, and worship after their manner.—This is a most valuable heathen testimony in favor of the Mosaic institutions, as recorded in this book of Leviticus. Tacitus, in his account of the Jews, mentions their observing, not only, the seventh day as a Sabbath, but also, the Sab- batical year, agreeably to the di- vine institution in this sacred Book.—The story of Alexander’s visit to Jerusalem, is well authenticated. The Conqueror of Asia, while prosecuting the siege of Tyre, sent to Jerusalem and demanded supplies for his army. That people, having sworn allegiance to the King of Persia, refused to comply with the demand. He immediately marched with his army towards their city, resolved to wreak his vengeance in their destruction. The High Priest Jaddus, in his consecrated apparel, with all the priests in their sacred vestments went out in solemn procession, to meet the exasperated warrior. At this unexpected sight, a reverential awe, to which the mind of the aspiring Macedonian had ever been a stranger, pervaded all his feelings; with silent reverence, he bowed before the Priest of the most high God.—He lost his rage, he relinquished his purpose, and received the people into his favor. In this event, we have a very valuable confirmation of the sacred history of the Levitical priesthood. One of the most distinguished of all the sacred festivals of the

Jews, is the passover. That ordinance is observed by them, in all their dispersions, to the present day. And it has been thought that very clear traces of an imitation of this institu- tion, have been discovered among many heathen nations.

4. On an examination of the internal character of the book of Leviticus, we find satisfactory evidences of credibility. In all these institutions, there is a remarkable harmony. There is a perfect consistency in the whole, all tending to one great object, the solemn worship and honor of the God of Israel. All these various services unite to exhibit the evil of sin, the holiness of God, the purity of his law, the danger of iniquity, and the necessity of atonement for sin.— There is also, in these sacred ordinances, a great suitableness to the character of that people, and particularly, to the state of society existing at that period of the world. These Levitical institutions were never designed to be perpetual; they were to continue only to the advent of the great Messiah. As we are assured by an inspired apostle, they were “imposed on them until the time of reformation.” Christ Jesus is the great sacrifice for sin. Previous to that offering, it was proper that divine wor- ship should be attended with ex- ternal sacrifice, in order to keep in continual remembrance the necessity of atonement for sin, which must be effected by the shedding of blood.—The Jew- ish nation, in the early period of their history especially, like all other nations of those times, were very ignorant, and had

made but small advances in civilization and refinement. These external rites then, addressing themselves in a degree to the senses, were well calculated to make a solemn impression on their minds. Add to this, the pomp and splendor of their services, the awful dignity of their festivals, and the terrific solemnity of some of their rites, necessarily producing the deepest impression of the Majesty of God, and the terror of his name. These sacred institutions, though in some respects burdensome, are not in any measure unreasonable or absurd, and are evidently calculated on a principle of benevolence to men. Here let it be remembered, that, in those early times, all people acknowledged the propriety of offering sacrifices to God, and, generally, with very laborious services.— In the Levitical institutions, these duties are explicitly defined, and, in many respects, greatly alleviated. Perhaps the most arduous services prescribed to Israel, are those which require all the people, of proper age, to collect together at their great festivals, three times in a year. But it is to be observed, that their country was small, that such an intercourse would tend to maintain their union and strength, and prevent them from forming connections with other people.—In these institutions, every seventh day was a Sabbath; the poor man's day. Then the laborer and the beast might rest. And further; every seventh year was a Sabbath; when the people, the cattle, and the lands, might rest. That this might produce no inconvenience from scarcity,

they had a divine promise that every sixth year should redouble her increase. As the manna in the wilderness was doubled on the sixth day, that there might be no gathering on the Sabbath, the earth redoubled her increase on the season preceding the Sabbatical year. As a still further privilege, peculiar to Israel, every fiftieth year was a Jubilee. Then was a general rest from labor, an emancipation of all slaves, and a restoration of the poor to the heritage of their fathers. Thus a principle of universal benevolence characterizes all these sacred institutions.— These Levitical rites are far less burdensome and laborious, aside from these extraordinary privileges, than the service prescribed by Mahomet, or by the Bramins of India.

In examining the Levitical institutions, we find in them many things which are singular, and different from any thing to be found among the sacred rites of any other people. Israel's God was not like the gods of the nations. The Most High designed to preserve his people distinct and separate from every other people. They were expressly forbidden to connect or incorporate with neighbouring nations. This is a reason sufficient for the peculiarity of many of their institutions. The Roman satyrst makes this remark upon the Jews, that they design to keep themselves a distinct people, and refuse to teach their sacred rites to any others, unless they will unite with them, and become proselytes to their religion.

This religious system appears

well calculated to engage and secure the attachment of its votaries. The harmony of the various ordinances, the splendor of the rites, the benevolence of its appointments, are calculated in a most effectual manner to ensure this effect. And, for the proof of this sentiment, look at the character of a Jew, in every circumstance of life, in every period of time.

It remains that we observe, as a necessary consequence of the remarks which have been made, on the credibility of the facts recorded in the Book of Leviticus, and on the internal character of its history and ordinances, that this sacred Book must have been written under the guidance of the Holy Spirit of God. From what has been suggested, it appears that the things contained in this book are true. That is, that the narration is a relation of facts, and that the sacred ordinances which it contains were delivered by Moses to the people of Israel as the appointments of God, and, as such, were received by them. A few remarks will satisfy us, that in this sentiment, that these ordinances were from God, they were not and could not be mistaken.—Moses assured the people that he received the most of these ordinances from God, while he was with him on the mount of Sinai. During his abode there, the people saw the special evidence of the divine presence. Some of these regulations Moses received from God in the tabernacle. But there also was the divine presence, in a cloud of glory, shadowing the mercy-seat.—These institutions are worthy of the character and the purity of God.

Though numerous and minute, though strikingly adapted to the particular circumstances of that people, and though in many instances an immediate communication with God is expected, there is nothing sinful or groveling, nothing unworthy the holiness and majesty of Jehovah.—The numerous purifications which are appointed, taught them the necessity of inward purity of character. The stoning of the blasphemer, and the destruction of Nadab and Abihu, taught them the awful consequences of impiety. In the frequency of their religious rites and sacrifices, they saw that God was always to be kept in mind, and always to be worshipped. The originality of these institutions indicates a divine Author. They could not have originated in the hearts or the ingenuity of men, for they oppose the natural temper of the human heart, and are utterly unlike all that human ingenuity has ever devised. Finite conceptions could never maintain the greatness and purity of God. In all these appointments, his character is perfectly sustained. The institutions found in this sacred Book, are all typical of gospel times. They are uniformly thus considered by Christ and his apostles. If it were necessary, this typical representation, in a great variety of instances, might easily be pointed out.—And though, at first, they were understood to be mere visible representations, their spiritual nature and design were constantly unfolded by their prophets, through all periods of the Jewish state. If then, all these sensible representations find a

spiritual accomplishment in the gospel of Christ, it could be no less than a prophetic spirit by which they were designed. And that is the Spirit of God.

In the holy providence of God, these institutions were maintained for ages. And they were of such a nature that they could not have been preserved, especially in the great changes of the Jewish state, without the special assistance and favor of heaven. Every sixth year, the land must double its productions. And that year which preceded the Sabbatical year and the Jubilee, must treble its fruits. When the nation was convened at their great festivals, their enemies, always watching for opportunities to destroy them, should be restrained from invading their lands. All these were standing miracles, wrought by the immediate interposition of divine power. That their laws and worship should be maintained, under so many oppressions and changes, is little less. These things then, are proof, that those institutions were divine.

The twenty-sixth chapter of this Book, as well as many parts of others, is a series of prophecy. It is delivered in a plain, intelligible manner, prescribing blessings and curses, and the causes by which they should be procured. In the name of the God of Israel, Moses declares, "If ye will not hearken unto me, and will not do all these commandments—I will make your cities waste—I will bring the land into desolation—And I will scatter you among the heathen—And ye shall perish among the heathen. If they shall confess their iniquity, and the iniquity

of their fathers—if then their uncircumcised heart be humbled, and they then accept the punishment of their iniquity, then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God." These prophecies have been most signally fulfilled; they are fulfilling now; and, in time to come, will receive, in some respects, a still more illustrious accomplishment. Therefore, they were delivered by the divine inspiration of the Holy Spirit.

In an attentive consideration of the contents of this sacred Book, it is easy to perceive what a solemn importance is attached by the Most High, to the holy ordinances of his worship. The greater part of the Book of Leviticus is taken up with the appointments of God respecting the manner in which he would receive the sacred services of his people. These ordinances most clearly manifest that God demands and expects the services of his people, that these be often rendered; and that they be performed in such a manner as he himself is pleased to direct.—Under the Christian dispensation, divine service in the ordinances which God has appointed, is no less required than under the law of Moses. It is not for us to enquire how our services can be most acceptable to God; this he himself has prescribed.

The gospel has taught us how we may honor our heavenly Father, and the faithful observance of those means and ordinances is no less a test of his people's attachment to him, and of their interest in the divine favor, than was the observance of the Levitical sacrifices under the law. Then God required his people often to appear before him, with their sacrifices and offerings, as an acknowledgment of their guilt and righteous condemnation, hoping in his infinite mercy, for acceptance and pardon. Now, all are required to appear before God in the merit of the holy sacrifice of Christ Jesus, relying on his righteousness, trusting in sovereign grace for hope and salvation.—Then God required obedience to the moral law; he does the same now.

