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**EVANGELICAL MAGAZINE;**

**AND**

**RELIGIOUS INTELLIGENCER.**

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CONNECTICUT  
EVANGELICAL MAGAZINE;

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Vol. VIII.]

JANUARY, 1815.

[No. 1.

*A New Year's Address.*

**T**HE Editors of the Magazine rejoice with their readers and Christian friends, in the merciful favors of Divine Providence, by which they are enabled to welcome the commencement of another year.— They unite with them in adoring that divine mercy, by which they have passed another portion of human life: safely borne through all its perils. The inspired Psalmist observes of the people of God, “They go from strength to strength.” That is, from one support, or resting-place, to another. In the progress of time, the different periods into which it is divided naturally bring those who are on the journey of life, from one resting-place to another; from whence, it is peculiarly natural and proper to look back upon the scenes which have passed, to discover their dangers and preservations, and to learn wisdom for the future. In the station occupied by an immortal travel-

ler, while closing one year and beginning another, the thoughtful mind cannot avoid a solemn consideration of the scenes with which he is surrounded. To aid our reflections at this interesting juncture, to enable us to profit by the review and the anticipation to which we are invited, a few things may, perhaps, be usefully suggested.

The existence of moral beings is as unlimited as duration. A part of duration is set out by the limits of time. The periods which mark the divisions of time are well suited to enable us to determine its nature, and estimate the rapidity of its flight. There is but one thing that gives time its real importance. It is the season in which guilty offenders may regain the favor of God. Time is of consequence, not because it affords an opportunity for the display of human passions; an occasion for the efforts of the pride and interests of men; but because it opens a way for the sons of pain and sorrow to rise to infinite



**blessedness.** The servant of sin is necessarily doomed to endless woe; not merely because the divine law denounces death against the transgressor; not because Christ Jesus will execute judgment upon all the impenitent; but because of the fatal nature and certain tendency of sin. Sin excites all those affections in the heart, of selfishness, envy, malice, hatred, pride, revenge, which necessarily fill the subject with unceasing pain. Sin alienates the soul from God. As all good is in him, and as there can be none for creatures but what is derived from him, the sinner, standing in a state of hostility with his Creator, must be perpetually destitute of all good. Sin is always increasing in an unholy heart; of course, the enmity towards God is increasing, and no prospect appears of any exemption from endless sorrow.

God has made known to us a way by which the guilty children of men may escape from this hopeless doom, and obtain an everlasting union with himself. For this purpose, a work is to be performed by him and them. This work, whose consequences are eternal, is to be done in time. Short as is the period of human life, rapidly as the years pass away, it is the only season in which this work, of infinite moment, can be accomplished. Time is the only period in which the Holy Spirit will ever awaken or sanctify an unholy heart; it is the only period in which the transgressor may make application for pardoning mercy. In this view, time possesses a value, which may fitly be compared with eternity.

In a more general view of things, we may forcibly discover the value of time. It is the period in which the Lord Jesus makes up his mediatorial kingdom. As a reward for all his sufferings and toils, for an everlasting attestation of the triumphs of truth over all the devices of evil, and for a perfect display of all the moral perfections of Jehovah, God has promised to give to Christ a kingdom, of which he is to be the proprietor and prince forever. This kingdom is to consist, principally, of the *Redeemed*. Holy angels may be included in the eternal kingdom of Christ; but they cannot constitute the material part. The blessedness of these can never display his mediatorial character, nor the riches of divine mercy. The highest praise that will ever be heard in heaven, will be the song, "Thou art worthy, for thou hast redeemed us to God by thy blood." A song which none can sing but those who have lain in the depths of sin. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy." Those whom Christ has ransomed from the power of the Destroyer, will constitute the glory of his kingdom. This kingdom of the redeemed is to be collected in time. Between the dark hour of man's fatal apostacy, and the solemn morning which will sound the archangel's trump, the unnumbered millions of the redeemed are to be collected in the kingdom of Christ. When it shall be pronounced that time shall be no longer, his house will be full, his supper will be furnished with guests, and the door will be shut.

This kingdom will be, through eternity, the wonder and the glory of the universe; and will show forever what has been done in time. When millions of ages shall have rolled away, immortal intelligencies, looking back to this point in duration, will perceive it to be the foundation of the infinite blessedness then enjoyed. In every period of time, the kingdom of grace is advancing. There is no age in which the divine Saviour is not gathering in his people, none which will not afford trophies of his victorious grace. For he has declared, "The moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." His salvation is ever advancing; every year carries sons and daughters from a world of sin to habitations of eternal glory.

Such being the nature and the high privileges of time, as we pass over its different stages, we pause to enquire what has been accomplished in these immortal interests. The first enquiry with every individual is, What have I done, and what has God done for my own soul? Every sinner may be told with safety, the Spirit of God has done little or nothing for him, if he has been indifferent himself. If any one who reads these reflections, or any one who begins his year with serious thoughtfulness, is conscious that he has lived for the last year in a state of stupidity and indifference with regard to his immortal interests, that he has, to a great degree, neglected the concerns of his

soul, while the objects of the world have engaged his chief pursuit; he will be intreated to remember, that an important period of his probation is passed forever, a period in which many have been secured in Christ, a period which can never be recalled.—Those with whom the Holy Spirit of God has been striving, whether in a greater or less degree, if they have resisted the merciful applications of divine love, and their hearts have refused to bow to Christ as their Lord and Saviour, if they have resolved to prefer, for the present, the enjoyments of the world to his holy service; have the utmost reason to enquire of themselves whether they can expect the divine Spirit to call again, or whether they shall ever be more ready to accept the conditions of mercy.—Those who have reason to hope that, in the year past, they have found the blessings of a Saviour's love, are called upon, by the mightiest motives, to be steadily devoted to his service, to manifest their gratitude by a faithful obedience, to examine their exercises and conduct for the constant evidence of their hope, and to labor, in the various opportunities which God may afford them, for the advancement of the holy interests of their Lord.—Those who have passed another year of the Christian life, still hoping and trusting in a Saviour's mercy, with many fears, with great darkness and discouragement ready, at times, to relinquish every hope, are to remember that their darkness is the result of unfaithfulness to their Lord, mindful of themselves rather than of him. The evidence of their Christian stand-

ing is not the most important object for them to pursue, but the service of their Lord, and the advancement of his holy cause. Those who, in the year past, have often experienced great comforts in God and in the interests of his kingdom, have the highest reason to adore his grace, to be humble for their ingratitude, and to be earnestly devoted to the service of the best of Masters. They will ever bear in mind that they are wholly dependent for the continuance of the comforts of grace, and feel the danger of a fatal confidence, the usual prelude of a painful fall.

The review of the past is always suited to give us wisdom for the future. The errors of the past year, which an attentive retrospect will discover in the life of every individual, ought to produce a solemn resolution to avoid, if possible, in the time to come, the causes, the temptations, the corruptions, and the neglects, by which they have been led astray. A reflection on the exceeding long suffering of God, which has continued those in a probationary state, who have abused every mercy, and forfeited every indulgence, ought to remind them that the day of his compassion will terminate; that he will not always call on those who refuse to hear; that he has said to the wicked, "Behold, ye despisers, and wonder, and perish." All those who reflect with joy on the blessings of divine grace, which the past year has presented to their view, in favor of themselves or others, will perceive the most animating motive to be wholly devoted to the holy cause of the Saviour of

men. They will bear in mind that, in the advancement of his interest, Christ requires the services of his people, that his cause will ever be maintained through their instrumentality, and that there is no one who cannot do something for him. God has, in a sense, committed to men the care of their own souls, and those of their fellow-creatures. Millions will perish through the wickedness, the neglect, and the evil example of others. All who have been negligent of these things, who have been little affected by the holy interests of the Redeemer's kingdom, and the infinite worth of the souls of men, are intreated to consider how they shall meet their Lord, when he shall require of every one to give account for the talents committed to his trust. And it becomes them to seek with attention, and strive to improve with diligence, every opportunity afforded by the passing events of divine Providence, to do something for the promotion of the Redeemer's cause, in the salvation of immortal sinners. Various are the means by which the kingdom of Christ is built up; in the erection of his sacred building innumerable laborers are employed. As the many thousands of Israel were all employed in rearing the tabernacle in the wilderness, all who are now of the true Israel, journeying to the Canaan of heavenly promise, are required to unite their exertions in completing the spiritual, imperishable building, of which the Lord Jesus is the chief corner-stone.

In the commencement of the year, looking at the scenes around us, we discover many things cal-



culated to produce the deepest interest in our minds. We discover the tokens of the divine displeasure against our country, in the continuance of the national war, with all the evils and dangers which it necessarily produces. No truth can be more clear to any reflecting mind; than that the war which oppresses us is an immediate judgment of God, evincing his holy displeasure at our individual and national transgressions. The Most High declares war to be one of his sore judgments, with which he scourges the wicked, and, as such, it has ever been the punishment of iniquity. Every reflecting mind will perceive, with the most painful sensations, that, instead of viewing our common calamities as the righteous judgments of heaven, all are ascribing them to political causes, to the errors and faults of one another. And, as a necessary consequence, very few are humbling themselves before God; few are searching out the provoking causes of the divine judgments, or turning with penitence and amendment to the God of justice and mercy, from whom we have gone astray. If we are blind to our danger, if we are insensible of the true reason and nature of our calamities, there is cause for a fearful apprehension that, in the righteous appointments of God, they may be long continued.

While we deplore the divine frowns, we discover many things in the aspects of Providence, consoling and animating to the friends of Zion. Amid all the efforts of evil the kingdom of Christ is steadily advancing. The triumphs of error will be short; while the dominion of

righteousness, guided by Him to whom all power is committed, is rapidly prevailing, advancing to its perfect and eternal triumphs. The day of the church's rest is assuredly hastening, and its progress will be proportionate to the efforts of the friends of Zion.

The smiles of divine Providence continue to attend the missionary cause, affording its friends an abundant reward for all their exertions. The demand for missionary exertions, in the destitute parts of our country, appears to be constantly increasing; and the large number of infant churches which have been formed, with the number of evangelical ministers that have been settled in various parts of the new countries, are pleasing tokens of the divine approbation, and of the success which has attended these humble efforts. The utility and importance of these exertions appear to be constantly increasing in public sentiment. The public contribution in this State for the Missionary Society, last May, was considerably more than at any preceding year. The Missionary Society of this State, as they have been enabled to pursue the object of their institution in a more regular and systematic manner, than any other Missionary Society in this country, has always been favored with the particular blessing of divine Providence. As they are now extending the field of their labors, it may be hoped that the blessing of divine grace will accompany their missionaries to the distant regions of the Mississippi.

The Foreign Mission of this country, supported by the liberal exertions of many of the friends

of Zion, though called to encounter many unavoidable difficulties in fixing its establishment, by the accounts recently published, in the able Report of the Board of Commissioners, appears with more favorable prospects. Several signal interpositions of divine Providence in behalf of the missionaries are apparent, while their own confidence, humility, and perseverance, afford a pleasing hope of their ultimate success.

Upon our own churches, though we see much to lament, calling us to humility and repentance before God, the blessings of his rich grace continue to rest. One particular token of good ought to be mentioned with grateful remembrance. God, in his good providence, appears to be building up our broken and long destitute societies. Repeated instances have occurred within a few years, and particularly in the year past, in which societies, whose prospects for the re-establishment of gospel ordinances have been very discouraging, have made unexpected efforts for the stated enjoyment of these privileges, and those efforts have been attended with the most pleasing success. In several other societies, which are still destitute and feeble, a disposition of increasing exertion and hope is very visible, highly encouraging to those who are waiting for the consolation of Israel. God gives a spirit of exertion and a spirit of prayer, and he does not give them in vain.

The blessed influences of the Holy Spirit, in the past year, have been richly shed upon many of our societies and churches. If we except the year 1799, there

has not probably been a season in seventy years, in which there have been so many and such distinguished revivals of religion, in this State, as in the year past. A distinguished work of divine grace has been enjoyed in Hartford, Wethersfield, East-Hartford, Simsbury, Ashford, Coventry, Montville; and, in a number of other places, there have been the genuine influences of the divine Spirit, though in a more limited extent. In several places there are at the present time pleasing revivals, in which the work is advancing, in the rich displays of sovereign grace. The Editors of the Magazine have made repeated applications for narratives of these revivals, for the benefit of their readers, but have been, as yet, unsuccessful, excepting in the valuable communication from the Rev. Mr. Woodruff of Coventry, contained in the present number. They entertain a hope, however, from assurances which have been received, that the present volume will be enriched with a number of communications of the same kind.

In these indications of the holy presence of God, by the merciful influences of his Spirit, reviving his work, and prospering his cause, the friends of truth have great occasion for encouragement, for gratitude and confidence, and for the exercise of all their labors in the vineyard of their Lord. They will perceive, that while God is visiting a wicked world with his judgments, he keeps his eye on his prepared habitation, he is ever mindful of his promises, he will be the holy protector of his chosen. He has given to his Son,

he has given to his people, assurances of the perpetuity and ultimate triumphs of his salvation; and he is affording constant testimonies of the security of his great design.