This portion of sacred history shows the great privileges and the peculiar guilt of gospel sinners. How dim was the light enjoyed by the ancient saints! Yet, they lived and died in faith. Through the dark medium of types and offerings, and in the more early periods with very little prophetic light, they looked down the long vista to behold the day of their Lord, and to rejoice in his coming. Yet could they endure all things for him, "destitute, afflicted, tormented;—not accepting deliverance." With their little light, and their toilsome services, how strong was their attachment to the interests of Zion! When this cause was in a state of depression, they would hang their harps on the willows, and would sooner have their right-hand forget her skill to touch

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the harp or the lyre, than to lay aside the habit of mourning. Yea, when the cause of the Redeemer was subjected to the triumphs of iniquity, they would exclaim, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—Those who enjoy the privileges of the gospel, instead of looking through the obscure medium of types and shadows, are invited to turn their eyes directly to the Sun of Righteousness, to behold a dying Saviour on the cross, bleeding for men, to listen to his voice, inviting the weary and heavy-laden to his mercy-seat, calling upon every sinner to follow him, to follow him in the way to God, in the way to heavenly glory. Without the toilsome service of sacrifices, and carnal ordinances, the humble penitent is invited to accept of the sacrifice of Christ, offered without spot to God, to attach his soul to him by obedience and love, and inherit eternal life.—All this light the gospel sinner resists, all this grace his soul discards. In love with the world, in love with sin, he will not submit to a divine Saviour, and to a holy gospel that he may be saved. "He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?"

Iii



## RELIGIOUS INTELLIGENCE.

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FIFTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

THE Board met according to appointment, at the Philosophical Chamber of Yale College, on Thursday, September 15, 1814, at 10 o'clock, A. M.

Present,

The Hon. ELIAS BOUDINOT, Esq. L. L. D.  
 Hon. JOHN TREADWELL, Esq. L. L. D.  
 Rev. JOSEPH LYMAN, D. D.  
 Rev. SAMUEL SPRING, D. D.  
 Hon JOHN HOOKER, Esq.  
 Rev. JEDIDIAH MORSE, D. D.  
 Rev. CALVIN CHAPIN,  
 Rev. JAMES RICHARDS,  
 Rev. SAMUEL WORCESTER, D. D.  
 Rev. HENRY DAVIS, D. D. and  
 JEREMIAH EVARTS, Esq.\*

The Vice-President opened the meeting with prayer.

The following gentlemen were chosen officers for the year ensuing:

viz.

The Hon. JOHN TREADWELL, Esq. *President.*  
 The Rev. Dr. SPRING, *Vice-President.*  
 The Rev. Dr. SPRING,  
 The Rev. Dr. WORCESTER, and } *Prudential Committee.†*  
 Mr. EVARTS,  
 The Rev. Dr. WORCESTER, *Corresponding Secretary.*  
 The Rev. Mr. CHAPIN, *Recording Secretary.*  
 Mr. EVARTS, *Treasurer,* and  
 Mr. CHESTER ADAMS, *Auditor.‡*

*Voted,* That the thanks of this Board be presented to William Bartlet, Esq. for his services as a member of the Prudential Committee, and for the generous entertainment which, on several occasions, he has afforded the Prudential Committee.

The Hon. Elias Boudinot communicated an extract from a letter, stating an earnest request from the Delaware Indians, that missionaries be sent among them; which extract was referred to the Prudential Committee.

\* The Rev. Dr. Dwight was prevented, by College business, from attending till near the close of the meeting.

† William Bartlet, Esq. declined a re-election.

‡ Charles Walley, Esq. who was chosen Auditor last year, declined accepting the office.

*Voted*, That it is the opinion of this Board, that the independent and unevangelized tribes of Indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are, with other objects, embraced by the Act of their Incorporation.

The Prudential Committee exhibited their Report, which was accepted.

At 3 o'clock P. M. public divine service was attended, in the Church of the United Society, and a sermon was delivered by the Rev. Mr. Richards, from Eph. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

*Voted*, That the thanks of this Board be presented to the Rev. Mr. Richards for his sermon delivered this day; and that a copy thereof be requested for publication.

The Hon. Mr. Boudinot and the Rev. Dr. Davis were appointed a Committee to carry the foregoing vote into effect. The printing of the sermon was referred to the Prudential Committee.

*Voted*, To request De Lauzun Deforest, Esq. to audit the Treasurer's accounts for the year now closed.

*Friday, Sept. 16.* The Rev. Dr. Davis opened the meeting with prayer.

The Treasurer's accounts were exhibited, as examined, and certified by the Auditor, and accepted.

*Voted*, That the next annual meeting be holden at Salem, Mass. on the third Wednesday of Sept. 1815, at 10 o'clock, A. M.

The Rev. Mr. Chapin was chosen preacher for that meeting, and the Rev. Dr. Davis second preacher.

*Voted*, That the Recording Secretary transmit to every member of the Board, information of the time and place of the next annual meeting.

The following bye-law was adopted, in addition to chapter 2nd, section 1st, of the Bye-laws:

If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by giving notice of such place to the Recording Secretary, in season for him to give notice to each member of the Board.

*Voted*, That the thanks of this Board be presented to the President and Fellows of Yale College, for the convenient accommodation afforded them, during their present session, in the Philosophical Chamber appertaining to said College; and that the Recording Secretary transmit a copy of this vote to the President.

*Voted*, That the Prudential Committee be directed to prepare and publish the annual report of the Board, including such parts of the Report of the Prudential Committee as they shall judge most useful, an abstract of the Treasurer's accounts, a statement of donations, and such other information as they shall deem proper and expedient.

The Rev. Dr. Lyman closed the session with prayer.

The preceding account is compiled from the original minutes of the Recording Secretary, with the omission of such particulars as might be uninteresting to readers generally.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

THE last annual Report of your Committee left our missionaries in the East, on the mighty waters, uncertain where they should land, and still more doubtful where they should abide. During the year great solicitude has been felt for them; but at length that solicitude is considerably relieved. For a long season they were held in anxious suspense, painfully fluctuating between fear and hope; but at length that suspense appears to have come nearly to an end. Our last letters from them were received by the way of England about ten days ago; the latest date from Mr. Newell being the 20th of last December, at Colombo, in the Island of Ceylon; and from Messrs. Hall and Nott, the 23d of the same month, at Bombay. The principal facts and circumstances, related in their several communications, your Committee will report in order.

Messrs. Hall and Nott, as reported at our last anniversary, left Calcutta on the 20th of November, 1812, under circumstances not very pleasant, and embarked for Bombay, expecting to touch at Ceylon, and doubtful whether they should proceed any further. It appears, however, that they touched not at Ceylon, but at Pondicherry, where they staid about five weeks. The reason of this they probably assigned in a letter written at Pondicherry, to which in a subsequent letter they refer, but which has not been received. They arrived at Bombay on the 11th of February, 1813, about eleven weeks after leaving Calcutta. On their arrival, they immediately found that intelligence concerning them, forwarded from Calcutta, had reached Bombay; intelligence, disadvantageous to them, and accompanied with an expression of the will of the supreme government, that they should be sent to England. They were permitted to submit to Sir Evan Nepean governor of Bombay, a very respectful and judicious memorial; which, together with accompanying documents, declared the views with which they came to India\*—made known the patronage and instructions under which they had been sent forth—gave a narrative of their proceedings at Calcutta—explained the misunderstanding which had arisen between them and the supreme government there, and the reasons of their departing thence for Bombay, under circumstances so liable to misconstruction—referred their case to the well known clemency and candor of the Governor, and implored his favor and protection. Their memorial was very kindly received and considered; and every thing relating to their object and their proceedings appeared to the Governor in so satisfactory a light, that he not only allowed them to remain for the present at Bombay, but assured them of his disposition to render them every favor in his power; and

\* See Appendix A.

even took upon himself the trouble to write a private letter in their behalf to Lord Minto, the governor general at Calcutta, with a view to remove the unfavorable impressions respecting them, which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances, and to obtain permission for them to reside at Bombay, or to go, unmolested, in pursuit of their object elsewhere. Thus encouraged, the two brethren sat down to the study of the Mahratta language, under the tuition of a Brahmin; in the hope of having the satisfaction, in due time, of preaching in that language to the natives at Bombay, and in the extensive and populous regions, in which the language is vernacular.

Sir Evan Nepean's letter appears to have been successful in satisfying the governor general's mind in regard to the character and proceedings of the two missionaries. The war, however, between the United States and Great Britain, intelligence of which had been received in India, gave rise to new difficulties. On the 25th of June, the brethren were informed, by Dr. Taylor, a gentleman from whom they received many friendly offices, that the Governor, Sir Evan Nepean, had expressed his fears that, on account of the war, he should be under the necessity of sending them to England; though, as they state in their journal, "the Governor expressed to Dr. Taylor his firm confidence in their integrity, and the excellency of the character of those gentlemen by whom they were patronized."

On the 18th of August, by the advice of Mr. Money, another gentleman to whom they were indebted for many offices of kindness, they drew up another memorial to the Governor, which was to be presented along with certain documents of a purport to shew decisively, that their mission had no connexion with the war. Mr. Money, they say, "urged us to do this immediately, as he had observed our names down at the marine office as passengers to England on the Caarmarthen, which was to have sailed about this time, but having sprung a leak will be detained a month or two." From this memorial, that something of the spirit and feelings of the brethren may be perceived and felt, the following passages are extracted:—

"Right Honorable Sir,

"When we consider that both English and American Christians are interested in our success—that already much time and money have been expended in our enterprise, and that much more must be expended if we are sent from this place;—that we must then be in perfect uncertainty, whether we shall ever be allowed to preach to the destitute the unsearchable riches of Christ;—and especially when we consider the command of that ascending Lord, in whom we all hope, and whom we would obey;—we feel justified, we feel compelled, by motives which we dare not resist, to intreat your Excellency's favor.—To ourselves it cannot but be supposed, that to fail in our object must be in the highest degree trying. Our feelings are deeply interested, it may well be supposed, in our object, to which we have been looking for so many years—for which we have left our country, our prospects, and our dearest friends—to which we are conscientiously, and, by the help of God, unalterably devoted—in which the hearts

of Christians are universally engaged, without distinction of country, and which we cannot doubt, is under the favorable eye of our Lord and Master."