But four ministers have been called from the churches of this State during the past year. The aged and venerable Putnam and Ely, the esteemed and faithful Mansfield and Mills, have gone to give account of their stewardship to their divine Master.— Though mysterious his appointment, in the removal of the two latter, in the midst of usefulness, he is never unmindful of a destitute flock, who trust in the mercy of the divine Shepherd. May the laborers of the vineyard, who still survive, be excited to increased fidelity, that, when called from the laborious service, they may receive the cheering approbation of “ Well done, thou good and faithful servant, enter thou into the joy of thy Lord.”



*A Summary View of the portion of sacred History contained in the Book of Numbers, with Remarks on its Authenticity and Inspiration.*

**T**HIS sacred Book is called by the name of Numbers, in reference to the numbering of the tribes of Israel, of which it contains two several accounts. The first is the census which was taken in the beginning of the second year after the departure from Egypt, an account of which is given in the first chapter. The other is the numbering which was performed by Moses and Eleazer in the plains

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of Moab, after the congregation had arrived at the borders of Canaan.

This numbering of the people of Israel was particularly important on two accounts. It was necessary, to show the faithfulness of God in carrying that great congregation, agreeably to his promise, safely, through their long journey in the wilderness. They were numbered, near the beginning and at the close of their journey, that it might be seen, notwithstanding the length and difficulties of the way, notwithstanding their multiplied rebellions whereby great numbers perished by immediate judgments, and all that were over twenty years old died in the wilderness, that the great congregation was brought without diminution to the land of promise.—A still more important reason was that the truth of the divine promises to Abraham, concerning the prosperity and increase of his seed, might be fully made known.

While this venerable patriarch was receiving the divine promises of grace, from the voice of God, he says, “ Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.” He was answered, “ This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be.” Abraham had two sons, one of these was made the particular heir of the promises of grace. Of the two sons of Isaac, Jacob

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was selected to be the father of the chosen seed; and his posterity constituted the visible church of God. While, therefore, the posterity of Ishmael and the posterity of Esau, which are known to have been numerous, are omitted; and the seed of Jacob only is found to contain the numbers of a nation, we perceive a most striking performance of the divine promises.—From the time that this promise was given to Abraham, to the enumeration of the tribes of Israel, in the vicinity of Mount Sinai, there were 423 years: From the time that Jacob went to sojourn in Padan-arain, where his sons were born, to this enumeration, the period is 270 years. The result of the enumeration, gave the number of men, from twenty years old and upwards, 603,550. This was exclusive of all females, of all males under twenty years, and of all the tribe of Levi. From this account, the whole number of the congregation, according to the most judicious calculations, must have amounted to nearly three millions of souls. “Tell the stars if thou be able to number them. So shall thy seed be.” And, looking through all generations, well might he say, “I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.”—The second enumeration of Israel, in the plains of Moab, gave a result very similar to the first. The number of men, from twenty years old and upward, was found to be 601,730.

In addition to the numbering of the congregation of Israel;

the book of Numbers gives us several objects of importance. It contains the history of God's ancient people for a period of thirty-eight years. The most of the events, here recorded, however, took place in the first and last of these years. But few intermediate transactions are mentioned; agreeably to the conciseness of the Mosaic history, and only sufficient to exhibit the wisdom and justice of the providential dispensations of God.

In the conclusion of the book of Exodus, we have an account of the erection of the tabernacle, agreeably to the divine command; and of the cloud of the divine presence entering the sacred curtains, and abiding upon the mercy-seat. The book of Leviticus contains the appointment and duties of the sacred priesthood, by whom the services of the tabernacle, and the public worship of God, were to be immediately performed. After the erection of the tabernacle, it was necessary for it to be solemnly consecrated to the service of the God of Israel. In the seventh chapter of Numbers, we have an account of this consecration, accompanied by the offerings of the princes of the twelve tribes, performed with a solemnity, a dignity, and a rejoicing, worthy of the sublimity of the scene.

The people of Israel are often called by God, a rebellious people. Accordingly, we find in the book of Numbers, frequent mention of their rebelling against God, notwithstanding all the miracles of his favor constantly experienced, with the most aggravating provocations. On

this account, the special judgments of an indignant heaven were repeatedly poured out upon them, several of which are particularly noticed. Such are, the burning at Taberah; the leprosy of Miriam; their sentence to wander forty years in the wilderness; the desolation by fiery serpents; the plague on account of the Midianites; and the destruction of Korah, Dathan, and Abiram, with their company. These were the immediate manifestations of the divine anger, for their distrust of the holy faithfulness of God, and for their disobedience of his just commands.—But notwithstanding the many transgressions of this people, they always found the God of their fathers long-suffering and gracious, abundant in goodness, and forgiving iniquity. In all their disobedience, though often chastised, his loving-kindness was not utterly taken from them. Thus, we have frequent accounts, in this book of Numbers, of God's averting his threatened judgments, and staying the progress of destruction, at the earnest intercession of Moses and Aaron. We see the Lord going before his people, in the pillar of a cloud, in all their journeyings, giving them, continually, the bread of manna from heaven, causing water to issue from the rock, providing an abundance of flesh at their call, preserving them from the rage of external enemies, and internal sedition, and, through all their devious wanderings, bringing them, at last, to the borders of the land of promise.—The book of Numbers also informs us of the resignation and death of Aaron,

of the conquest of Sihon and Og, and their kingdoms, of the extraordinary life and death of Balaam, and of the appointment of Joshua as successor of Moses. These are the principal things contained in this sacred historical book. We will now mention a few things to show its credibility and divine authority.

In our examination of the genuineness of the Pentateuch, it was found that there is the most satisfactory evidence, that these five books of Moses were actually written by that great Prophet, whose name they bear. The authenticity of this book, as a part of the law of Moses, and as the word of God, is attested by the sacred writers. Ezek. xx. 13. "My sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them." This is taken from the 14th chapter of Numbers. And we see that God, by the prophet Ezekiel, acknowledges it as his own word. The Evangelist John observes, "For these things were done, that the scripture should be fulfilled: A bone of him shall not be broken." Quoted from Numb. ix. 12. This book was early received by the Jews, and always revered by them as a genuine work of their great Prophet and Lawgiver, under the guidance of the divine Spirit.—A few things will now be suggested.

1. The book of Numbers contains a particular account, and the only account that exists, of the journeyings of the children of Israel in the wilderness. That this people were long enslaved in Egypt, in cruel bondage, that they were delivered from the

power of their oppressors in a miraculous manner, that they wandered many years, in the wilderness between Egypt and Canaan; are truths confirmed by all their histories, traditions, and historic monuments. Many of their customs, rites, and festivals, observed even at the present time, are corroborative proofs of these events. Should a stranger from some distant nation, many centuries hence, on becoming acquainted with our country, observe that the 22d of November was celebrated by the people of New-England as an annual festival; and should find in our histories that on that day of a certain year our forefathers are said to have landed on the American shore, he would immediately conclude, this festival confirms the truth of the historic testimony. Thus, when we find that the Passover, and several other festivals, have been observed by the Jewish people from time immemorial, as commemorative of great national deliverances, every reasonable person will consider these transactions as proofs of the veracity of the sacred writings. With regard to the long sojourning in the wilderness, an event so very material in the history of that people, the only account given in their authentic writings, is that contained in the book of Numbers. And as it cannot reasonably be supposed that such an important part of their annals could be omitted by their historic writers, we conclude the history contained in this sacred book must be true.

2. The events recorded in the book of Numbers are confirmed by the other sacred writings of

the Jewish people. In all their historic writings, there are frequent allusions to the remarkable itinerations in the wilderness. The same is true of the writings of their prophets. These events are often noticed by them as known to be true. But the most pleasing confirmation of their historic truths we find in their divine songs. It has been usual with all nations, whose origin is in a remote period of antiquity, to preserve the material events of their earliest history, in the songs of their poets. Some of the best parts of the early history of the Greeks is collected from the Poems of Homer and Hesiod. Of the most ancient history of the British Isles and other northern countries, little is known except what is preserved in the songs of their Bards. These are considered, in many things, correct sources of history. In poetry the Hebrews have excelled all other people. For the noblest strains of poetry that have ever been uttered, we must look to the book of Psalms. Some of the psalms were written by Moses and others, but the greater part were from the pen of David. In these psalms, we find the most animated commemoration of the deliverance from Egypt, of the passage through the Red Sea, of the sojournings in the wilderness, and their arrival in the land of Canaan. "Thou leddest thy people like a flock by the hand of Moses and Aaron.—He clave the rocks in the wilderness, and gave them drink as out of the great depths.—He rained down flesh also upon them as dust, and feathered fowls like as the sand of thesea.—Oh, give thanks unto

the Lord; for his mercy endureth forever.—To him which led his people through the wilderness:—which smote great kings: and slew famous kings:—Sihou king of the Amorites:—and Og the king of Bashan: for his mercy endureth forever.” All these refer to the events recorded in the book of Numbers. In the 106th psalm, we have a particular review of all the most important events which occurred in the long journey from Egypt to Canaan. These poetic commemorations of the historic events recorded in this sacred book, ages after the events occurred, are a strong and satisfactory confirmation of their truth.

3. This portion of sacred history is confirmed by subsequent events. Joshua is well known to have been the successor of Moses as leader of Israel, and was their commander in the conquest of Canaan. His nomination to this high office is mentioned near the conclusion of the book of Numbers. The countries which are here said to have been conquered from the kings of Heshbon and Bashan, are known to have been in succeeding times, in possession of the people of Israel.—In this book we have an account of the application of the tribes of Reuben and Gad, and half of the tribe of Manasseh, for their inheritance on the eastern side of Jordan; which was given them by Moses. In after times, these two tribes and a half are known to have inhabited those countries.—We find in this book an account of the appointment of cities of refuge to which the manslayer might flee, and avoid the pursuit of the avenger of

blood. These cities remained and this custom continued through many succeeding ages. All the histories of the Jews establish the fact that in early times, their sacred ark of the covenant, which was the place of the most solemn worship of God, was inclosed in a moveable tabernacle. “Our fathers,” says the first Christian martyr, “had the tabernacle of witness in the wilderness, as he had appointed.” Under the curtains of the tabernacle, the ark of God continued till “Solomon built him an house.” The book of Numbers discovers to us the original design of this tabernacle. It was erected during the journey in the wilderness, when the church of God had no continuing residence, but were constantly journeying and removing from one place to another. In all their removals the tabernacle was taken down, and, together with the ark of God, accompanied all their itinerations. And one great reason why God suffered the ark of his covenant to continue so long under the sacred tent, before he selected a fixed habitation was, undoubtedly, to continue in the remembrance of many generations, the great event of his miraculous presence in the wilderness, leading his people by night and by day. And after the temple was erected, the ark of God which was constructed in the wilderness was placed in the holy of holies, containing a pot of manna and Aaron’s rod that budded, expressly deposited for the commemoration of these events, and continued there till the Babylonish captivity. Thus, for near 900 years, that people had a

continued testimonial before their eyes of the truth of the great events recorded in this sacred book. That brings us down to the historic age, when events are amply attested.—In the 21st chapter of Numbers we are informed of a severe plague of fiery serpents, which God sent upon Israel. Moses, at the divine command, erected a brazen serpent, to which all who were infected with the malady were directed to look and be healed. Esculapius, the father of the science of medicine among the Greeks, had for his device a serpent. This is believed, with good reason, to have been derived from the brazen serpent of Moses.

4. In looking for the internal evidence of credibility, of the book of Numbers, we shall find it full and satisfactory. We find the holy character of the Deity uniformly maintained. Though often introduced, though frequently mentioned as noticing the events which took place among that people, he appears, in all cases, as a God of infinite holiness, justice, and truth. The same God who sent his sore plagues upon Egypt, who opened a path for his chosen through the sea, still is seen leading his people like a flock, by the hands of his faithful servants, guiding them by his wisdom, and protecting them by his power. In the view of the divine character here given, God is exhibited as possessing the utmost hatred of iniquity. In the destruction of Korah and his company, in the burning at Taberah, in the plague after the giving of the quails, in the desolation for the connection with the Midianites, we see that

God is verily angry with the wicked every day. In his arresting the progress of these deserved judgments, in his healing the bitter waters of Marah, in the erection of the brazen serpent for the cure of those who had been wounded, we discover his great mercies to the evil and unthankful. The bitter waters of Marah are mentioned by the great Roman naturalist, Pliny, in his natural history.—A remarkable characteristic of Jehovah appears very strikingly, in this book; to wit, hearing prayer. At the time of the rebellion and profane offering of Korah and his associates, "The Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" The Lord heard their prayer, and punished the immediate offenders, and spared the residue. After the death of these criminals, "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Never was there a complaint against God, more unreasonable or more aggravatedly wicked, than this. Accordingly, he spake to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment." The faithful prophets fell upon their faces and prayed; Aaron rose and offered incense to make atonement, and the plague was stayed. Thus, that terrible God who executes

vengeance, is disarmed, (so to speak,) by the earnest intercession of his faithful people. We see in this book, the long-suffering and faithfulness of God.—Notwithstanding all the rebellion, the murmuring, and the disobedience, of his people, agreeably to his covenant with their fathers, he bears long with them, carries them in safety, and brings them to the borders of the promised land. In addition to the consideration of the propriety of the divine character, as here given, the whole narrative of the sacred historian is worthy of the dignity of the subject. In all parts, it is extremely concise, grave, and solemn, nothing to flatter the curiosity of the vain antiquary, nothing omitted which could be essential to the interests of the Church, nothing recorded which is not most useful and important. Through the book, the purest morals are inculcated, a most sacred regard to the divine law, and, though many vices and crimes are mentioned, it is always done with a marked censure, and, generally, with a notice of the special display of divine indignation. The Sabbath-breaker, because he disobeyed the ordinance of the Lord, is stoned to death. In this book we see the reason why Israel travelled forty years in the wilderness, instead of going directly from Egypt to Canaan. When Moses sent out twelve messengers, one from each tribe, to view the land, and they brought an unfavorable account of the country, the people murmured exceedingly, and demanded to be led back to Egypt. On this occasion, God declared to Moses he would destroy that people;

and make of him a great nation. That faithful saint begged of God to change his threatening, and stay his wrath. The Lord heard his prayer, but declared that none of the congregation, over twenty years old, should enter the promised land. Accordingly, they all fell in the wilderness. This is agreeable to the holy dealings of God.—One of the most interesting narratives contained in this sacred book is the history of Balaam. The character of God, the character of wicked men, the safety of the church, and the universal government of Jehovah, are, perhaps, as brilliantly depicted, in this narration, as in any part of the sacred writings. And a careful observer will see it all to be perfectly consistent with truth, and with the most known principles of divine and human conduct.

5. We are now prepared for our last observation upon this portion of the Mosaic history, which is, that this book of Numbers was written under the guidance and inspiration of the Holy Ghost. That it was written by Moses, who was eminently endued with the supernatural gifts of divine grace, has been before shown. From a variety of considerations, we have seen that the narrative of events, contained in this book, is true. And from a careful consideration of the internal evidence of credibility which it contains, we find it to be fully satisfactory. The just representation of God, of moral truth, of divine dealings, in mercies and judgments, here given, could never be the work of human invention, but must have come from the Spirit of God.

A constant series of miracles is narrated, which no reasonable person would dare to record, without the guidance of the divine Spirit. In this book are some striking declarations of prophecy. The most eminent are those of Balaam. For the faithful fulfilment of these predictions, we have only to look at all the history of that people. In this accomplishment, we see the spirit of truth by whom they were indited. The most remarkable of these predictions is the prophecy of Christ: "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." This star was the despised babe of Bethlehem, was the abused prisoner of Gabbatha, was the groaning sufferer of Calvary. The sceptre rose out of Israel, when it departed from Shiloh, when He appeared, of whom Isaiah had said, "The government shall be upon his shoulders." At his resurrection, Christ assumed the sceptre of universal government, he holds it still, and he will hold it for ever and ever. This prophecy was from that Holy Spirit, who alone "knew the knowledge of the Most High."

From the sacred history contained in the book of Numbers, it appears, that the enjoyment of spiritual privileges is no security against disobedience, or the judgments of God. Israel, at this period, were distinguished in the highest manner, with the blessings of God's providence, with divine ordinances, with the special presence of the

Holy Spirit, and with promises of great mercy constantly fulfilling. They disobeyed God, they murmured against him and all his appointments, and he destroyed them in his wrath. Man is, substantially, the same still; the divine government is always the same.

In all the chastisements of Heaven, a remnant will be saved. All who came out of Egypt, over twenty years old, died in the wilderness, but their posterity, purified by divine judgments, were brought to the inheritance of Canaan. God is indeed terrible in his judgments, but of great mercy and faithfulness to his people. "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

MESSRS. EDITORS,

THE God of Zion still lives, and his merciful promise, *instead of thy fathers, shall be thy children*, is in our day fulfilling to the joy of his churches. With glad voice, let the whole church in heaven and on earth, *make a joyful noise unto God; let her sing forth the honor of his name, and make his praise glorious*. It is matter of inexpressible joy to every pious mind, while viewing the melancholy picture, the earth now exhibits, particularly the great portion of it in which we live, to see the arm of the Lord revealed as it is, in the conviction, conversion, and sanctifica-

tion of sinners, for whom Christ died.

At your desire, Rev. Brethren, the following narrative of a special work of Divine grace in North Coventry, is presented for your perusal, and it is at your disposal.

The goodness and mercy of God to this little branch of his vineyard, ever since a Church was first formed in this place, Oct. 8th, 1745, is truly deserving of the grateful remembrance, and thankful praise of this people.

Within the term of sixty-nine years, there have been five seasons of particular awakening, from the presence and Spirit of God. Two remarkable revivals in the days of their first pastor, the venerable Mr. Strong, whose memory and praise are yet in the Churches. One, not so extensive, which began when they were in a vacant state, about eighteen months after the dismissal of the Rev. Mr. Skinner, Oct. 1798, and two since the commencement of the present century.

The revival with which the great Head of the Church, was pleased to favor and bless this people in the years 1808 and 1809, afforded indeed a grateful refreshing from the Lord's presence. During that harvest season, about seventy souls, by a public profession, were added to the Lord. Those who then named the name of Christ, with few exceptions, have apparently walked worthy of their high vocation.

After a season of great darkness and cold formality in religion, through the years 1811 and 1812, near the close of the

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year 1813, about the middle of Nov. it became very evident, that God still had this branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work, and refresh again the hearts of his children. His merciful presence was visible as the light. This work of God first made its appearance among the young married people and youth; afterwards, it extended, in particular instances, to persons in the meridian of life, and to children; though almost wholly confined to persons of the former description.

A number of young persons, nine or ten, whose minds were known to each other, by agreement assembled in a private dwelling one evening, and early delegated a committee from their number to call on their minister, and invite him to spend the evening in their circle. Every countenance seemed to express with glad solemnity all that is comprized in the words of Cornelius to Peter, *Now, therefore, we are all here present before God, to hear all things, that are commanded thee of God.* The evening was improved in religious conversation, reading, prayer, and singing of hymns; a time to be remembered with joy of heart to eternity, and thanksgivings to God. The week following, the same young persons, with the addition of two or three others, by their own appointment, were again assembled, and their minister invited to be with them. The meeting was very solemn.

At their desire, a third meeting was now appointed at my

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own house, to be attended on Tuesday evening of the next week, where religious meetings are still held, and are well attended by a very respectable number of our youth and children, many of whom we hope are dear to God by the indissoluble bonds of his mercy, grace, and love.

That such meetings were instituted for the instruction and benefit of the young, began now to be whispered throughout the society; soon after which the meetings became crowded. Divine grace in conviction seemed to distil as the dew, on the minds of many, and furnished a promising prospect of a rich ingathering of souls.

Within a few weeks it was known that about seventy minds had sustained an alarm, in different parts of the society, fifty of which seemed under the genuine work of the law, which we trust has since done the office of a school-master to bring them to Christ.

This work of Divine grace opened to view among us, at a time unexpected; many were hoping for such a season, and doubtless, some were fervently praying for its commencement. But as a Church, as a people, we seemed taken by surprise, and for wonder and joy of heart, we could scarcely believe what our eyes and ears did testify. *The blind, by the powerful influences of God, the Holy Ghost, were brought by a way that they knew not; darkness became light before them, and crooked things were made straight.*—Instances of conviction and of hopeful conversion were admirably dispersed through

different parts of the society.— Persons living miles from each other, and who had had no personal interviews on religious concerns, were subjects of like impressions and exercises of mind; and what is worthy of notice, and furnishes the serious contemplative mind with a true exhibition of the discriminating grace and sovereignty of God in the salvation of men, most received their first impressions about the same time, *one taken here and there, and others left.*

While individual families seemed almost altogether occupied, in the concerns of the soul, others seemed wholly unconcerned. Less opposition to the good work has appeared, than what is common. The strictest regularity has been uniformly maintained in all religious meetings, multiplied and attended in different parts of the parish, from first to last. Several instances among the subjects of the work are somewhat peculiar, but I deem it inexpedient, and not likely to subserve the true interest of Zion, to describe particular cases. Besides, such a description might occupy several pages in your useful publication, which may now be filled with more important matter.

A great proportion of the hopeful converts, have been brought out remarkably clear, and the course of duty made plain before them; others less clear, and others still lingering. Those that have already made a profession of religion, have come with apparent diffidence and meekness to the duty, and have generally manifested deep concern, lest they should dis-

honor that holy religion, which they had been led to view above every thing else precious.

On the first Sabbath in March, 1814, twenty-two young persons were admitted to the communion of the Church. Twenty have been received into our number since that time. In the judgment of charity, twelve or fourteen others, whenever they shall ask the privilege, will be deemed proper candidates for admission. It is accounted matter of thankfulness, by the friends of Zion, that nothing censurable has appeared in the lives of any who have recently professed Christianity. We hope that the work is not yet ended, there are yet many considerate minds, which we trust the Lord designs to ingather.

The character of this work of sovereign Divine mercy and grace may be expressed in a few words: peculiarly pleasant, powerful, still, attended with deep and silent convictions, accompanied by little terror, souls sweetly constrained to humble themselves before God in affecting and affectionate repentance, and their hearts wonderfully prepared to receive the blessing of forgiveness, and a good hope through grace of eternal life.

The church is in great harmony, and love among brethren prevails. Public worship on the Lord's day, is well attended.

One event in Providence, we desire to recognize with deep humility, mingled with joyful gratitude.

After a season of uncommon health, enjoyed by this people, and the good work of grace in as promising a state, perhaps as at any former period, a sweeping

pestilence was sent in among us, and called away numbers by death, in a very sudden and alarming manner, mostly members of the Church, and persons of exemplary piety. They died in such a manner, as we rarely see even good people die, animated to an uncommon degree, with the blessed hope of a joyful resurrection from the grave, to a glorious immortality. A sweet, a calm, a rational resignation to God's will appeared in all, and some, having been led in a peculiar manner to see the salvation of the Lord, expressed an earnest desire to depart and be with Christ which is far better than to continue in the body. By others, heavenly music the melody of angels was heard. They seemed as much refreshed in death at the idea of putting off this clayey tabernacle that they might have a building of God, an house not made with hands eternal in the heavens, as did the hopeful converts to the faith in being born of the Spirit, brought out of darkness into God's marvellous light. This was indeed pleasant dying, and the beholder could not avoid reiterating the words of wisdom, *Better is the day of one's death than the day of one's birth.*

This distressing, yet pleasant mortality, strange as it may seem, diverted the public attention, for a time, from the consideration of the ONE THING NEEDFUL. It seemed to check the progress of the work of grace among us, and it never has appeared since as before; that eager thirst for instruction, and vivid zeal for God's glory in the advancement of the kingdom of the Redeemer has seem-

ed never fully to revive. *The way of Jehovah is in the sea, his path amidst the mighty waters, his footsteps are not known. Clouds and darkness are round about him. Who by searching can find out God?*

Among the means which probably have contributed to this, the pleasantest and most delightful season perhaps which this church ever saw, two things may be named. God did put it into the hearts of many of his female friends in this town A. D. 1812, to form themselves into an association, for pious and charitable purposes. This *Friendly Society*, united its exertions for the suppression of every thing that is unamiable in the female character, and for the furtherance of things praise-worthy and excellent.

In all their gatherings together from time to time, for the purpose of devising and carrying into execution measures whereby they might be useful both to the risen and rising generation, and the cause of Zion, the *great God and our Saviour Jesus Christ, who gave himself for sinners, that he might redeem them from all iniquity*, has been present. He has heard their prayers for the outpouring of the spirit of grace, he has listened to their melodious voices, tuned in psalms, and hymns, and spiritual songs for his praise, and has given them his blessing.

The God of mercy continue to smile upon them, and on all associations of a similar nature, and give success to all their future exertions

The second means, is the formation of a moral society, in conformity to the Connecticut

Constitution, for the promotion of good morals; for the suppression of the more open and flagrant vices, such as Sabbath breaking, particularly by strangers within our gates, travelling upon our more public roads, and more especially since the commencement of the present war, with their teams of cattle and horses, and in their pleasure carriages; and for the suppression of intemperance, idleness, and profane swearing. Every effort has more than answered our most sanguine expectations.

*Bless ye the Lord all ye his works in all places of his dominions. Let the saints be joyful in glory. For the Lord taketh pleasure in his people; he will beautify the meek with salvation,*

Your Brother

in the work of the  
Christian ministry.

EPHM. T. WOODRUFF.

Nov. 16, 1814.



FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

On 2 Kings v. 18.