"Your Excellency's well known desire for promoting Christian knowledge, and the certainty that we should be in future as really under the direction and at the disposal of your Excellency, as at the present moment, encourage us in requesting that we may be allowed to remain at least till it may be learned whether there will be a speedy termination of the unhappy war."

On the next day they write, "Having prepared the preceding memorial, we went with it to Mr. Money, being desirous to forward it as soon as possible, on account of a report which we last evening heard, that we were to go to England on the *Sir Godfrey Webster*, to sail on Sabbath next. At breakfast with Mr. Money, we saw the superintendant of embarkation, who told us, that he had, by order of the Governor, yesterday, settled every arrangement for our going in the *Sir Godfrey Webster*, and that every pains had been taken to make us comfortable, and that we had been provided for suitably to our ministerial character. We were much distressed by this intelligence, and especially as we were entirely unprepared for such a voyage. Mr. Money immediately waited on the Governor, to tell him our unprepared state, and to hand him the above petition. On his return he informed us, that the Governor's orders from Bengal were such, that he would be unable to allow us to remain; but, as he was unwilling to put us to any inconvenience, he would allow us to stay until the sailing of the *Caarmarthen*, which is to be in about six weeks. We then waited on the Governor ourselves, and expressed our thanks for his kindness now, and on former occasions. He told us, that he had supposed us prepared on the ground of what he had told Dr. Taylor; and endeavored to justify the Supreme Government in sending us away on account of the war. He declared his perfect confidence that we were innocent and harmless men, whose weapons of warfare were not carnal but spiritual. He likewise told us that he had succeeded in removing the unfavorable impressions which had been made on the mind of the Governor General, to effect which he had written to Lord Minto a private letter. Thus it pleases the Lord to deal with us. We have never been covered with so thick a cloud."

Things remained in this posture until about the middle of September. At that time the brethren received from Calcutta the letters which about ten months before had been sent out for them from this country by the *Alligator*; and which, say they, "afforded us a pleasure which we cannot describe." With the advice of particular friends, they submitted to the Governor's inspection the official letter to them from the Corresponding Secretary, accompanied with a note in which they say; "We extremely regret that the accompanying letter did not come to hand at an earlier period. Though received at so late an hour, we should not feel that we were faithful to our Patrons, to a numerous body of Christian friends, and the Saviour's cause, were we not to beg the liberty of presenting it to your Excellency for perusal. Its general tenor, and particularly the information which it gives of the

appointment of a Committee at Calcutta to co-operate in our mission, seems to us fully to declare, that our Society is simply engaged in the great work, dear to English and American Christians, of spreading Christian knowledge and Christian hopes. The gentlemen, whom we now understand to constitute the Committee, are the Rev. Dr. Carey, the Rev. Mr. Thomason, Chaplain, and George Udny, Esq. the latter two in the place of Dr. Brown, and J. H. Harrington, Esq. To this Committee we yesterday made known our unhappy situation; and we beg leave to express our desire to your Excellency, that our departure from this Presidency may be so long delayed, as to give them an opportunity of acquainting the Governor General with their relation to us, and of removing, if possible, the objections to our stay arising from the unhappy war."

The next day after this note was delivered, they write in their journal, "Mr. Nott waited on the Governor this morning at his request. He mentioned that he felt greatly embarrassed on account of yesterday's letter to him;—that he wished to do all in his power for us; that he would think on the subject, and give an answer in two or three days. He did not hesitate in saying, that were he left to himself, he could not send us away."

The Committee of Agency for our affairs in India, appointed by the Prudential Committee, as this Board will recollect, were the Hon. John H. Harrington, Esq. and Drs. Carey and Brown. But when our communications arrived at Calcutta, Dr. Brown was dead, and Judge Harrington was absent. Under these circumstances, Dr. Carey thought fit to appoint the Rev. Thomas Thomason\* in the place of Dr. Brown, and they unitedly requested George Udny, Esq.† to act in the place of Mr. Harrington. Intelligence of this arrangement was duly communicated to the two brethren at Bombay; and they, perceiving the advantage which it offered them, immediately addressed the letter referred to in the above cited note to Governor Nepean, to the Committee at Calcutta, for the purpose of engaging their good offices with the Governor-General in their behalf.

About five days after this, the two brethren received letters from Mr. Newell at Columbo, and from the Rev. Mr. Thomson, Chaplain at Madras, from which the following extracts are given. Mr. Newell, under date of Aug. 18th, 1813, writes, "I have had repeated assurances from the Hon. and Rev. Mr. Twistleton, senior Chaplain, and Mr. Brisset the other Chaplain, the Governor's brother-in-law, that as many of my friends as choose to come here shall be safe, and have liberty to go to any part of the Island." Mr. Thomson, under date of Sept. 7th, writes, "You have, I believe, received notice from Mr. Newell, that you will be welcomed at Ceylon. I am warranted by letters from the

\* The Prudential Committee, before receiving this communication, had appointed the Rev. Mr. Thomason to supply the vacancy occasioned by the death of the Rev. Dr. Brown.

† George Udny, Esq. has been for many years a member of the Supreme Council in the Bengal Government, and has been uniformly favorable to the diffusion of Christianity in India. The Supreme Council consists of four members with the Governor General at their head.

Hon. and Rev. Mr. Twistleton, to confirm it. I think you should lose no time in submitting this to the Governor, Sir Evan Nepean, and requesting leave to retire thither, instead of being sent to England."

Accordingly, after prayerful consideration, Messrs. Hall and Nott, on the 22d Sept. submitted the communications from Messrs. Thomson and Newell to the Governor, accompanied with a memorial, in which they say, "After having read them, we beg your Excellency to regard with a favorable eye the pure, peaceful, inoffensive, Christian character of our mission, proved incontestably by our instructions, by our letters, and by the appointment of a Committee of British gentlemen of the clergy and laity to co-operate in the mission, which we have had the happiness of making known to your Excellency; and to bestow an indulgent consideration on our present distressing situation, which must be aggravated in a severe degree, if we are sent across the seas to a foreign land, divided from our country by an unhappy war, the commencement of which we have sincerely deprecated, and for the conclusion of which we earnestly pray."—"It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the Gospel, under the protection of your Excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing those blessings, and from which we cannot be sent without so much grief to numerous Christians, and so much discouragement to others, who are desiring to leave their own country, and go to preach Christ in Pagan lands. It is only therefore in the last resort, and with the hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favorable reception, where we cannot but be under the superintending eye of a British government, and where, we trust, our conduct will be unobjectionable to his Excellency Governor Brownrigg."

In their journal, Oct. 2, the brethren write, "Mr. Money having, at our request, conferred with the Governor concerning our petition, received this day from his Excellency a note nearly as follows: "I find myself awkwardly situated relative to the two Missionaries whom I wish to serve. On the 20th of August I wrote to Lord Minto, and I ought to have received his Lordship's answer some days since, and am now in daily expectation of it. I told his Lordship, that I understood he had changed his plan concerning missionaries, and allowed one in similar circumstances to remain in Bengal; and that now there was time for him to shew the same favor to Messrs. Hall and Nott; but that if I should receive no new commands from his Lordship, I should send them to England by the next ships. I had thought of another plan for them, which was, that in case Captain Digby should arrive in season, I should request him to give them a passage in the Cornwallis, which, as that ship will stop at Ceylon, would give Governor Brownrigg an opportunity to take such measures relative to them as he might judge proper." Nine days afterwards they write, "This day dined with the Governor. He added nothing to what he had said in Mr.

Money's note. He repeated that he must send us in one of these ships, unless something new should take place." And five days after this, that is, on the 16th of October, they say, "This afternoon we received a note from our friend W. T. Money, Esq. informing us, that the Governor had failed in his application to Captain Digby. He says, 'Sir Evan sincerely regrets his ill success. I am sure he felt, and does now feel, much interest for you. Under these inauspicious circumstances, nothing now remains, but to prepare for your departure in the Caarmarthen.'"

The Caarmarthen was, at this time, on the eve of sailing, and there remained to Messrs. Hall and Nott scarcely a gleam of hope that they should avoid being sent to England. On the 18th of October, however, they had information of a vessel going to Cochin; learned that she would give them a passage, if they could be ready to go on board in about four or five hours; and understood, that from Cochin she would shortly convey them to Columbo in Ceylon. The time for deliberation was short. They concluded to go; and accordingly, taking some of their most necessary things, they embarked; leaving Mrs. Nott and her child, and some notes hastily written to acquaint their friends at Bombay with the fact and the reasons of their departure. On the 30th of the same month, they arrived at Cochin, where they were very kindly received, and during their stay very generously entertained, by Mr. Pearson, magistrate of the place.

On the 5th of November, they write in their journal, "For five days we have been laboriously employed in travelling among, and inquiring about, the Jews and Christians. We have visited the College at Valipoli and several Catholic churches; Candenade, the see of the late Syrian Bishop, and the synagogues of the Jews at Cochin. We have carefully committed to paper what information we could obtain, having been kindly furnished with such facilities as the place affords."