THE writer of the Remarks on 2 Kings v. 18, in the Magazine for September 1814, thinks this passage may be made clearer by translating the Hebrew, rendered "when I bow myself in the house of Rimmon," "when I bowed myself, &c." Admitting that the Hebrew sometimes departs from the general rule respecting the perfect and future tenses, the construction proposed is unsuitable to the circumstances. Naaman had hitherto been an habitual idolater, defiled with

all the abominations of heathenism, and now for the first time promises to offer sacrifices only to the God of Israel. Does he then upon the strength of this promise, ask pardon for the sin of bowing in the house of Rimmon, when his master leaned on his hand, as if this had been the extent of his idolatry? Does not his previous promise imply that he had not merely bowed himself, before an idol out of complaisance to the King, but had of his own accord, offered sacrifices to idols? Surely such a confession from such a man must have astonished the prophet, and have made him suspect that this convert had lost the use of his reason.

But according to the present rendering, the connection is perfectly evident. Naaman promises to sacrifice henceforth only to the God of Israel, but begs that the practice of bowing himself in the house of Rimmon, when his master bowed leaning on Naaman's hand, may not be imputed to him as a sin. This he expected to continue, and yet, feared it might subject him to the anger of the God of Israel.

According to Naaman's statement, the practice he pleads for

was not a sin. If he was going to bow himself in the house of Rimmon, merely out of complaisance to the King, as being in company with him, why does he particularly notice the King's leaning on his hand? Why does he introduce the subject, with first introducing the King's going into the house of Rimmon, to worship there, and then his leaning on Naaman's hand, before he says a word about his bowing, unless, because the King's leaning on Naaman's hand when he worshipped, made it necessary for Naaman to bow himself at the same time? It is not the King's presence, but his leaning on his hand, that is Naaman's plea; and it is plain he meant the prophet should understand that he bowed himself, only for the convenience of the King.— His bowing himself in this way, was a part of his office, as the person the King made use of to lean upon. Yet as the act of the King was abominable to God, Naaman might apprehend that he himself, as subservient to it, and as apparently worshipping, would be an object of the divine abhorrence. In this view, the answer of the prophet does honor to his own character and the character of his God.

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*Fifth Annual Meeting of the American Board of Commissioners for Foreign Missions.*

(Concluded from Vol. VII. p. 470.)

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PECUNIARY ACCOUNTS OF THE BOARD.

*The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.*

To cash paid from Sept. 1, 1813, to August 31, 1814, in conformity to orders of the Board, and the Prudential Committee, from No. 53, to No.

79 inclusive, for expenses incurred in the prosecution of the objects of the Board

To losses by counterfeit bills received in donations, 6 00—\$7,077 62  
 To balance carried to the credit of new account, 13,467 53

Sept. 1, 1814,

\$20,546 15

*Contra Cr.*

By balance brought to the credit of new account, Sept. 1, 1813, as appears by the Auditor's certificate of Sept. 11, 1813,

\$8,077 59

By cash received in donations, between Sept. 1, 1813, and August 31, 1814, inclusive, viz.

September, 1813, - - - - -	\$1,700 83	
October, - - - - -	509 22	
November, - - - - -	566 06	
December, - - - - -	220 55	
January, 1814, - - - - -	1,841 23	
February, - - - - -	277 74	
March, - - - - -	803 72	
April, - - - - -	1,175 27	
May, - - - - -	590 92	
June, - - - - -	1,340 73	
July, - - - - -	627 00	
August, - - - - -	164 95	
September, - - - - -	2,190 69	12,008 91

By cash received as income of stock and interest on notes during the year preceding August 31, 1814, - - - - -

458 65

\$20,545 15

A STATEMENT OF THE EXPENDITURES OF THE BOARD FROM SEPT. 1, 1813, TO AUG. 31, 1814, INCLUSIVE.\*

Oct. 8, 1813. Paid for 100*l*. sterling exchange, at 15 per cent discount, the avails of which to be remitted to Calcutta and expended under the direction of the Committee of the Board at that place, in forwarding the translation and publication of the Holy Scriptures in the vernacular tongues of Asia, - - - - - \$377 78

March 15, 1814. Paid for 250*l*. sterling exchange, at 8 per cent discount to be remitted on the same account, - - - - - 1,022 22

July 23. Paid for 385*l*. 14*s*. 3*d*. at 12 1-2 per cent. discount, to be remitted on the same account, 1,500 00—\$2,900 00

Sept. 17, 1813. Paid for 100*l*. exchange, at 14 per cent discount, the avails of which to be remitted from London to Calcutta, for the payment of the salaries and extraordinary expenses of the missionaries, - - - - - \$ 382 22

June 22, 1814. Paid for 250*l*. exchange, at 9 1-2 per cent. discount, for the same purpose, - - - 1,005 55

Also for 39*l*. 4*s*. 5*d*. at 11 per cent. discount, for the same purpose, - - - - - 155 16—1,542 93

Carried forward \$4,442 93

\* It is thought better to publish the expenses in this way, than to copy the accounts at full length under their respective dates.

	Brought forward, \$4,442 98	
July 23. Paid for 55 <i>l</i> . 16 <i>s</i> . 6 <i>d</i> . exchange, at 14 per cent discount for the same purpose, - - -	213 33	
27. Paid for 10 <i>l</i> exchange, at 14 per cent. discount for the same purpose.† - - -	38 22	
Aug. 3. Paid for 278 <i>l</i> . 2 <i>s</i> . exchange, at 12 per cent. discount for the same purpose, - - -	1,087 69	1,339 24
Dec. 10, 1813 Paid toward the expenses of Messrs. James Richards, jun. and Edward Warren, while obtaining their medical education at Philadelphia, - - -		145 50
April 18, 1814. Paid to Mr. Burr Baldwin, on account of the expenses of his education with a view to employment as a missionary, - - -		100 00
Paid at different times for books purchased for the board including a copy of Rees's Cyclopædia for the use of our missionaries, - - -		225 93
Travelling expenses of the members of the Board in attending the annual meeting at Boston, Sept. 15, 1813, - - -		224 87
Other contingent expenses of said meeting, - - -		56 91
Expense of printing, 1,250 copies of the Report of the Board, embracing the various documents laid before them at their annual meeting, - - -	\$ 93 15	
All other printing during the year, including blank stationery, and plan of the exercises of the annual meeting, - - -	20 35	113 50
Toward necessary expenses in prosecuting the suit for Mrs. Norris's legacy of 30,000, - - -		35 50
Contingent expenses of the missionaries before they sailed from Saïem, - - -		12 09
Cash paid by the Prudential Committee in travelling expenses, in attending meetings on the business of the Board, and refunded to them, - - -		94 28
Paid by the Corresponding Secretary for a press for the seal of the Board, - - -	\$4 00	
For postage and stationary, - - -	4 10	8 10
Paid by the Treasurer for postage, - - -	20 46	
For a stamp for a draft, - - -	75	
For a trunk to be deposited at one of the banks containing the property of the Board, - - -	4 00	
For stationary, - - -	60	25 81
Sexton's bill for services at the annual meeting, - - -		4 00
Postage paid by a member of the Board, - - -		1 75
Paid for brokerage in purchasing exchange, - - -		7 10
Losses by counterfeit bills received in donations, - - -	\$6 60	
Discount on uncurrent bills, - - -	4 06	10 06
Allowance to the Treasurer for his services during the year preceding the annual meeting, in Sept. 1813, - - -		300 00
		<u>\$7,077 62</u>

† This was a donation to the Board, and of course was charged and credited at the current rate of exchange for small bills.

## THE AUDITOR'S CERTIFICATE.

New-Haven, Sept. 16, 1814.

THIS certifies that I have examined the accounts of the Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending the 21st of August, 1814, and have found the same correctly cast, and well vouched, and that the balance of Thirteen Thousand Four Hundred and Sixty Seven Dollars, and Fifty-three Cents, in notes, bank stock, and cash remain in the Treasury; which sum is accounted for in the Trial Balance, dated August 31, 1814.

\$13,467 53.

DE LUZUN DEFOREST, Auditor.

In the Trial Balance above mentioned the particulars, which compose the following sums, are given.

In notes on interest, - - - - -	\$6,765 67
In bank stock, - - - - -	3,150 00
In notes not on interest, - - - - -	287 81
In a draft on demand, - - - - -	354 19
Deposited at the New-England, Hartford, and Eagle Banks,	2,614 56
In the hands of the Prudential Committee to meet contingent expenses, - - - - -	295 30
	<u>\$13,467 53</u>

DONATIONS TO SUPPORT FOREIGN MISSIONS AND TO AID IN TRANSLATING THE SCRIPTURES.

Sept. 1, 1814. From a lady, by the Rev. Jonathan Burr of Sandwich. \$1 50

13 From Mrs. Lois Partridge, of Hatfield, by the Rev. Dr. Lyman, \$5 00

From the Rev. David H. Williston, of Tunbridge, Vermont, 50 00

From a female friend of missions in Goshen, Mass. 1 00--56 00

From the Female Foreign Mission Society of Wethersfield Con. by Miss Nancy Marsh, the Treasurer, 62 00

14. From the Female Benevolent Society in New-Canaan, by Mrs. Sarah Bonney, the Treasurer, 35 00

15. From Mrs. Rowe, of Farmington, Con. by the Rev. Noah Porter, 5 00

From Dr. Jacob Porter, of Plainfield, Mass. 2 00

From Mr. Edward and Mrs. Eliza Hooker, of Farmington, Con. \$5 each, 10 00

Carried forward, \$171 50

Brought forward \$171 50

From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, Esq. the Treasurer, 82 00

A collection after the Rev. Mr. Richards's Sermon before the Board, 126 76

16. From the Female Cent Society in Shoreham, Ver. by the Rev. President Davis, \$24 58

From Elisha Sheldon, Esq. of Sheldon, Ver. 10 00--34 58

From the Female Cent Society in Uxbridge, Mass. by the Rev. Dr. Worcester, half to missions and half to translations, 10 68

From individuals in North Salem, N. Y. remitted by Mr. Herman Daggett to the Rev. Dr. Dwight; viz.

From Herman Daggett, \$10

Artemas Weed, 5

Hannah Ambler, 5

Solomon M. Smith, 1

Philetus Phillips, 5

Sidney Stratton, 1

Matthew Smith, 5

A friend to missions, 2--34 00

Carried forward, \$459 44

Brought forward,	\$ 459 44	Brought forward,	\$ 710 69
19. From the Hon. Elias Boudinot, Esq. of Burlington, N. J.	37 75	5. From Mrs. Hannah Jackson, of Boston, deceased, paid by her husband, Mr. William Jackson, in conformity to her request.	30 00
21. From the Foreign Mission Society of the North Association of Hartford County, by Mr. P. W. Gallaudet, the Treasurer, paid to Mr. Henry Hudson,	38 50	6. From individuals in Paris, Oneida county, N. Y. remitted to the Rev. Dr. Lyman, by Dr. Elnathan Judd, viz	-
23. From the Female Cent Society in Stoddard, N. H. by the Rev. Isaac Robinson,	14 15	Elnathan Judd,	\$5
From a female friend of missions in Foxborough, Mass.	1 50	Chauncey Burrirt,	3
28. From individuals in Plainfield, Mass. by Mr. James Richards, jun.	19 25	Philip Taylor,	15
From pupils in Miss Hills's School at Andover, Oct. 1. From a few ladies in Goffstown, N. H. remitted by Mrs. Elizabeth M'Farland to the Rev. Dr. Morse,	6 01	Adam Simmons,	5
From Clarissa Hoyt, of South Salem, N. Y. by the Rev. Jacob Burbank,	1 00	Benjamin Simmons,	2
4-8. From the Foreign Mission Society of New-London and the Vicinity, by Mr. Reuben Langdon, the Treasurer,	123 00	Aaron Simmons,	4
Carried forward,	\$ 710 69	Isaac Scofield,	2
		Andrew Pierce,	1
		Elijah Dressen,	2
		Eliphalet Steele,	10
		A friend to foreign missions,	5--54 00
		7. From a female in Dudley, Mass. by Mr. S. T. Armstrong,	5 00
		10 From the Rev. William R. Weeks, by the Rev. Dr. Morse,	20 00
		15. From the Female Cent Society in Gorham, Maine, by the Rev. Mr. Hilliard, remitted to Mr. Duren,	25 00
		22. From the Westfield Female Foreign Mission Society, by the Rev. Dr. Morse,	11 50
		Carried forward,	\$ 856 19

*A Narrative of Missions, performed under the direction of the Trustees of the Missionary Society of Connecticut, in the year 1814. To which is subjoined, a Statement of the Funds of the Society, and a List of Books sent to the new settlements.*

**T**HE Trustees of the Missionary Society of Connecticut, beg leave again to call the attention of the ministers and people of the State to the interesting subject of Missions. They feel it their duty, in the first place, to acknowledge the goodness of a merciful God, in so far crowning their efforts with success, as to enable them to communicate the glad tidings of salvation to the inhabitants of many new settlements in the United States. While various parts of the country have been severely afflicted with the calamities of war, in the midst of judgment, God has remembered mercy, and, through the instrumentality of Missionaries, administer-



ed spiritual consolation to numbers who suffered those calamities. In some places he has also attended missionary labors with the special influences of his Spirit; awakened sinners to a sense of their lost condition; inclined their hearts to love him; and brought them to rejoice in the light of divine truth.

In the last, as in preceding years, many children and youth have been instructed by Missionaries; afflicted families have been visited, and the consolations of the gospel administered to them; new churches have been organized, and additions made to those before established; the poor have had the gospel preached to them; and the people of God have been edified.

The following persons were employed as Missionaries, under the direction of the Trustees, in the course of the year recently drawn to a close, and the latter part of the preceding year:—The Rev. Messrs. Thomas Barr, John Bascom, Joshua Beer, Joel T. Benedict, Israel Brainerd, Amos Chase, Harvey Coe, George Colton, Giles H. Cowles, Nathan B. Darrow, William R. Gould, William Hanford, Timothy Harris, David Harrower, Lemuel Haynes, Oliver Hill, Josiah Hopkiss, Ard Hoyt, Ebenezer Kingsbury, Samuel Leonard, Jonathan Lesslie, William F. Miller, James Parker, Simeon Parmelee, Justin Parsons, Samuel Sargeant, John Seward, Abraham Scott, John Spencer, Marshfield Steele, Matthew Taylor, Joseph Treat, Nathan Waldo, Holland Weeks, William Wick, William Williams, William Wisner, Simeon Woodruff, and Worthington Wright; and Messrs. Daniel Banks, Chester Colton, Moses Elliott, and Aaron Gaylord, candidates for the ministry, in the whole, forty three.

The places in which those persons have labored are a few towns in New-Hampshire, various parts of the state of Vermont, the northern and western counties of New-York, the northern counties of Pennsylvania, New Connecticut, and other parts of the state of Ohio.

1. From the Rev. Thomas Barr, but one letter has been received since the publication of the last Narrative. This letter gives an account of seven weeks missionary labors, in New Connecticut, an abstract of which follows:—"During my mission, I preached twenty-nine sermons; administered the Lord's supper once; baptized two children; attended four funerals, one meeting of Synod, one meeting of Presbytery, and two Councils for installation; made a number of visits to families and sick persons, for the purpose of religious conversation, and travelled not less than 800 miles. The services were more scattered, both as to time and place, than is ordinary; they were of course more laborious; and I have some reason to hope that if any of my labors, in the missionary department, have been useful, these have not been the least so."

In his letter Mr. Barr observes, "The reason why I have performed so little missionary labor this year is, last spring several of the inhabitants of Cleveland asked me if I would be willing to preach to the people of that place, for one year, that part of

‘the time for which I was not engaged at Euclid. I was already prepared to give encouragement, believing it to be my duty to embrace the first opening for attempting something like an establishment of the gospel among that people, they never having done any thing like this before. In the month of May, I commenced preaching with them; and although I have yet no ground to believe that any thing special has taken place with any, yet I hope that he, who hath inclined them to seek the means, will make the means effectual to the good of some.

“The formation of a Bible Society in this region, will, I trust, have a favorable influence in promoting the interests of religion. It has met, and is meeting, with considerable success. Numbers are excited to subscribe, and in this way procure Bibles for themselves, who, in all human probability, would have remained without them for years to come. I have felt a peculiar pleasure in the prospect of the good that may result.”

“Although, with the exception of a very few towns, nothing special has appeared in this missionary field, yet, upon the whole, as far as I can venture an opinion, the interest of religion progresses; and the call for preaching in many towns is pressing. The Hartford Presbytery was divided at the last meeting of the Pittsburgh Synod. The new one includes in its limits nearly the whole of the Reserve, except a part of Trumbull county, and is called the Grand River Presbytery. The first meeting was held in Euclid the 8th and 9th instant, (November,) and I have reason to hope, from the measures harmoniously adopted, that it will be productive of important advantages, both to churches and ministers.”

2. In January, 1814, the Rev. John Bascom was ordained to the pastoral care of a church in Smithfield, Penn. with permission to labour a part of the time as a Missionary. In the autumn of 1813, he received a commission to perform sixteen weeks missionary labor, in the northern counties of Pennsylvania, and the adjacent counties of New-York. He performed the mission at different intervals in the course of a year. Of his tour of service, he gives the following summary:—“I preached two sermons every Sabbath, and as often in the week time, as I could collect the people; visited as much as I was able, both schools and families; and endeavored to converse seriously and solemnly upon the things of religion, with all with whom I had opportunity, and to pray as often as there was a door opened. In sixteen weeks I preached 98 sermons; visited 132 families, and six schools; attended 12 conferences and prayer meetings; baptized one adult and 5 children; administered the sacrament of the Lord’s supper 3 times; assisted in forming one church, and in the ordination of one minister; and attended one Council to settle a difficulty in a church. I rode 1400 miles in performing my mission. The people generally attended meeting very well, where I preached; I was treated kindly and hospitably, and had the satisfaction of comforting many pilgrims. The few Bibles

and Primers, which I received from the Society, I distributed to those I found the most needy, and they were thankfully received."

Mr. Bascom is appointed a Missionary, for the present year, to labor in the same field, for the term of 15 weeks.

3. The Rev. Joshua Beer, who has a pastoral charge in New Connecticut, was appointed, last year, to perform as much missionary labor as should be consistent with his engagements to his own people. No communication has been received from him since his appointment, and the Trustees are not informed how much time he has spent in their service.

4. The Rev. Joel T. Benedict performed a mission of sixteen weeks, in the counties of Otsego, Delaware, and Chenango, during which he rode 739 miles; preached 70 sermons; baptized 35 persons; administered the Lord's supper 5 times; attended 3 church meetings and 4 conferences; visited 40 families; organized 2 churches, and received 5 into church fellowship. He observes, "I have been well received, and, without a single exception, treated with respect as a Missionary. I am sorry to add that great stupidity generally prevails, and were it not for the exertions of Missionary Societies, this western country would become, as to moral principles, truly deplorable. The churches which were organized during my last mission have prospered, and the societies greatly increased. Where, two years since, not more than 50 persons could be convened on the Sabbath, there are now assemblies of 200 or more. In the shire town of the county of Chenango called Norwich, for years past, the greatest stupidity, and an almost total indifference to divine things prevailed; and the Sabbath was wholly neglected. During the last winter and spring, the Lord remarkably owned the labors of Missionaries in that place. I organized a church there in June, consisting of 20 members, and on the Sabbath the audience was large, nearly 400 persons attended. It is impossible to describe the alteration which has taken place there, within a short time, for the better. The destitute churches, in this region, look up to your Missionary Society for help, and uniformly express an anxious desire that they may not be forgotten."

5. In the fall of the year 1813, the Rev. Israel Brainerd of Verona, New-York, was appointed a Missionary, to spend as much time in that service, as he could be spared from his people, and to select those places, in that vicinity, which he should judge stood most in need of assistance. The following extract of a letter from him contains a general view of his mission, and some remarks upon the section of country visited by him: "I commenced my labors as a Missionary, early in the month of January, 1814, and performed the principal part of them during the winter, and the early part of spring. In the course of thirteen weeks, the term of my services, I travelled 659 miles; preached 43 sermons; baptized 11 children; administered the sacrament 3 times; attended 2 conferences; formed one church; and vis-

ited the sick, schools, and families, as I had opportunity. I found no special attention to religion in any part of my travels. There has been as much attention to the preaching of the word as is usual; and I had the satisfaction to be received with peculiar kindness and affection by the people in those places where I have repeatedly labored. I have seen some individuals under serious impressions of mind, and much in want of counsel and instruction. The religious state of the people, on the missionary ground in this vicinity, is materially altered for the better, since my residence in this country. In one place, which was a wilderness seven years ago, and where I preached the first Sabbath they ever had preaching, there is now a respectable church, and society which are able, in part, to furnish themselves with religious privileges. In another place, where there was no religious order six years ago, and few religious people, there is now a meeting constantly held, and a church and society able to support a minister one half the time. In general the churches have increased, and the congregations become more numerous. But new settlements are continually forming, and new villages rising into existence; and the importance and necessity of missionary labors still continue. It has an excellent effect for a Missionary to visit a new settlement, as soon as it is formed. It lays the foundation for religious order, and tends to harmony and agreement among the people."

Mr. Brainerd has received another appointment similar to his last.

6. The Rev. Amos Chase, late of Litchfield, performed a short missionary tour, last spring, in the northwestern part of Pennsylvania, in a tract of country called the Holland Purchase; in which new settlements are rapidly forming. It has been lately established as a distinct field of missions.

7. Last winter and spring, the Rev. Harvey Coe labored a few weeks in New Connecticut. In April, he was installed over the united congregations of Hartford, Smithfield, and Kinsman; in which places he expects to spend the whole of his time, and not itinerate any more as a Missionary. In his last letter he observes, "Many of the good people, in the new settlements, present their warmest thanks to the Missionary Society for what has already been done, to favor them with gospel privileges, and they earnestly solicit more Missionaries for that extensive field of labor. It is a truth, which must animate the Christian, and excite him to greater exertions to send the gospel to the destitute, that within the same limits the labor is increasing faster than the laborers. This is the case in New Connecticut. Although the Missionaries there do much, yet they can do but little, compared with the wants of, and call for, their labors. There is a strife among the people to see who shall obtain the few ministers who are there. More Missionaries would not only do much good, but, I believe, prevent much evil. The great call for preaching, and scarcity of it, will have a tendency to invite in preachers

‘ of other denominations, which are numerous in this country, and many of them very erroneous. Many, who do not correspond with them in sentiment, will go to hear them preach, rather than not attend public worship, and will thus strengthen and countenance the cause of error. This is a very important argument in favor of sending more Missionaries into the western country.’

8. Between November, 1813, and October, 1814, the Rev. George Colton itinerated, in the service of the Society, sixteen weeks, in the counties of Otsego, Delaware, and Chenango. He rode about 800 miles; assisted in the formation of one church; visited 240 families; preached 97 sermons; baptized about 30 children; administered the Lord’s supper 5 times; visited 6 schools; attended one prayer meeting, and 3 conferences. He speaks of two places, namely Rose Brook and New Berlin, where there was a special attention to religion.

9. In the latter part of the year 1813, and the beginning of the year 1814, the Rev. Giles H. Cowles performed 23 weeks missionary labor in New Connecticut. He visited different parts of that territory, preaching and discharging other ministerial offices as occasion called and opportunity presented. He assisted in two installations, and in the establishment of a Bible Society, which promises to be of extensive benefit to the western country. Mr. Cowles, in one of his letters, writes, “ In general it is a time of stupidity with respect to religion, in this part of the country, still, in some places, individual sinners have been awakened and hopefully converted. The people of God, scattered abroad in the new settlements, as sheep having no shepherd, appear to be comforted and edified by the occasional preaching of the gospel, and some good, it is hoped, is done to Zion.”

10. Since the publication of the last Narrative, two letters have been received from the Rev. Nathan B. Darrow, which give an account of 18 weeks service in various parts of New-Connecticut. He rode about 1100 miles; preached 76 sermons; baptized 27 children; and administered the Lord’s supper 7 times, besides performing other occasional duties. He observes, “ I cannot give you a very favorable account of religion in this quarter. Clouds and darkness are upon this wilderness land, and but little light appears. In Braceville, there has been some attention the winter past, and a church is planted there; but the seeds of error have, at the same time, been industriously sown. In Canfield, there is some particular attention, and I observe nothing materially unfavorable in that place. In Boardman, there is the appearance of real life and engagedness in a few. But generally, in this quarter of the Reserve, it is a cold, lethargic season. The effects of the war are dreadful indeed. Many appear to have lost much of the respect they used to have for the Sabbath. In fine, the world appears to crowd religion out of the mind.”

11. In October last, the Rev. William B. Gould was ordained to the work of the gospel ministry, with particular reference to his laboring as a Missionary, by the North Consociation of Hartford County; and soon after, he entered on a mission to the states of Ohio and Kentucky. No intelligence has been received from him since he left Hartford.

12. In the last Narrative, the Rev. William Hanford is mentioned as having been recently appointed to the missionary field in New-Connecticut. By sundry communications received from him, it appears that previous to the beginning of December last, he had spent 29 weeks in the service of the Society; that he rode upwards of 1600 miles; preached 132 sermons; visited 150 families and several schools; attended 2 funerals; baptized 12 children; administered the Lord's supper 5 times; assisted in the formation of one church and in the installation of one minister. The rest of the time he preached stately at sundry places, at the expense of the people of those places. His account of the religious state of the country corresponds with that given by other Missionaries, already noticed.

13. The Rev. Timothy Harris, of Granville, Licking county, Ohio, has labored as a Missionary, for several years, in that state, as much of the time as he could be spared from the people of his stated charge. Last year he made a visit to New-England, and on his way performed ten weeks service, chiefly in New-Connecticut; preaching, administering Christian ordinances, visiting schools and private families, attending conferences, and discharging other ministerial duties, as he had opportunity. Though he found no special revival of religion in the places, through which he passed, yet, as he observes, the people in general gave him a cordial reception, and, to appearance, gladly attended to a word of instruction, warning, and advice.