The vessel, which had conveyed them to Cochin, could not, as they had expected, convey them thence to Columbo. While waiting and seeking for a passage, and just as one seemed to be presenting itself, an order arrived from Bombay, requiring them to be sent back to that place. They accordingly returned, after an absence of almost a month. With their private departure from Bombay, Sir Evan Nepean was not well pleased; as it might, from the favor which he had shewn them, subject him to censure from the General Government, for imputed contrivance or delinquency. In a respectful and able memorial to him, however, after their return, they justified the procedure on the broad principle, that the authority of the Lord Jesus, under which they had been sent forth to preach the Gospel to the heathen, was paramount to any civil authority, which would frustrate, or counteract their mission;\* and the Governor at length was so far satisfied, as to allow them to leave the ship in which they had been brought back to Bombay, and which for several days after their arrival they were not allowed to leave, and, free from all duress, to occupy a house provided for their accommodation in the city. Still he considered himself as

\* See Appendix B.



required by the Supreme Government to send them to England ; and as under particular obligations, from assurances which he had given the Governor General, to send them by the earliest regular conveyance.

On their return into the city, the two brethren were received by their worthy friends there with great joy, and with expressions and tokens of undiminished affection, confidence, and respect. Very soon afterwards, on the 10th of Dec. they received, from the Rev. Mr. Thomason of Calcutta, the last of three letters,\* bearing date Oct. 8th, and 13th, and Nov. 19th, 1813, in answer to theirs of Sept. 15th, addressed to our agents at Calcutta. In these letters Mr. Thomason, with strong expressions of Christian affection, and of desire to promote the great object of their mission, related to them the measures which he and his colleagues in the agency had taken in their behalf with the Government, and the success with which those measures had been attended. "The last letter in particular," say the brethren, "filled us with joy and thanksgiving to God. We immediately sent a copy of it to brother Newell, and to Mr. Money on the Gaults. Our friends advise to wait a day or two in hopes of something more full from Calcutta ; and if nothing should come, to lay them before the Governor." Accordingly, on the 13th of December, they sent to the Governor the following note, enclosing the two last letters from Mr. Thomason.

"Right Honorable Sir,

"Having always been convinced that the resolution to send us from this country emanated solely from the orders of the Supreme Government, and not from the disposition of your Excellency, which we know to be friendly to the evangelical object of our mission ; and having received letters from Calcutta, evincing a change of sentiments in the late Governor General, and the conviction of Lord Moira the present Governor General, "that our intentions are to do good, and that no conceivable public injury can arise from our staying," and that his Lordship "spoke very decidedly about our being allowed to stay ;" we beg to submit to the perusal of your Excellency two letters, dated 13th Oct. and 19th ult. addressed to us by the Rev. Thomas Thomason, a most respectable minister of the Church of England, resident at Calcutta. We trust that your Excellency will consider these letters as containing decisive evidence of the favorable inclinations of Lords Minto and Moira in regard to our present circumstances, and future views : and that with this proof of the light in which our mission is now regarded by the supreme British authority in India, your Excellency will have no difficulty in permitting us to remain in this place.

"It is with inexpressible satisfaction that we are enabled, by a kind and overruling Providence, to present these communications to your Excellency, at this very interesting moment,

We have the honor to be, &c. &c.

"Bombay, Dec. 13, 1813.

\* See Appendix C.

On the 16th of Dec. their friend Mr. Money informed the two brethren, "that he had just been with the Governor, who mentioned, that no orders having been received from Calcutta concerning their stay, and he being still under the positive orders of the supreme Government to send them away, he must now send them." And on the 20th, R. T. Goodwin, Esq. the senior magistrate of police, officially notified them, "that a passage was to be provided for them to England on board the Charles Mills."

The Charles Mills was then under orders to sail on the 22d of the same month, only two days after this note was given. At this critical moment they drew up a memorial to the Governor, as their last appeal: \* a memorial, which they considered as a private communication, addressed to his Excellency, not as a Governor only, but as a man, and a Christian; which was written with the feelings and the solemnity of the occasion; and which, as they are careful to note, they viewed as of a confidential nature, but that the worthy Governor was pleased himself to give it publicity. It appears to have been generously received by the Governor, according to his accustomed goodness, and to have had its desired effect.

On the next day after sending this letter, the brethren write in their journal, "We continued our preparations.—By two o'clock, (same day) our things were packed and labelled; by three the Coolies (porters) were all here; the things were all carried below; the boats were engaged to carry them on board ship, and the carpenter to go and fasten them. The friend, who had charge of the things, then went to the Captain for orders to have them received on board. The Captain went to the pay office for the money for our passage; the money was refused, and it was reported, that we were not to go. The friend returned with this information, and the things were all put into a room below, and the coolies dismissed. About five, Mr. Goodwin, the senior magistrate of police, called upon us to say, that our letter had been communicated to the Council; and that upon examination, it had been found, that no orders of any kind had been received from Bengal, of a later date than the 19th of November, and that the government would allow us to remain, until they should receive further orders from Bengal concerning us. This intelligence at this decisive moment has filled us with great joy; and given us great hopes, that we shall yet be allowed to remain at Bombay. How wonderful and how merciful are God's dealings with us!"

The next morning, 22d Dec. they received the following official note.

*"To the Rev. Gordon Hall, and the Rev. Samuel Nott, American Missionaries.*

"Gentlemen,

"I am directed by the Right Honorable, the Governor in Council, to acquaint you, that under the expectation of receiving some further instructions from the Supreme Government respecting you, he has deter-

\* See Appendix D.

mined to defer the carrying the directions he has received into execution, until such instructions shall arrive.

“ I am, gentlemen, your obedient servant,

W. NEWHAM, Sec. to Government.”

“ *Bombay Castle, Dec. 21, 1813.*”

Our last letters from these brethren appear to have been forwarded to England, by the same ship, in which they themselves expected to have been conveyed thither, and which sailed from Bombay on the 23d of December. Later than this date we have no intelligence from them. From the facts and circumstances now communicated, however, your Committee derive a pleasing confidence, that our mission may obtain an establishment at Bombay: and they are persuaded that this whole Board, and the Christian public extensively, will unite with them in adoring the goodness of the Lord, so remarkably displayed in the signal interpositions of his providence in behalf of our missionaries. Under Providence, grateful acknowledgments are due to the Right Honorable Sir Evan Nepean for the candor, magnanimity, and kindness, exhibited in his treatment of the missionaries, so creditable to his character, as a magistrate, and a Christian. Nor can the Committee forbear to express their high sense of the admirable spirit and conduct, shewn by the missionaries themselves, in the circumstances of severe trial in which they have been called to act. The evidence here exhibited of their firmness, their perseverance, their wisdom, and their devotedness to the great object of their mission, cannot fail to raise them in the estimation and affection of this Board, and to secure them the confidence and favor of the Christian public.

On the 24th of Feb. 1813, Mr. Newel embarked at the Mauritius on board a Portuguese brig, bound to Bombay, but destined to touch at Point de Galle in the Island of Ceylon. At the latter place he expected to meet one or both of the other brethren; but on his arrival he learned that they were both gone to Bombay. Supposing, however, that they would not be allowed to remain there, he thought it best for him to stay in Ceylon, where he was assured of the protection and favor of Governor Brownrigg, and other principal officers of the government. He immediately despatched a letter to the brethren at Bombay; and by the return of the mail he received an answer from them from which he learned, that, though their situation at Bombay was quite precarious, yet they had considerable hope that they should be allowed to establish themselves there, and thought it advisable for him to direct his studies with a view to that place. Accordingly, as soon as he could make arrangements for the purpose, he commenced the study of the Sangskrit, Hindoostanee; and Persian languages; and quietly pursued this study until some time in November, when, from information received from the brethren at Bombay, he felt compelled to give up all hope of the establishment of the mission at that place.— From the time of his arrival in Ceylon, however, till the date of his last letter, he preached in English constantly once, twice, or three times a week, to English and half-cast people; of whom he says, “ there are thousands in and about Columbo, who stand in need of in-

struction, as much as the heathen," and among whom he hoped his labors would not be in vain. At the date of his last letter, Mr. Newell supposed that his brethren were actually on their passage to England, and that he was left alone. "Stript," says he, "of all my domestic enjoyments, by the death of my wife and child, and separated from all my dear missionary associates, I find myself a solitary pilgrim in the midst of a heathen land. My heart is sometimes quite overwhelmed with grief. But my prevailing desire is, and my determination, to try to do something for the wretched heathen around me. My conviction of the duty and practicability of evangelizing the heathen has not been diminished, but greatly increased, by all that I have witnessed in this part of the world." Thus circumstanced, he was undetermined in regard to the field in which to fix his mission; whether to remain in Ceylon, or attempt an establishment at Bussora at the head of the Persian Gulf. The reasons which weighed in his mind for the one and for the other, he states at large, and in a manner which indicates much attention and reflection.\* His trials, though different from those of his brethren, have been not less painful; and appear to have been sustained in a manner not less creditable to the character of a Christian missionary. He must have been greatly rejoiced to learn, as he doubtless did in a short time, that his brethren had not been sent to England, as he supposed; and if they have been permitted to remain at Bombay, he has probably joined them there, to the great joy of them all.

Messrs. Richards and Warren, who, at the time of our last annual meeting, were, as then reported, in very eligible situations at Philadelphia, have just completed their respective periods of engagement there; and, so far as appears, very much to their own satisfaction, and to the satisfaction of those with whose patronage and friendly offices they have been favored.