14. Last winter and spring, the Rev. David Harrower labored sixteen weeks, in the settlements on Black river, and parts adjacent. At the close of his journal, he gives the following summary: "I travelled about 570 miles; made 76 family visits; preached 90 times; baptized 8 children; administered the Lord's supper once; admitted 2 members into a church; visited 6 schools; and attended 4 religious conferences. In general, I have been kindly received, and warm thanks have been expressed by many to the Missionary Society and to God. On the field where I have labored, the war operates greatly against serious impressions, I think, however, the Lord has owned the mission in a good degree."

15. In August last, the Rev. Lemuel Haynes of Rutland, Vermont, was appointed a Missionary, to labor, for the term of 16 weeks, in the northwestern part of that state, and the northern part of New-York, and a Commission was sent to him accordingly. No intelligence has been as yet received from him.

16. Last winter, the Rev. Oliver Hill performed a missionary tour of 15 weeks, in the counties of Wayne, Susquehanna,

and Bradford, Pennsylvania, and in the counties of Broome and Chenango, New-York. He travelled about 900 miles; preached 70 times; attended 3 conferences; visited 150 families, in which were some sick persons; and visited schools as he had opportunity. Mr. Hill remarks, "Where I have travelled I found many well disposed pious people, whose ears and hearts were open to hear and receive the truths. In every place, I have been kindly received, and respectfully entertained by all whom I visited, and no open opposition have I had the unhappiness to meet. In some places, I found a lamentable coldness and dullness among professors of religion; in others, I found some special attention; and in two or three, there had recently been a revival. More than twice the number of Missionaries ever yet employed, may be profitably employed in the counties where I labored. One settlement in Susquehannah county was never visited by a Missionary before last winter. Another had been without preaching 7 or 8 months, and others are favored with but very little. Still some are favored with preaching one half, and others one fourth of the time. Two ministers were installed, the winter past, as pastors of particular churches in Bradford county, and one ordained in Susquehannah county. One church was formed in Sept. 1813, in Lawsville and New Milford, and another in January, 1814, in Mount Pleasant."

In February, Mr. Hill was ordained over the churches of Lawsville and New Milford, with permission to itinerate as a Missionary a part of the time; and he has since been appointed, by the Trustees, to labor in their service when he can be spared from his people.

17. The Rev. Josiah Hopkins was appointed, in the year 1813, to a mission of 16 weeks in the mountain towns in Vermont. Towards the close of that year he spent a few weeks in that service, and was then obliged to leave it on account of ill health. Whether he has recovered his health, and completed the mission, the Trustees are not informed.

18. From the beginning of October, 1813, to the beginning of December, 1814, the Rev. Ard Hoyt, who has a parochial charge in Kingston, Pennsylvania, for a part of the time, labored 40 weeks in the missionary service, in some of the northern counties of Pennsylvania. He travelled about 1800 miles; visited upwards of 270 families; preached 184 sermons; attended 18 conferences; baptized 34 children; administered the Lord's supper twice; visited 11 schools; attended 6 church meetings, and 4 councils; admitted 6 persons into church fellowship; spent 21 days in visiting the sick; attended 2 installations and one ordination.

Respecting the reception he met with, and the religious state of the country, Mr. Hoyt remarks, as follows, in one of his letters: "While on my mission I have in no instance met with open opposition; and even where the people have been least disposed to attend 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 I have generally found a very respect-  
 ' able portion of the people ready to attend preaching at any  
 ' time, and on short notice: The real friends of truth are doubt-  
 ' less few in number, yet I think there are some, even of these, in  
 ' almost every place; and we indulge the hope that if the means  
 ' are used, the Lord will soon plant churches over all this region.  
 ' 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 Associa-  
 ' tion, which has been raised up within a few years, owes its exist-  
 ' ence, under God, to their instrumentality. They have been the  
 ' means of pulling this people back from the very verge of hea-  
 ' thenism. Questions, like the following, are frequently asked:  
 ' When can you come again? What other Missionaries are out in  
 ' this quarter? If you see any of them, do urge them to come to  
 ' this place."

19. Last February the Trustees received the Rev. Ebenezer  
 Kingsbury's missionary journal of the preceding year. His labors  
 were performed in some of the northern counties of Pennsylvania,  
 and the adjacent counties of New-York. At the close of his  
 journal is an address to the Trustees from which the following re-  
 marks are extracted: "I have labored in your service 16 weeks,  
 ' in which term I rode nearly 800 miles; preached 67 sermons;  
 ' administered the sacrament of the Lord's supper 3 times; bap-  
 ' tized 29 children and one adult; attended 7 religious conferences,  
 ' 3 church meetings, and admitted 6 into the church. I have been  
 ' called to attend one Ecclesiastical council; to assist in the for-  
 ' mation of 2 churches; and have visited private families as op-  
 ' portunity presented. Unless I have been deceived, profess-  
 ' ing Christians have been edified and strengthened; and some  
 ' impenitent sinners have been alarmed. I have had oppor-  
 ' tunity to preach the unsearchable riches of Christ in a considera-  
 ' ble extent of territory. The meetings have been as full, and  
 ' even more so than in preceding years. Many of the settlements  
 ' have expressed a great degree of gratitude to the Missionary So-  
 ' ciety, for their kindness to send Missionaries among them. This  
 ' part of the country is rapidly settling; and the call for Missiona-  
 ' ries is therefore increasing. There is abundant evidence that  
 ' their labors have been beneficial to the souls of men in these  
 ' parts. May the Lord reward the Missionary Society, and the  
 ' good people of Connecticut for their labors of love."

20. In May last, the Rev. Samuel Leonard was appointed a  
 Missionary, for the term of one year, to labor in the state of Ohio,  
 south and west of New-Connecticut. No intelligence has been  
 received from him since his commission was transmitted to him.

21. From the Rev. Jonathan Leslie, two letters were received;  
 in the course of the year past, one dated May 26, and the other  
 October 25. Extracts from these letters follow. In the first he



observes, "This contains an account of 15 weeks' labor in New-Connecticut, 28 sermons, and 22 lectures, in all 50 discourses. I have visited many families, and generally catechised the youth, and made such remarks as appeared suitable. In every instance my visits were well received. I also visited and catechised 9 schools. I baptized 6 children. Error evidently declines on the Reserve. People generally are unusually anxious to settle the gospel. Painsville, Barton, Charlestown, and Rootstown, and their vicinity, would settle ministers immediately. The cry of the wilderness to your Society is, Send us help. The advancement of the Redeemer's kingdom, under your care, in this territory, has been gradual, but is great beyond calculation. We have formed a Bible Society, which promises glory to New-Connecticut. Could those Christians, who have contributed liberally of their hard earned property, to support the Missionary Society, traverse this country, and see the effects of their benevolence, their joy would be inexpressible."

In his other letter Mr. Lesslie writes, "I now send you an account of 15 weeks labor, 28 sermons and 7 lectures. I visited 9 schools and nearly 100 families, conversing with them as appeared expedient, and travelled 550 miles. I administered the Lord's supper once, and baptized 5 children. Among the difficulties of the times, are some things pleasing. In Kinsman and Johnstop, I hear of some serious attention to religion. In Canfield, the church has been considerably increased. In Madison, the church has arisen surrounded with enemies; but they have not succeeded according to their prospects, and the opposition abates. The Methodist Society is declining fast on the Reserve. Our labors have not been blessed with great awakenings; but we hope something is doing to advance the Divine Redeemer's cause hereafter. People have subscribed and paid liberally to the Bible Society. The clergy have made an exertion to discountenance the free use of ardent spirits; and many men of influence approve our proceedings."

22. In the fall of the year 1813, the Rev. William F. Miller entered on a mission of 16 weeks, to Steuben and the vacant settlements in its vicinity, in Oneida county. While on his mission, he rode 707 miles; preached 86 sermons; attended 9 conferences and prayer meetings; administered the Lord's supper 5 times; admitted 2 persons into the church, and a third by letter; baptized 8 children; and made a number of family visits. Concerning that region he observes, "The state of religion is, in general, lamentably low. The churches are small; and the difficulty of supporting religion, in consequence of the numerous sects, is very great. Deism, Universalism, and the Socinian heresy have spread their corruptions in that part of the country. The Congregational church in Steuben expressed their thanks to me, and to the Missionary Society, for my appointment; and are desirous of further assistance. The Presbyterian and Congregational churches of Trenton, Holland Patent Society, at the close of public worship,

‘on the last Sabbath, in the presence of the whole congregation, passed a vote of thanks to me for my services, and another vote of thanks to the Missionary Society of Connecticut, for my appointment, requesting me to communicate the same to the Society, and they desire further assistance.’

23. The Rev. James Parker performed a mission of 16 weeks, in the upper part of Vermont, within the period embraced in this narrative. He preached 110 sermons; administered the Lord's supper 3 times; baptized 10 children; visited 4 schools; and many families; attended 2 church meetings, and 2 public conferences. The people where he labored were, in general, remarkably attentive to his public and private discourses; and there is reason to hope that his labors were not in vain. Christians were comforted; sinners brought to enquire what they must do to be saved; and a few were hopefully renewed. Many of various towns returned their thanks to the Society for missionary labors, and earnestly solicited a continuance of them. Last winter, Mr. Parker was appointed to another mission of 16 weeks in Vermont and New-York, but no intelligence has been received from him since his appointment.

24. In the settlements on Black River, and parts adjacent, the Rev. Simeon Parmelee labored nine weeks, in the year 1813. He rode upwards of 600 miles, and preached about 50 times; administered the sacrament of the supper twice; and baptized one child. In August last, Mr. Parmelee was appointed to labor one year in the state of Ohio, and it is supposed he is now engaged in that service.

25. Last June, the Rev. Justin Parsons was appointed to a mission of 16 weeks in Vermont. The appointment was accepted by him, and he commenced the mission in August. His journal has not yet come to hand.

26. In the beginning of the year 1814, the Rev. Samuel Sargeant labored 16 weeks in the northern counties of Pennsylvania, and the adjoining counties in New-York. He preached 64 times; received to communion 6 persons, 9 of whom, above 60 years of age, he baptized; he also baptized 89 children; and visited many families. His remarks respecting the state of the country, the need of Missionaries, and the pressing call for them, correspond to those contained in the preceding parts of this Narrative. Mr. Sargeant is appointed to itinerate again the present year, in the northern part of Vermont.

27. From the Rev. John Seward, another of the permanent Missionaries in New-Connecticut, several communications were received the last year, which gave an account of 12 weeks' service between the 25th of September 1813, and the 5th of September 1814. His labors in preaching, administering Christian ordinances, and performing other ministerial services were abundant, and in general gratefully received. He observes, ‘The labors of your Missionaries have generally been very acceptable, and I believe, very useful. If the Society sends acceptable men into this coun-

‘try, the burden of supporting them will not be grievous. The people will soon, very cheerfully, relieve the Society, almost entirely, from the expense of their support. Some of the most abandoned places are now making exertions to hire preaching. Though there cannot, perhaps, be said to be any special attention to divine things in any place, yet I think that the general appearances, with regard to religion, are as encouraging now, as they have ever been since I have been in the country.’

28. The Rev. Abraham Scott, in the course of the year past, transmitted an account of 26 weeks’ service in the state of Ohio. He preached 80 sermons; baptized 2 adults and 9 children; administered the Lord’s supper 3 times, and admitted 3 persons into church fellowship. He visited many families, and was much among the sick and afflicted. In one of his letters he remarks, “In most places that I have visited, people express and evidence a desire for the gospel. Numbers have solicited me to visit them as frequently as possible. People most generally attend, especially, on the Sabbath, and some that I have conversed with were seriously exercised. In some places, people have expressed a great desire to have the gospel and its ordinances stately administered to them. There are, however, but few places, particularly south of the Reserve, where there are a sufficient number of any particular denomination, to give suitable encouragement to a minister to settle with them.”

29. From the Rev. John Spencer, one of the permanent missionaries in the employ of the Trustees, four letters have been received since the publication of the last Narrative, containing a journal of his labors and travels in the Holland Purchase, state of New-York, for one year. He preached often, and performed other ministerial services as occasion called for them, and as opportunity presented. Under date of March 22, 1814, he writes, “With respect to religious appearances I observe, that they are more favorable than they have been. The attendance of people in general on religious meetings, and their attention in time of divine service, increase of late. I have found an unusual seriousness on some minds; and among people in general there is a great anxiety manifested for more missionary labors. There is not much to be expected by way of donation from the people on these frontiers, while this calamitous war continues, and they are harrassed by it, as they have been ever since it began.”

In his letter of June 7, he observes, “Since my last communication, in the course of my travels, I have found several who appeared to have been of late made the hopeful subjects of regeneration; and several more whose minds are more seriously impressed than usual.”