Soon after our last annual meeting, Messrs. Benjamin C. Meigs, Burr Baldwin, Horatio Bardwell, and Daniel Poor, were admitted by the Prudential Committee, as Candidates for our missionary service; and since, after such a period and measure of trial as the Committee judged suitable, they have all, excepting Mr. Baldwin, been formally received as Missionaries, to be under the patronage and direction of this Board. Mr. Baldwin has been prevented from being thus received, by feeble health, which the Committee greatly lament, and from which they devoutly hope he will ere long be recovered.

Messrs. Richards, Warren, Meigs, Bardwell, and Poor, will hold themselves in readiness to go forth to the heathen with the glad tidings of salvation, as soon as Providence shall open the door for their being sent. At present the door at every point seems to be closed by the war; but this Board and the friends of Christian missions will not cease to pray, that the war may soon be terminated; nor are the Committee without hope, should it continue, some way will nevertheless be found out for the conveyance of the waiting missionaries to their destined fields of labor.

From three other young gentlemen, one now a practising phy-

\* See Appendix E.

sician of distinguishing promise; another a student at the Theological Seminary at Andover, the Committee have received very pleasing communications, expressing their desire to be engaged in the missionary service, under the direction of this Board. But upon these applications, as they are yet quite recent, no decisive act has been passed.

It will appear, by the statements which the Treasurer will furnish, that the liberality of the Christian public toward this Board is continued and extended. New associations are formed for the purpose of contributing their aid. The number of pious persons, who are becoming acquainted with the wants and the miseries of the heathen world, and who are desirous of uniting their efforts to remove these wants and alleviate these miseries, is evidently on the increase.—Your Committee have reason to believe, that should Providence soon prepare the way for the establishment of missionary stations in different pagan countries; an adequate number of pious, able, devoted servants of Christ would offer themselves as heralds of the Gospel to the heathen, and the means would not be withheld of supporting them in their most laborious, as well as most benevolent undertaking. It is a pleasing thought, and one which may be indulged without presumption, that the Redeemer will graciously bestow upon Christians in America the honor of becoming joyful instruments in promoting his cause, and advancing the progress of the millennium, not only within our own borders, but extensively also in foreign lands. How noble will be the distinction, should we be known as a people, to the inhabitants of distant continents and islands, not as covetous of territory—not as ambitious of political dominion,—not as engrossed by commerce and swallowed up by the cupidity of avarice;—but as the liberal dispensers of unsearchable riches, as cheerfully and zealously imparting to others God's unmerited bounty to ourselves.

While regarding the subject in this point of light, your Committee cannot refrain from expressing their joy, that this glorious work has been begun:—that it has been formally and systematically entered upon by Christians in this country;—that missionaries, in the employment of this Board, have been engaged on the shores of Asia, in preparing to preach to the people in their own languages;—that the Scriptures, in the common tongues of the countries, have been purchased and distributed, as a free-will offering to God, from our *honorable women, our young men and maidens, our old men and children.*

It ought to be thankfully noticed, that many enlightened persons in India;—men of enlarged views and great acquaintance with the world;—dignified magistrates and persons of professional eminence;—have most unequivocally and earnestly expressed their conviction of the necessity of missionaries, and their sense of the deplorable condition of the people in a moral point of view. Persons of this description have joyfully hailed the co-operation of America, in the great work of evangelizing mankind, as a most desirable event. They have expressed an anxious wish, that our efforts may be greatly and indefinitely increased. The limits of this Report, already too long perhaps, will not allow your Committee to specify all the facts on the authority of which these

assertions are made. Many such facts have appeared, in the course of the preceding narration, and the accompanying documents.

It is evident also from every page of the correspondence of the missionaries, that notwithstanding all their discouragements and perplexities, they have been more and more convinced, by all that they have seen and heard, not only of the practicability and duty of supporting missions, but of its being their particular duty, as it is evidently their highest pleasure, to consider themselves as unalterably devoted to this work. They are also convinced, as their repeated discussions of this topic abundantly prove, that whatever may be the design of Providence in regard to themselves or their mission, it is the duty of Christians to take it for granted, that the cause of missions will prevail, and to resolve, that by the help of God, and with all reverential submission, to his holy dispensations, it *shall* prevail.

The agents of this Board in London have remitted to Calcutta, by the earliest opportunities, the avails of our several remittances to them. We had calculated, that our missionaries would have received our first remittance at an earlier date than that of their last letter, as this remittance was sent from London by the earliest spring ships of 1813. It could not, we think, be much longer delayed. But, through the kindness of friends whom Providence had raised up for them in every place they had visited, there was little danger that our brethren would be put to serious inconvenience by any accidental delay of remittances.

At the conclusion of their Report, the Committee would direct their respectful attention to the Christian public. They need not solicit, what will be granted of course and without solicitation, a candid perusal of this their annual communication, and of the papers which will follow it. All who have contributed to send the blessings of the Gospel to the heathen ;—all who love the prosperity of Zion, will feel a deep interest in the history of our infant mission, and, we doubt not, will perceive the necessity of continued and persevering exertions. The object in view is so transcendantly important, as not to admit of any halting or hesitation in the pursuit, while any prospect of success remains. Such a prospect will remain, we are persuaded, without suffering even a temporary eclipse, till the Gospel shall shed its benign influence on every land. With thankful acknowledgment of the many favors shewn by the Christian public to this object, and the many prayers offered in its behalf, the Committee would animate their fathers and brethren, as well as themselves, with the exhortation, *Be not weary in well-doing ; for in due season we shall reap, if we faint not.* *New-Haven, Sept. 15, 1814.*

#### APPENDIX (A.)

[On the day after their arrival at Bombay, Messrs. Hall and Nott, after taking suitable advice, put into the hands of Mr. Money, a gentleman of that place, the following petition to his Excellency, the Governor.]

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Right Honorable Sir,

The Undersigned, lately arrived from America by way of Bengal, beg leave to state to your Excellency, that having been ordained to the Gospel Ministry, they have come to this country with a desire of being useful, by translating the Scriptures, by aiding in the education of children, and ultimately making known the Gospel to some who are now ignorant of it.

Humbly trusting that these objects will meet with your Excellency's approbation, they most earnestly beg, that they may be allowed to pursue them. At the same time, they cherish the hope, that should they be permitted to remain in the country, an orderly and prudent conduct will show, that your Excellency's indulgence has not been misplaced.

They are happy indeed, Right Honorable Sir, in thus presenting the advancement of our holy religion to a Christian Governor ;—one too, who has given so many proofs of a desire for the diffusion of the Scriptures, and the promotion of happiness among mankind.

They have the honor to be, with the highest respect,

Right Honorable Sir, your most obedient  
and most humble servants,

Bombay, Feb.  
12, 1813.

GORDON HALL,  
SAMUEL NOTT.

[On visiting the police office, the same day on which the preceding petition was forwarded, the missionaries were told, that they would not be permitted to remain, and that unfavorable impressions concerning them had been made upon the mind of this government. They found themselves charged with having broken their word, in not going from Calcutta to the Isle of France ; and with having concealed themselves at Calcutta, while the police officers were in search of them to put them on board ship for England. For the purpose of refuting these charges, and explaining their conduct, they drew up and presented, by his Excellency's permission, the following memorial.]

Bombay, Feb. 18, 1813.

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Right Honorable Sir,

We have heard with the deepest concern, that your Excellency has received from Bengal intelligence deeply injurious to our character as men, as Christians, and especially as Ministers of the Gospel. Our concern is the more distressing, when we consider our solemn responsibility to the great Head of the Church, and the high importance that the missionary character should stand without reproach ; especially in a region like this, where the forfeiting of that character must be attended with circumstances so truly deplorable. We beg, therefore, your Excellency's indulgent consideration of the following statement of our conduct.

When we left America, as your Excellency will perceive by our letter of instructions, a copy of which we take the liberty of sending herewith, our destination was not precisely fixed ; but was left for our subsequent decision. On arriving at Calcutta, our first object was to obtain such information as would enable us to decide with discretion. But from representations made to us at that time, we were induced to believe, that we should not be allowed to remain in the Honorable Company's dominions. An order from government, received about a week after our arrival, which order included Messrs. Johns, Lawson, and May, three English missionaries, and Mr. Rice, an American, increased our fears. We doubted whether we should be allowed to leave the Honorable Company's dominions for any place east of the Cape of Good Hope ; and, if for any, supposed it would be for the Isle of France alone. With these views we presented the petition marked No. 1.\*

When this petition was handed, Mr. Martin† objected to the presenting of it ; and said, that the order of government was positive for our return to America ;—that we must depart upon our own ship, but that she might carry us whither she liked.

In the course of a week from this, we received an answer from government, stating, that our assurances of going to the Isle of France were accepted ; but that we must expect to be at the disposal of the government of that Island.

After this, we continued in the expectation of going to the Isle of France, for about two months. We were endeavoring to obtain a passage, when we were taken sick. As soon as we recovered, we renewed our endeavors, engaged our passage on the ship *Adele*, and paid for it as early as the 17th of September, at which time we were expecting the *Adele* to sail in a few days, though she did not till about the middle of the following month.

During our delay at Calcutta, the causes of which we have now explained, we were led by observation to believe, that our fears had been premature : for we found Missionaries, who had been ordered away no less positively than ourselves, nevertheless residing quietly in Bengal ; and we ascertained the same to be true of others in India. We therefore began to hope, that, had we pursued a different plan, we might have been allowed to go to the place, which our inquiries should incline us to choose. Several reasons at length inducing us to desire to go to Ceylon, rather than to the Isle of France, we prepared the annexed petition, No. 2 ;‡ but, lest we should presume too much on the indulgence of Government, we at the same time pursued our arrangements, intending, should that petition be rejected, to proceed according to our original plan, to the Isle of France. The petition, when delivered at the Police, was carried by the clerk to Mr. Martin, who was on the opposite side of the room, and who replied through the same clerk, † that it was unnecessary to present that petition, and that he would

\* See No. 1. at the close of this Memorial.