His last communication bears date September 28. In that he writes, “From about the middle of July, the militia have been called to the lines, and the war bustle has been such, that it has been difficult to assemble people for lectures; and worshipping assemblies have been small, mostly composed of women and chil-

'dren. But the militia are now dismissed, and the number assembled for worship increases. In this respect things appear 'more favorable.'

30. In the course of the year past, the Rev. Marshfield Steele spent 30 weeks in the missionary service, 5 in New-Hampshire, near Connecticut river, and 15 in the northern part of Vermont. He labored in 29 towns. He attended 6 funerals and preached at every one; visited 28 schools; conversed and prayed in each; attended 4 conferences; administered the sacrament of the Lord's supper 5 times; baptized 2 adults and 13 children; admitted 3 to full communion; visited several sick persons, and many families. He preached 4, 5, 6, or 7 times a week. He was universally well received. He found many who spake of the good, which has been done by missionary labor, and in conversing with those who had been hopefully renewed, he noticed that not a few of them dated their serious impressions, from the labors of those who had been among them on missions.

31. In September last, the Rev. Matthew Taylor commenced a mission of one year to the State of Ohio.

32. In the latter part of the year 1813, the Rev. Joseph Treat itinerated 16 weeks in the northern counties of Pennsylvania. In May he was ordained to the work of an evangelist, by the South Association of Litchfield County; and the same month re-appointed a Missionary to the same field for 16 weeks, since which time his appointment has been extended 10 weeks more. On his first mission, he rode about 1100 miles; preached 118 times; visited 25 families and 10 schools; and attended 9 funerals. Concerning his mission and the state of the country he observes, "I was generally received with great cordiality, and heard with attention. I travelled through all the north counties of Pennsylvania. In the counties of Wayne, Susquehannah, and Bradford, on the east, there are 7 congregational ministers, and 12 or 13 churches. In the counties of Tioga, Potters, Mc'Kean and Warren, which contain 4 or 5 thousand souls, there is no minister and no church, and but few professors of religion. In the county of Erie, on the west there are 3 ministers and 7 churches. Missionaries have been sent into this county, and the west part of Warren county, by the General Assembly. Missionaries, who have been sent from New-England, into the north of Pennsylvania have usually devoted their time to the settlements east of the Susquehannah river, and in a solitary instance only, have they been as far west as Westborough, the seat of justice in Tioga county. The settlements between that place and Warren, a distance of about 100 miles, had never been visited by a Missionary when Providence conducted me through that region. The people are principally from New-England, and they think that their country is emphatically missionary ground."

A letter has been lately received from Mr. Treat, containing a journal of the 26 weeks' labor to which he was appointed. At the close of his journal, he observes; "From the preceding state-

ment it appears that I have travelled about 1400 miles; preached 126 times; visited 60 families, and 11 schools; attended 2 councils and 2 church meetings; administered the Lord's supper twice; baptized 3 children; and attended 2 funerals. Although there are no revivals in that part of the country, where I have labored, and although wickedness greatly prevails, yet the cause of our blessed Redeemer is, by the blessing of Almighty God, gradually advancing. Much has already been done to convert that wilderness into a fruitful field; and the divine Jesus has added his blessing. Sinners have been born into the kingdom of God, churches planted, and ministers established. Now hymns of praise are sung to the glorious Saviour, where a few years since he had scarcely been named. But although much has already been accomplished, much yet remains to be done. The field is extensive, and the laborers unable to cultivate it. Some feel their need of instruction, but many, ignorant of themselves, ignorant of God and the blessed Jesus, polluted with sin, and crimsoned with guilt, are heedlessly pursuing the path which leads to destruction. While therefore the followers of the Lamb rejoice, and ascribe thanksgiving and praise to Him, who is head over all things to the church, may they determine that for Zion's sake they will not hold their peace, and for Jerusalem's sake they will not rest, until the righteousness thereof go forth as brightness, and her salvation as a lamp that burneth."

33. Last spring and summer, the Rev. Nathan Watts performed a mission of 16 weeks, in sundry towns in the states of New-Hampshire and Vermont. His labors were similar to those of other Missionaries, and his remarks respecting the state of the country evince the utility of sending Missionaries to our new settlements.

34. Within the period embraced in this Narrative, the Rev. Holland Weeks spent 16 weeks in missionary service, in the north west part of Vermont, and in the settlements in New-York, near Lake Champlain. He rode about 560 miles; preached 121 sermons; visited 294 families and 12 schools; attended 121 conferences, 2 church meetings, and 6 funerals; administered the Lord's supper once, and baptized 9 children. At the close of his journal he remarks, "In some places I was so happy as to witness a work of grace. In others, the necessity of missionary labors is inconceivably great. To see the ignorance, stupidity, and danger of the numerous inhabitants of the infant settlements is painful to the eye, and affecting to the heart. The harvest truly is great, but the laborers are few."

35. Although the Rev. William Wick holds a commission to labor as a Missionary in New-Connecticut, and other parts of the state of Ohio, yet such are his engagements to the people of his parochial charge that he can spend but little time in that service. He itinerated, in the Reserve, a few weeks in the course of the year past, and performed ministerial services of various kinds, as he had opportunity. He gives the same account as other Mission-

aries, of the destitute situation and urgent necessities of the western settlements.

36. The Rev. William Williams, of Salisbury, New-York, is now prosecuting a mission of 6 months in the counties of Herkimer, Montgomery, and Saratoga.

37. In January last, the Rev. William Wisner, of Athens, Pennsylvania, was appointed a Missionary for one year, to labor in the vacant settlements in that vicinity, for as much of the time as the people of that place should consent to spare him. Since his letter accepting the appointment, no communication has been received from him.

38. The Rev. Simeon Woodruff still continues in the service of the Trustees, though but a part of the time. In May last he was installed to the pastoral care of the church in Tallmadge, New-Connecticut, with permission to itinerate as a Missionary for some part of the year. Since the date of the last Narrative, three letters have been received from him, giving an account of 20 weeks' missionary labor. He preached 81 times; visited 16 schools and many families baptized 6 children; administered the Lord's supper 4 times; visited the sick, and attended funerals; and administered the consolations of the gospel to the afflicted. He concurs with other Missionaries in that district in his remarks respecting the state of the country.

39. Since the publication of the last Narrative, the Trustees have received a journal of 19 weeks' services performed by the Rev. Worthington Wright, chiefly in the county of Wayne, Pennsylvania. He preached 85 times; attended 12 conferences; visited 73 families and 3 schools; baptized 6 children; administered the Lord's supper twice; and assisted in forming one church. He gives no additional information respecting the state of religion in the new settlements.

40. Last August Mr. Daniel Banks, was appointed to a mission in the region bordering on Black river, and it is supposed he is now laboring pursuant to that appointment.

(To be Continued.)

## ORDINATIONS.

On the 12th of October last Mr. CYRUS YALE was ordained to the pastoral work of the Gospel Ministry in New-Hartford. The Rev. David L. Perry of Sharon, made the introductory Prayer; the Rev. Samuel Shepherd, of Lenox, (Mass.) preached the Sermon; the Rev. Jeremiah Hallock, of Canton,

made the consecrating prayer; the Rev. Alexander Gillet, of Torrington, gave the charge; the Rev. Frederick Marsh, of Winchester, gave the right-hand of fellowship; the Rev. Jonathan Miller, of Burlington, addressed the church and society; and the Rev. James Beach, of Winchester, made the concluding prayer.

On Wednesday the 14th of December last, the Rev. JOSEPH MIX was ordained to the pastoral care of the Church and Society in West-Suffield. The Rev. Mr. Robbins, of East-Windsor, made the introductory Prayer; the Rev. Mr. Storrs, of Longmeadow, preached the Sermon; the Rev. Mr. Prudden, of Enfield, made the consecrating Prayer; the Rev. Mr. Rowland of Windsor, gave the Charge; the Rev. Mr. Gay, of Suffield, gave the Right Hand of Fellowship; the Rev. Mr. Cooley, of Granville, made the concluding Prayer. The happy re-settlement of the Gospel Ministry in this place, with very favorable prospects, while it manifests the commendable exertions of the society, appeared highly gratifying to the Ecclesiastical Council, and a very numerous audience collected on the occasion.

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### OBITUARY.

DIED, in Salem (Ms.) the Rev. DANIEL HOPKINS, D. D. senior pastor of the third Church in that town, in the 81st year of his age, and 37th of his ministry.

In Washington City, Hon. RICHARD BRENT, a Senator in Congress from Virginia.

In Washington City, Nov. 24th 1814, ELBRIDGE GERRY, Esq. Vice-President of the United States, in the 70th year of his age.

In Fayetteville, N. C. on the 25th ult. Rev. HENRY WHITLOCK, aged 37, late Rector of Trinity Church in New-Haven.

In New-York, MATTHEW FRANKLIN, a distinguished Minister of the Society of Friends.

In Keene, (N. H.) on the 12th of August last, the Rev. AARON HALL, in the 64th year of his age, and 37th of his Ministry....His last sickness, which was short, he bore with Christian fortitude, and resignation. His example at death, comported with his precepts and example in life. He viewed the prospect before him with calmness and serenity. Yielding that life, which had been worthily spent in the vineyard of Christ, into the hands of Him who gave it. He literally finished his course with joy, and as we humbly trust, receives that crown of righteousness which fadeth not away.

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

1814.

Dec. 19.	From Rev. Joel T. Benedict, collected in new settlements,	\$5 04
26.	From Hudson and Goodwin, avails of Dwight's Psalms and Hymns,	320 00
28.	From a Friend to Missions,	1 00

1815.

Jan. 6.	From Rev. Amos Chase, collected in new settlements,	6 00
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\$ 332 04

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
*RELIGIOUS INTELLIGENCER.*

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VOL. VIII.]

FEBRUARY, 1815.

[NO. 2.

*A Narrative of Missions, &c.*

(Concluded from p. 39.)

41. **I**N the Holland Purchase, New-York, Mr. Chester Colton performed a mission of 16 weeks, last year. From the close of his journal the following extracts are taken: "During my mission I preached 34 sermons; attended 6 conferences; visited 31 schools and 228 families; and rode 863 miles. I was kindly treated through the whole course of my labors; and apparently with joy did the churches receive me as a Missionary. I found no special attention to religion, except in three settlements; and in them there was nothing great as to the number hopefully converted, nor those under deep religious impressions. The calamities which the inhabitants of that part of our country have suffered, and the dangers which have threatened them, seem to have engrossed the chief of their attention. There are 13 Congregational churches in the Holland Purchase, 10 of them are small, but appear to be sound in the faith; and are greatly desirous of enjoying the stated preaching and ordinances of the gospel. There is but one Congregational minister, who has the pastoral care of a church, through this extensive tract of country. Pious people remember, with a grateful spirit, their former privileges in old settlements; and, contrasting their past with their present condition, they are led to supplicate the great Head of the church, that he would favor those branches of Zion which experience a famine of the word, and not give his heritage to reproach. There is a wide field open for missionary labors; and though the present, on some accounts, be not so favorable a time for such exertions, yet it is believed that much good might be done to the church of Christ, to the souls of men, and for the manifestation of the glory of God."

VOL. VIII. No. 2.

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42. From Mr. Moses Elliott, who was appointed to labor 16 weeks, in the upper part of Vermont, a journal of 7 weeks' services has been received. He had visited 7 schools and many families; attended 2 conferences; and preached 28 sermons. He found the people generally inattentive to the great things of religion. War and the things of this world very much occupied their minds. He was however kindly treated, and the people expressed their gratitude to Connecticut for sending them Missionaries.

43. Mr. Asahel Gaylord itinerated, in the missionary service, the beginning of last year, 20 weeks, in the north-western part of Vermont, and the northern part of New-York. He writes, "In performing the mission, I rode 856 miles; preached 97 times, in 28 towns. Besides preaching, I have often read parts or whole sermons, on particular subjects, to a few individuals. This has generally prepared the way for many questions to be asked, and remarks to be made in reply. Visiting families has claimed considerable of my attention. This, apparently is a very important part of missionary labor. Too much cannot be done in this way. Frequently I have visited, conversed, and prayed with the sick, and endeavored to give them instructions, counsels, and warnings, as the circumstances of the persons would admit. The mourner, the widow, and the fatherless have shared a portion of my attention and labor. I have attended a few church conferences, and one general conference, assembled from several towns. In all places, I was apparently received with great gladness, and was certainly treated with great kindness and attention. In most places, the hearts of many are greatly rejoiced at the arrival of a Missionary."

The Trustees have now given all the information which they have received, in the course of the year, from the Missionaries in their service. By comparing this Narrative with those of former years, it will be found that it contains an account of a greater number of Missionaries, and of more labor performed by them, than any preceding one. Of course the expenditures have been greater than usual, as will be seen by the annexed Statement. But the Trustees are happy to observe that, owing to the increased liberality of the people of the state, in their annual contributions, and to several generous donations lately received, the funds of the Society have not diminished, but rather augmented.