† Mr. Martin was the chief magistrate of police.

‡ See No. 2, at the close of this Memorial.



give us a pass at any time.' The question was asked by Mr. Hall, 'Should we go to Ceylon, instead of the Isle of France, would that be equally acceptable to the Government?' and was answered in the affirmative.

The petition was withdrawn; and we did all in our power to obtain a passage for Ceylon. But before we could obtain one, we were summoned to the Police, and our reasons were demanded for not having gone to the Isle of France. Our reply was, that we had been endeavoring to go thither, till we had learnt from the Police that a pass might be obtained equally well for Ceylon; and that we were then seeking for an opportunity to depart for that island. We did not at this, or at any other time, say, at the Police, nor to any person whomsoever, that our delay of going to the Isle of France was for want of opportunities. Nor could we have said this without obviously appearing to many, who well knew our proceedings, to be totally destitute of every principle of honor and religion.

Notwithstanding all our efforts, we found no opportunity of going to Ceylon; nor could we hope for one, we were told, earlier than the January fleet. In the mean time, it had been suggested to us, that Mr. Martin would probably give a general pass from Bengal, without specifying any particular place. We supposed, from what he had said respecting his giving a pass, that a pass from him, and not a formal permission from government, was a regular departure. Whether such a pass could be obtained we did indeed doubt; but we were encouraged to make the attempt in the confidence, that to fail could not injure us, and that, should we succeed, in the voice of the Police we should have the voice of the government; particularly as the Police had been the only organ of government to us.

Our application succeeded; and on the faith of our passes "to depart on the ship Commerce, capt. Arbuthnot," we proceeded to make our arrangements; esteeming it a great favor that we had obtained permission to depart, though it gave us no right of remaining in the place to which we intended to go. Our friends expressed their happiness at our success;—among whom were some, in whose judgment we thought it safe to confide.

The passes now in the hands of R. T. Goodwin, Esq.\* were obtained on the 10th of November, with the expectation that the ship would sail in four or five days. On Saturday the 13th, a part of our baggage was put on board. On Tuesday morning, the 16th, we paid our passage to the captain's agent, and, in the afternoon of the same day, we were unexpectedly summoned to attend at the Police, which we did the next morning with Messrs. Rice and Judson, who had received a like summons. We then received a communication from government, stating, that on account of our having failed to go to the Isle of France, we were considered as having forfeited all claim to the further indulgence of government; and directing the Police to correspond with the Marine Board, concerning the provision for our departure for England, on the fleet under despatch. The fleet, we were informed, was to sail

\* Mr. Goodwin is chief magistrate of police at Bombay.

within five days, which would allow no more than three days to prepare for a voyage to England.

After reading the order, Mr. Nott mentioned to Mr. Martin his circumstances, and asked, whether the order of government would interfere with his previous arrangements, and prevent his departing according to his pass? The reply was "Certainly; the order of government is positive." Mr. Martin then mentioned the opportunities there had been of going to the Isle of France, which had been neglected; and added that he had always told him, that he would have to go to the Isle of France or England. Neither of us, however, had heard our going to England mentioned before.

We were directed by the person who went with us from the Police, to give information should we change our place of residence; and were also advised by him to write to Mr. Martin concerning our families, as they had not been noticed in the orders of government. This advice, however, we did not follow, as we immediately formed the plan of making the annexed address to the Right Honorable the Governor General.

Concluding from the unexpected orders, that, if we applied, we should not perhaps be permitted to proceed to Bombay, we resolved to attempt to obtain liberty to go to Point de Galle, where the captain was so obliging as to promise to put us on shore. With these views we prepared the petition, No. 3.\*

After this paper had received the approbation of some of our friends, we went on Thursday morning to Barrackpore, for the purpose of presenting it to his Lordship. The Hon. Mr. Elliot, his Lordship's private secretary, upon reading the first sentence observed, that as it related to an order in council, his Lordship would not receive it in his private capacity. We mentioned the urgency of the case, and requested him on that account to deliver it; but he refused, and advised us to hand it to the secretary to whose department it belonged. We left him without his probably knowing who we were, and returned to Calcutta.

Having found upon inquiry, that the meeting of the council was postponed till after the time appointed for the sailing of the fleet; we did not hand our petition to the secretary, according to the Hon. Mr. Elliot's advice; but resolved to embrace the doubtful, but only alternative of embarking on the Commerce, according to our previous arrangements and our passports, should we find, that the captain had reported us to the police as his passengers and obtained the port-clearance for his ship. Upon inquiry we found that he had not. We therefore delayed our embarkation till Friday noon, when the captain showed us his certificate, (which he can doubtless now show,) that he had reported us to the police, agreeably to the orders of the Governor General in Council; and likewise told us, that the ship was cleared out at the custom-house, and would probably sail the next day. We then completed our arrangements and went on board the same day. Till we went on board we were either at our known place of abode, or moving publicly about Calcutta on our necessary business. We did not give

\* See No. 3, at the close of this Memorial.

information of our going on board to the Police, because our having obtained a pass, and the captain's having reported us on that very day as his passengers, furnished them, we supposed, with sufficient means of knowing where we were.

Though both the captain and the agent had told us, that the ship would sail the next day, yet she remained at her moorings till Monday morning, when we proceeded down the river. We imputed our not being sent for to the intention, and not to the ignorance of the Police.

On this statement of the circumstances of our leaving Calcutta we beg leave to remark, that we did diligently endeavor to obtain an audience from government till it appeared that no audience could be obtained before too late an hour;—that considering our passes, and particularly the captain's report to the police, which was made after the same police had communicated the orders of government to us, we did consider ourselves as acting with regularity, and presumed, when we found ourselves suffered to proceed, that the police, as we were now manifestly on the point of leaving Bengal, were not disposed to carry their inquiries any further.

Though we had not succeeded in presenting the above-mentioned petition to Lord Minto, we still intended to stop at Ceylon, supposing that a fresh departure from that island might be more favorable to our reception in Bombay, than to arrive directly from Bengal. But as Bombay continued to be the place of our desire;—as the government of Bengal had suffered us to proceed, while considering us, as we supposed, bound to Bombay;—as we met with a long and unexpected delay on the coast;—and as our funds were low, we concluded to proceed directly to this place.

We beg leave to express our fears, that some appearance of inconsistency in us may have arisen from a mistaken connexion of us with our two brethren;\* from whom we lived at considerable distance apart; with whose plans we were unconnected; and from whose business at the Police ours was generally distinct and different. Your Excellency will readily perceive, that such a connexion, though the conduct of each, severally, might be explained, would give an appearance of inconsistency to both.

The above we declare to be a full statement of our conduct, in relation to the government of Bengal; the truth of which is known to many of our friends, with whom our conversations have been frequent and particular. That we have acted with integrity, we have the testimony of our own consciences. That we have guided our affairs with discretion, we will not say. But if the above statement exhibit indiscretions, we hope they will appear to be such as have arisen, not from rashness and obstinacy, but from an honest zeal in what we considered as laudable objects, and from the ignorance of strangers in a strange land. Above all, we hope, Right Honorable Sir, that our intentions will appear to have been good, and our conduct such as not to have cast a deserved reproach upon our holy religion, nor to have des-

\* Messrs. Rice and Judson.

troyed our character as ministers of Jesus, in the interests of whose church we believe your Excellency to feel deeply concerned.

Having said these necessary things, respecting our characters and conduct, we beg your Excellency's further indulgence, while we submit at large the objects we desire to pursue in this place.

Our great and general object is the diffusion of Christian knowledge and Christian morals. In attempting this, we should consider our first step to be the acquisition of the language of the country, which, in a tolerable degree, we suppose, must occupy the greatest part of our time for two or three years. During this time we should hope to be useful, by the instruction of schools composed either of European or half-cast children,\* or by teaching the English language to the natives themselves. While engaged in the acquisition of the language, we should hope to be useful in our intercourse with the people, particularly the lower classes; giving religious instruction to such as should be inclined to receive it; and finally, should we be allowed to remain, it would be our intention to do all in our power to forward the translation of the Scriptures into the Mahratta language; and, perhaps, should our lives be spared, into the Guzerattee likewise; with the hope that by our feeble endeavors some might be induced to embrace them as the word of life, and become partakers of the unsearchable riches of Christ, which are such an inestimable blessing to Christian countries.

This statement we cheerfully submit to your Excellency, hoping that our conduct has not forfeited, and that our object claims, your Excellency's indulgence; and that we shall not be under the painful necessity of relinquishing an object, in which so many Christian friends are so deeply interested.

With sentiments of the highest respect,

Right Honorable Sir,

We are your Excellency's most obedient,  
and most humble servants,

GORDON HALL,  
SAMUEL NOTT.

No. I.

*To the Honorable the Governor General, in Council.*

WE, the Undersigned, passengers lately arrived on board the American ship Harmony, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the Police on our arrival, of leaving the Company's dominions, we request liberty to depart, by the earliest opportunity, for the Isle of France; and therefore that the Harmony may not be refused a clearance on our account.

LUTHER RICE,  
GORDON HALL,  
SAMUEL NOTT.

*Calcutta, Aug. 21, 1812.*

\* Our readers may not all be informed, that half-cast children are those, one of whose parents is a European, the other a Hindoo.

## No. II.

*To the Right Honorable Lord Minto,\* Governor General in Council.*

THE Undersigned, having been detained by sickness and other causes from going to the Isle of France, as permitted about two months ago, and now wishing to depart to Ceylon, beg permission to pass out of the Honorable Company's dominions to that island.

GORDON HALL,  
SAMUEL NOTT.

*Calcutta, Oct. 17, 1812.*

## No. III.

*To the Right Honorable Gilbert Lord Minto, Governor General.*

THE Undersigned, having read at the Police the orders respecting their going to England, wherein they are said to have forfeited all claim to the farther indulgence of government, by not having gone to the Isle of France, beg leave to solicit your Lordship's attention to the causes of their delay, and to their present circumstances.

As early as the middle of September, and as soon as they had recovered from the sickness into which they fell on their arrival, they engaged their passage on the ship *Adele*, bound to the Isle of France, which was to sail in the course of that month, but was detained till sometime after the date of the enclosed petition.†

Information received during this delay led them to wish to go to Ceylon; and two days after its date they conveyed the enclosed petition to C. F. Martin, Esq. to be presented to government; intending to proceed immediately to the Isle of France, if that petition should be denied. They were informed by Mr. Martin, that it was unnecessary to present that petition, and that he would give them a pass at any time. Accordingly the petition was withdrawn, the design of going to the Isle of France relinquished, and they endeavored to find an opportunity to go to Ceylon.— Not finding any prospect of a ship going directly to Ceylon, they made application on the 10th inst. at the Police for a pass to depart on the ship *Commerce*, which pass was granted them, and on the faith of it, they have paid their passage, put part of their baggage on board, and are expecting daily that the ship will sail.

After what had been said on presenting the enclosed petition at the Police, and after having obtained the pass, they supposed they might innocently and safely make their arrangements for departure. The arrangements are made; the ship is ready to drop down the river, and convey them to Point de Galle, where she would leave them.

We humbly beg of your Lordship, that in consideration of our present circumstances, the order of government may not be carried into effect on us, and that we may be freed from the very serious inconvenience of a voyage to England.

Your Lordship's most obedient and most humble servants,

GORDON HALL,  
SAMUEL NOTT,

*Calcutta, November 18, 1812.*

[*Pecuniary Accounts of the Board will appear in our next.*]

\* Lord Minto administered the government of Bengal for six years. His term of office expired sometime in 1813, and he sailed for England probably in December last. Late English papers mention his death soon after he reached home, aged 53. About the year 1788, then Sir Gilbert Elliot, he was an active member of the British House of Commons. He is succeeded, in the government of the Company's dominions, by Lord Moira, known as Lord Rawdon in the American revolutionary war.

† See No. II.

*Memoirs of Shaylor F. Burnham.*

(Concluded from p. 434.)

He considered secret devotion as an important part of Christian duty, at the same time that he esteemed it to be a privilege. Unless a man was religious in secret, he viewed him as hypocritical, and destitute of that religion which will stand the test of the judgment day, when the secrets of all hearts shall be revealed.

He carefully avoided an ostentatious show of piety; yet he generally retired three times a day for secret devotion. This time he spent in reading the Scriptures, meditation, and prayer.

He deemed it important to possess, continually, a praying and devout frame of mind. This prepared him for the duties of the closet, of the family, and of the house of God, in the assembly of God's people; and by a regular attendance on those duties, he was the better enabled to keep his mind employed in contemplating Divine subjects.—While daily employed about his worldly concerns, he frequently raised his heart to God in ejaculatory prayers, which, as he acknowledged, tended greatly to his edification and growth in grace. Happy would it be for Christians, did they pray more in this manner. It would detach their thoughts from the world. Did they habitually give vent to the pious affections of the soul, in these ejaculatory addresses, they would feel, at times, what the apostle Paul means by groanings that cannot be uttered.

He peculiarly valued family religion. Having experienced the blessings of a religious education, he was anxious that all should participate in the same blessing. He conceived it to be the bounden duty of all who have the charge of youth, to give them pious instruction, and to enforce it by their example, praying with and for them.

He hailed the return of the Sabbath with delight, and deemed it highly criminal to idle away the precious time that is given us for

religious purposes. The rising sun generally witnessed his devotions, arising to Him who sanctified the day, and arose from the dead thereon. During the intermission between the forenoon and afternoon services, he generally retired to a distant grove, when the weather would permit, either alone or in company with a religious friend, where the time was spent in devotional exercises. How much better thus to spend the Sabbath, than to spend it in worldly or vain conversation, as is the case with multitudes.

His religion was not of a Pharisaic cast, nor did it assume a gloomy aspect. Naturally of a mild disposition and possessing much sweetness of temper, he shone as a Christian for these virtues. These were greatly heightened by the benign influence of religion. Cheerful, though not vain, he strove to render all about him easy in his company. He was cheerful, because he so lived as to experience the joys which true religion imparts. He considered the Christian life a life of communion with God. And doubtless it was owing principally to this intimate communion with his Maker, and his firm confidence in the rectitude of his government, that he possessed so even a frame of mind. He was seldom greatly elated or cast down. The flame of devotion in his breast was not dependent on a gale of adventitious circumstances to kindle; but seemed to burn with a steady ardor, imparting light and warmth to all around.

Speaking of his comforts he said, "I do not think that I ever felt those raptures which some express; yet it is mine to possess a calm peace of mind, and joy in believing; that peace which the world cannot give, and I am firmly persuaded, cannot take away."

He was an example of Christian diligence. He spent some of his leisure hours in writing down his thoughts and reflections on religious subjects—in writing letters to his relatives and youthful companions, which was a source of improvement to his mind. Some he spent in friendly visits with his youthful companions and Christian friends.

where he was careful to make religion the principal topic of conversation.

He suffered not wordly engagements to intrude upon his devotions. As he was travelling at a certain time, in company with a number of thoughtless and vain men, he put up at a tavern, and had no convenient place to which he could retire for secret devotion. In the morning while they were waiting for breakfast, he felt peculiarly dead in religion, and asked the landlady for a room where he could be retired for a short season. She immediately conducted him to a retired room, where he found a Bible, hymn-book, and other devotional books; and after his devotions were ended, the landlady entered into conversation with him, and he found her to be an amiable and lively Christian, and was himself much refreshed.\*

He did not lose his first ardor for the salvation of immortal souls.—For this he prayed, and for the salvation of his youthful friends he was much engaged, praying with and for them, and frequently spoke to them on this important subject.—When he saw them vain, it greatly affected his heart; and he sought some solitary place, where he gave vent to his pious soul, in tears and prayers bearing the dear youths to the throne of grace. After an interview with them he inserted the following in his diary: “I conversed with them, with such anxiety for their souls as I cannot describe. I pray to God that it may be a mean in his hand of good to their souls.” After leaving them he says, “I felt myself in prayer—Oh, what desires God gave me that his work might

*\* I mention this anecdote, not on account of its singularity, but that Christians may pattern after this example: for Christians generally find that journeying is prejudicial to a spirit of piety, and the principal cause doubtless is, the want of retirement for secret devotion. Mr. B. would also have lost the pleasure of an agreeable interview, with a beloved sister, had he chose to omit secret devotion, or retirement for that purpose.*

spread here. Oh, how distressed I was for the poor souls with whom I had been conversing. On my way to the E—and back” [a distance of about 8 miles] “I was most of the time in prayer.”

He was much beloved and respected by his relatives. As a friend he was sincere and warm in his attachments and professions; too noble to impose upon the credulity of others. His amiable deportment gained him many friends, and he was beloved and respected by all who knew him. And as a Christian he was a bright ornament to his profession. He was naturally possessed of a very refined sensibility. He participated in the joys and sorrows of his fellow men, and many have experienced the effects of his beneficence.

The following lines of Cowper are peculiarly applicable.

“But in his duty prompt at every call,

“He watched and wept, he prayed and felt for all.”

In the dedication of himself to God he was most sincere. In a piece written on the day that he was 21 years of age, and eight days after his hopeful conversion, I find the following inserted: “I have arrived at that age, that the laws of our nation declare men to be free, to employ their talents as they please and in whose service they please. And now O my Lord and Saviour, without the least reserve, I commit myself to thee. I ask for nothing but the light of thy reconciled countenance. I renounce every object but thee. I call heaven and earth to witness this day, that I have solemnly engaged myself to thee, O my heavenly Father. With inexpressible pleasure, O my Lord and King, I solemnly promise to spend the remainder of my life in thy service, trusting alone in thy protection. O Great God, may the solemn covenant which I have this day made with thee, be sealed and established in heaven with Divine approbation.”

Thus we have taken a view of this amiable Christian, in active life: let us follow him to the bed of death and suffering, and here we shall

find him, experiencing comfort and consolation from those important doctrines which influenced his practice in the relative and personal duties of life. His virtue was no shield against the arrows of death. The fruit that is soonest ripe, soonest decays. Thus he early arrived to maturity, and labored to do the work assigned him, not realizing that he was thus busy because his time of labor was short. He often however spoke of his dissolution; and for a year previous to his death, often said that it appeared to him that he had but a short time to continue on the earth. And his apprehensions proved but too true.

On the 21st of April, 1813, he was attacked by an inflammatory fever. Under all his afflictions, not a murmur proceeded from his lips. But he committed himself to Him who judgeth righteously. With patience and calm composure he expressed a willingness to suffer all that his heavenly Father should please to inflict upon him.

Soon after he was seized with the fever, he appeared apprehensive that his time was short, and told his friends they must prepare to part with him. When informed by his Physicians that they viewed his situation dangerous, he received the information with great calmness, and appeared not in the least terrified at the near approach of death; but rejoiced that he was in the hands of God. On being asked if he did not wish to live a few years longer, that he might enjoy the society of his friends, he replied, "You know I have my friends, but God's time is the best; if my work is done I wish to go and be with Christ." When he saw his relatives cast down at the prospect of the painful separation which was soon to take place, he told them Christ was a better friend than he was; that he was able and willing to comfort them after he was gone. He said to his friends, "I wish to speak comforting words to you. But you must go to your Bibles, there is comfort to be found." Speaking of the affection which he bore to his earthly friends as great, he said, "I hope I love Christ bet-

ter. I am willing to leave them to go and be with my beloved Saviour."

Although he enjoyed his reason most of the time, owing to the violence of his disease, he was unable to converse so much as he wished, which was a sore trial. Respecting it he said, "What would I give, could I converse with my friends one hour, to tell them what enjoyment there is in Christ."

Being asked what his views were respecting Divine things, he replied, "Much as they were when in health. The character of God appears no less amiable and glorious now than formerly." At another time being asked respecting his recovery, he said, "The will of the Lord be done."

He frequently called his friends and acquaintance to his bed-side, and in the most affectionate manner urged upon them the importance of a preparation for death.

To the wife of his youth, after speaking of the kindness which she had shown to him, on his sick bed in particular, he observed, that "if we are Christians our separation will be short. If we are so happy as to meet in heaven we shall love each other there:" and then exclaimed with a smile, "what a happy meeting that will be!" He urged upon her the importance of a preparation for death,—to continue to be faithful to God and her own soul, and never to forget to pray, and observed, "Jesus will be with you to comfort you after we are separated." To a brother in law he said, "Brother, I love you; we have spent many happy days together; but God forbids that we should spend more in this world. You must try to be a Christian—get religion and prepare to follow me." To a niece he said; "I must soon die and leave you, to go into eternity. You must soon follow me; and without a change of heart you cannot be prepared for a dying hour." He appeared sensible that it was a great and solemn thing to exchange worlds, and appear before an holy and righteous God; and in view of this exclaimed, "where, Oh, where, shall I be in a few moments?"

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In his sickness he forgot not the house of God, at which he was a regular attendant when in health. Speaking of his seats in that house, he said, one of them, [meaning that among the singers\*] will be vacant, and looking wishfully on his companion, said, you, my dear, cannot occupy both. He was much delighted in having Christians around his dying bed, and in hearing them converse on the solemnities of death and eternity. On Tuesday, the week preceding his death, after prayers were attended in his room, the subject of a future state was introduced, in which he expressed great delight, and when the joys of the righteous were mentioned, he seemed raised above the world, in delightful views of eternity, and in sweet communion with God. Tho' unable to speak loud, he whispered his assent, and the joy of his heart was manifest to all present, by the smile on his death-like countenance. After the conversation was ended, he said in a low voice to the deacon of the church, who was then present, "you must talk with me all I can bear, and pray for me the rest of the time."

He often spake of the Saviour—of his love to men, and dwelt with raptures on his glory. He requested that prayers might be frequently attended in the room where he was confined, and said he longed for enjoyment in prayer. A few days before his death, he repeated these words: "Lord Jesus, have mercy on my soul;" the last prayer that he made in an audible voice.

When a number of his youthful companions came into the room, observing them to be much affected, he said to them, "weep not for me, but for yourselves," and then with great earnestness, entreated them to make their peace with God.

Two of his physicians being present, he called them to his bed-side, and in an affectionate manner, returned them thanks for their kindness and faithfulness to him. As

\* He was an excellent musician, and for several years was one of the leaders in music in the Lord's house.

one observed to him, that they did not know how to spare him, as there was but few young people in the church, he replied with a smile, "Christ can do more for his church than I can. Christ can take care of his church without me, yet I hope my death will be the means of bringing some to consideration."

On Monday evening previous to his death, his distress of body was very great, and it appeared that he could not live through the night.—He appeared sensible of his situation, and being in an agony, exclaimed, "cold death feels heavy." After this he revived and continued till Friday morning, but could converse but very little. To a beloved sister, a few hours before his death, he said, "you have been a kind and faithful sister, but we must now be separated." He then bade her an affectionate farewell.

For several hours before his death, he was unable to speak, and took no notice of any thing that passed before him. And between the hours of twelve and one on Friday morning the 7th of May, 1813, he without a struggle or a groan sweetly breathed his soul, as we trust, into the arms of his beloved Saviour.

Thus died this servant of God in the 26th year of his age, cut off in the midst of usefulness, beloved and respected by a large circle of friends and acquaintances.

By living a virtuous and holy life, he was enabled to die in peace, with the satisfaction of having left a good example of the Christian life.

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*Extract from the Report of the  
Kentucky Bible Society.*

"THE efforts that are making, in various parts of America, to disseminate the Gospel by means of Bible Societies, are such as to authorise a belief, that a part of that copious shower, with which it has pleased God to refresh his weary heritage, has been shed upon our own country. In America, about 50 Bible Societies have already been established, some of which are conducted upon a very extensive and efficient scale. New associations of this kind are constant-

ly arising, and we have heard that a Female Bible Society has lately been organized in Cincinnati.

"The Managers would beg leave affectionately to remind their friends who compose the Society, that it is the duty of every individual member, to seek for proper objects of this kind of charity, and either to make them known to the Managers, or to see that they are supplied with Bibles. We have every possible inducement to devote ourselves to the promotion of this good work. Never has the Christian world witnessed a time so deeply interesting as the present. A new æra in Christ's church is certainly about to commence.— Every scheme that is laid for the promotion of religion, seems to meet with the smiles of heaven, is executed with despatch, and embraces results vastly extensive and important. God is surely calling upon every one of us, not only to hail those auspicious events with songs of thanksgiving, but to lay our shoulders to the work; to be found in our places, every one at his post. Having our loins girt, we ought to be waiting for the return of our Master. Though we may be able to do but little, that little shall not go unrewarded.— "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 not lose his reward." If so, what shall be the reward of him who, with the heart of humility and prayer, bestows upon his poor, careless neighbor, the fountain of life, the word of eternal truth? In millions of instances, within a few years, the precious gift of the Bible has been followed with the still more precious gift of God's comforting and saving grace. It has administered comfort to the donor, and salvation to the receiver.

"In doing these works of Christian charity, let us provide for ourselves anticipations of heaven when we come to die, and a crown of glory after death. It will be a felicity far exceeding all earthly grandeur, should we meet in heaven but one soul to whom the present of a Bible, from our hands, shall, through di-

vine grace, have been made the means of salvation.

"It is our duty to lay before this meeting, the transactions of the Society.

"Since the last annual meeting, the Managers have purchased 165 Bibles. They have also received a generous donation of 200 Bibles from the Connecticut Bible Society.

"Since the organization of the Society, the Managers have received, by donations and purchases, 691 165"

In addition to the above, 200 dollars, have been collected for publishing the Bible in French.

The remainder of the Report contains a particular account of the distribution, which will be uninteresting to our readers.

## CONCERT IN PRAYER.

[The following is an Extract of a Letter, received from very respectable authority. The Editors earnestly recommend the subject to the serious attention of their readers. In Hartford and its vicinity, there will doubtless be a compliance with the recommendation.]

Nov. 5, 1814.

"In time of such distress as now pervades our country, it becomes Christians to unite in humble and fervent supplications for help from above. As our civil rulers have proposed a Convention of Delegates from the New-England States, it is important that the prayers of pious persons should be offered up, that this Convention may be so enlightened and guided as to adopt the best measures for the removal of our public calamities. It is proposed by Christians in different places, to observe Thursday evening, between the hours of seven and eight o'clock, of each week, until the 15th of Dec.

next, when the Convention are to assemble, as a season of special prayer in reference to this object, either in a social manner or in the closet, as circumstances may render it expedient; and that Dec. 15th, be observed as a day of fasting and prayer, either in a social or private manner. I hope this proposal will meet your approbation, and that you will communicate the knowledge of it as speedily and extensively as possible, so that there may be a general concert in the measure among the serious people of New-England."

## OBITUARY.

DIED, in Townsend, (Vt.) Hon. SAMUEL FLETCHER, member of the Executive Council of Vermont, aged 70.

At Andover, (Ms.) Rev. JOHN LOVEJOY ABBOT, Pastor of the 1st Church in Boston

In Salem, (Ms.) Rev. THOMAS BARNARD, D. D. Pastor of the North Church.

In Philadelphia, Hon. JOHN MILLER, M. C. aged. 56.

In Brighton, Eng. Aug. 5, FRANCIS JAMES JACKSON, Esq. aged 44: He had been Ambassador to Turkey, Spain, Prussia, and the United States, and an Envoy to Austria, France and Denmark.

In Newburyport, (Ms.) SAMUEL A. OTIS, Esq. son of the late Hon. S. A. Otis, Esq. Sec. of the Senate of the U. S. aged 46.

In England, in the 75th year of his age, PHILIP VAN CORTLAND, Esq. formerly of the city of New-York.

In Portland, (Ms.) Rev. SAMUEL DEANE, D. D. His last words were, "Death has lost all its terrors—I am going to JESUS; for I have seen him this night."

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

1814.

Oct. 20.	From Hon. Benjamin Tallmadge, a Note on interest, for and 640 acres of land in the Ohio Company's purchase.	\$ 800 00
Nov. 7.	From Rev. William Hansford, collected in new settlements,	15 71
15.	From Rev. Geo. Colton, do. do.	5 11
24.	From Rev. Jonathan Lesslie, do do.	32 00
	From Rev. Jonathan Lesslie, a Donation,	1 32
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		\$ 854 14

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