The period for which permission had been granted to receive contributions having expired, the Trustees applied to the Legislature of the state, last May, for a renewal of the grant, which they obtained for three years. It is hoped that, notwithstanding the many burdens and embarrassments, incident to a state of war, under which the people labor, they will still remember the inhabitants of the new settlements, and continue to contribute generously for the relief of their spiritual wants.

The Trustees deem it unnecessary to use any arguments, in addition to the statements contained in this Narrative, to induce

the ministers and people of the state to exert themselves, by their prayers and alms, to promote the important cause of missions. The representations given, by all the Missionaries, of the state of those parts of the country, in which they itinerated, of the spiritual wants of the inhabitants, of the pressing call for assistance, as well as of the good effects already produced by missionary exertions, are motives which cannot fail to operate powerfully. May they have that influence which they deserve; and induce all, who shall read this Narrative, to contribute, as God shall give them ability, of their earthly substance, to this important object; and to their pecuniary aid, may they add their fervent supplications to Him with whom is the residue of the Spirit, that he would prosper all efforts which are made, in various parts of the world, to diffuse the knowledge of the truth, and to advance the kingdom of the great Redeemer.

JONA. BRACE, Chairman *pro. tem.*

Passed by the Board of }  
Trustees, January, 4, 1815. }

Attest, ABEL FLINT, Secretary.

## A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF  
CONNECTICUT, JANUARY 1, 1815.

No. 1.

*Contributions in sundry Ecclesiastical Societies in the State, in the month of May, 1814, pursuant to a Resolve of the General Assembly, passed May, 1811.*

<b>HARTFORD COUNTY.</b>		Glastenbury, First,	32 05
Hartford, First Society,	\$ 173 26	Eastbury,	3
South,	31 26	Granby, Salmon Brook,	9 05
West,	44	Hartland, West,	20
Berlin, Kensington,	13	Simsbury,	47 50
New Britain,	45 62	Southington,	27 31
Worthington,	40	Suffield, First,	16 60
Bristol,	30 94	West,	7 50
Berlington,	5 74	Wethersfield, First,	65 70
Canton,	30 36	Newington,	19 96
East Hartford, First,	40	Rocky Hill,	39 47
Orford,	19 30	Windsor, First,	32 32
East Windsor, First,	56 30	Wintonbury,	20 76
North,	42 32		
Enfield,	21	<i>Total, Hartford County,</i>	<i>1074 94</i>
Farmington, First,	122 16		
Northington,	18 46		

<b>NEW-HAVEN COUNTY.</b>	
New-Haven, First,	58 91
United Soc'y,	68 25
Branford, First,	14
Northford,	9
North Branford,	4 50
Cheshire, First,	22 68
Derby, First,	11 78
Great Hill,	3
East Haven,	17
Guilford, First,	28
East,	14 66
North,	6 53½
North Bristol,	1
Hamden, Mount Carmel,	12 35
East Plains,	5 20
Meriden,	21 26
Milford, First,	34 40
Second,	23 61
North,	16 38
Middlebury,	15
North Haven,	18 50
Southbury, First,	23 32
South Britain,	17
Wallingford,	7
Waterbury, First,	14 42
Salem,	10 79
Wolcott,	7 50
Woodbridge, Amity,	22
Bethany,	3 35
<b>Total, New-Haven } County,</b>	<b>511 39½</b>

<b>NEW-LONDON COUNTY.</b>	
New-London,	131 51
Norwich, First,	26 88
Chelsea,	54 46
Bozrah,	7 50
Colchester, First,	23 07
West Chester,	13 84
New Salem,	16 25
Franklin,	20 55
Groton, First,	5 32
Second,	6 21
Lisbon, Newent,	18 25
Lyme, First,	14 07
North Quarter,	6 37½
Montville, First	13

Preston, First,	8 56
North,	50 04
Stonington,	18 56
<b>Total, New-London } County,</b>	<b>434 44½</b>
<b>FAIRFIELD COUNTY.</b>	
Fairfield, First,	44
Green's Farms,	24
Greenfield,	11 20
Brookfield,	17
Danbury, First,	32 06
Greenwich, First,	5 70
West,	54 30
Huntington, Ripton,	16 12
New Stratford,	13
New Canaan,	32 14½
Newtown,	11
Norwalk,	45
Redding,	14
Ridgefield, Ridgbury,	5 32
Sherman,	7 75
Stamford, North Stamford,	7 70
Middlesex,	16 52
Stanwich,	13 50
Stratford, First,	14 49
Bridgeport,	19
Weston, Northfield,	4
North Fairfield,	9 58
Wilton,	26
<b>Total, Fairfield County,</b>	<b>443 38½</b>

<b>WINDHAM COUNTY.</b>	
Windham, First,	8
Scotland,	5 59
Ashford, First,	19 25
Westford,	4 50
Brooklyn,	22 16
Canterbury, First,	26 45
Columbia,	12 32
Killingly, Second,	9 62
Third,	12 87
Lebanon, First,	38 41
Exeter,	6 53
Mansfield, First,	22 33
North,	15 19
Champlin,	1 76
Plainfield,	18 60

Pomfret, First,	24 17
Abington,	11
Thompson,	12 50
Sterling,	3 40
Woodstock, First,	26 60
Muddy-brook,	30 87
West,	10 40
<b>Total, Windham County,</b>	<b>342 52</b>

## LITCHFIELD COUNTY.

Litchfield, First,	44
South Farms,	22
Barkhamsted, First,	7
Winsted,	35
Canaan, First,	10
North,	9 40
Colebrook,	25 84
Cornwall, First,	17
Goshen,	47 64 $\frac{1}{2}$
Harwinton,	18 25
Kent,	34 20
New Hartford,	43 15
New Milford, First,	33 81
Bridgewater,	7 70
Norfolk,	45 88
Plymouth,	14 01
Roxbury,	10
Salisbury,	18 83
Sharon, First,	32
Ellsworth,	17 72
Torrington, First,	27
Torrington,	34
Warren,	30 50
Washington, First,	45
New Preston,	21 50
Watertown,	16 67
Winchester,	29 04
Woodbury,	22 50
<b>Total, Litchfield County,</b>	<b>719 64<math>\frac{1}{2}</math></b>

## MIDDLESEX COUNTY.

Middletown, First,	75
Up'r Houses,	22 57
Middlefield,	4 89
Haddam,	7 20
Chatham, First,	7 96
Middle Haddam,	8 46
Durham,	18 07
East Haddam, First,	23 52
Millington,	15 32
Hadlime,	9
Killingworth, First,	6 36
North,	12 11
Saybrook, First,	18
Pettipaug,	11 62
Saybrook, West Brook,	6 50
Chester,	10 20
<b>Total, Middlesex County,</b>	<b>256 78</b>

## TOLLAND COUNTY.

Tolland,	11 50
Bolton,	16 81
Coventry, First,	13 70
North,	19 75
Andover,	10
Ellington,	27 25
Hebron, First,	8
Gilead,	9
Somers,	24 05
Stafford, First,	4 66
Second,	3 07
Vernon,	32 91 $\frac{1}{2}$
Willington,	10 04
<b>Total, Tolland County,</b>	<b>190 74<math>\frac{1}{2}</math></b>

## SUMMARY.

HARTFORD COUNTY,	-	-	1074	94
NEW-HAVEN, do.	-	-	511	39 $\frac{1}{2}$
NEW-LONDON, do.	-	-	434	44 $\frac{1}{2}$
FAIRFIELD, do.	-	-	443	38 $\frac{1}{2}$
WINDHAM, do.	-	-	342	52
LITCHFIELD, do.	-	-	719	64 $\frac{1}{2}$
MIDDLESEX, do.	-	-	256	78
TOLLAND, do.	-	-	190	74 $\frac{1}{2}$
TOTAL,			\$ 3973	85 $\frac{1}{2}$

## No. 2.

*Receipts by the Treasurer from other sources than the Contributions in May, 1814.*

*Contributed in the New Settlements, viz.*

To Rev. John Bascom,	-	-	3	26
Joel T. Benedict,	-	-	26	77
Joshua Beer,	-	-	7	
Israel Brainerd,	-	-	13	38
Harvey Coe,	-	-	12	
George Colton,	-	-	5	11
Giles H. Cowles,	-	-	12	
Nathan B. Derrrow,	-	-	6	50
William Hanford,	-	-	21	71
Timothy Harris,	-	-	6	75
Oliver Hill,	-	-	2	75
Ard Hoyt,	-	-	10	34
Ebenezer Kingsbury,	-	-	2	
Jonathan Lesslie,	-	-	38	80
William F. Miller,	-	-	40	71
James Parker,	-	-	2	29
Simeon Parmelee,	-	-	18	68
Samuel Sargeant,	-	-	14	26 $\frac{1}{2}$
John Seward,	-	-	28	
Abraham Scott,	-	-	50	05
John Spencer,	-	-	20	12 $\frac{1}{2}$
Joseph Treat,	-	-	0	50
Holland Weeks,	-	-	3	45
William Wick,	-	-	4	
Simeon Woodruff,	-	-	23	75
Mr. Chester Colton,	-	-	4	25
			<hr/>	
			378	44

*Sundry Danations, viz.*

From Hon. Benjamin Tallmadge,*	-	-	800
Mrs. Elizabeth Brainerd,	-	-	500
Benjamin Beecher,	-	-	147
A Friend of Missions,	-	-	50
Rev. Eliphalet Lyman,	-	-	40

Carried forward, \$ 1537

\*Col. Tallmadge has also given to the Society a deed of 640 acres of land in the state of Ohio.

	Bro't forward,	\$ 1537
Coventry Female Friendly Society		32 20
Rev. Abraham Scott,		10
A young lady of Cheshire,		10
An aged man of Lebanon,		10
William Porter, Hadley,		5
A Friend of Missions,		5
Do. Southeast,		5
Betsey Norton, Bristol,		3
Rev. John Seward,		3
Rev. Jonathan Lesslie,		2 52
Silas Swift,		2
Rev. James Parker,		1
Jerusha Loomis, East-Windsor,		1
Mrs. Mary Dewy, Harwinton,		1
A lady from the state of New-York,		1
Do. Do.		1
A Friend of Missions, Farmington,		1
Do. Sharon,		1
Do. - - - - -		1
Do. - - - - -		1
Do. - - - - -		1
Do. - - - - -		1
		1
		1635 72

*Avails of Books, viz.*

Dwight's Psalms and Hymns,	320
Connecticut Evangelical Magazine,	1 50
	321 50
Interest on Notes and Bonds,	1703 49
	<u>\$4039 15</u>

## No. 3.

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

To Rev. Thomas Barr,	New Connecticut,	144 90
John Bascom,	Penn. and New York,	88
Joel T. Benedict,	New York,	93 04
Joshua Beer,	New Connecticut,	358 20
Israel Brainerd,	New York,	104
Amos Chase,	Pennsylvania,	40
Harvey Coe,	New Connecticut,	184
George Colton,	New York,	128
Giles H. Cowles,	New Connecticut,	152 62
Nathan B. Derrrow,	do.	131
William R. Gould	do.	50
William Hanford,	do.	183 71
Timothy Harris,	Ohio,	134
David Harrower,	New York,	82
Oliver Hill,	Penn. and New York,	140
Ard Hoyt,	Pennsylvania,	310
Ebenezer Kingsbury,	do.	169

Carried forward, \$2492 47

	Bro't forward, \$	2492 47
Jonathan Lesslie,	New Connecticut,	318
William F. Miller,	New York,	96
James Parker,	Vermont,	120
Simeon Parmelee,	New York	98
Samuel Sargeant,	Pennsylvania,	88
John Seward,	New Connecticut,	146 25
Abraham Scott,	Ohio,	270 05
John Spencer,	New York,	316
Marshfield Steele,	Vermont,	128
Joseph Treat,	Pennsylvania,	96
Nathan Waldo,	New Ham. and Vermont,	128
Holland Weeks,	New York and Vermont,	58
William Wick,	New Connecticut,	104
William Wisner,	Pennsylvania,	40
Simeon Woodruff,	New Connecticut,	225 75
Worthington Wright,	Pennsylvania,	184
Mr. Chester Colton,	New York,	128
Moses Elliot,	Vermont,	40
Asahel Gaylord,	do. and New York,	128
Samuel J. Mills,	Ohio, &c.	107
John F Schermerhorn,	do.	216
		<hr/>
		5527 52

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

For sundry Books for New Settlements, transporting	
Books, and rent of room for the Book Committee,	228 27
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100
For Stationary, Postage, and contingent expenses,	50 35
Printing Narrative and Schermerhorn's View,	146 82
	<hr/>
	\$ 6152 96

No. 4.

*Treasurer's Account Current.*

Dr. {	The Missionary Society of Connecticut, in Account Cur-	Cr.
	rent, with ANDREW KINGSBURY, Esq. as their Treasurer. }	
To Cash paid by order	By Balance in favor of	
of the Committee, as	the Society, January 1,	
per Statement, No. 3.	1814, . . . . .	29046 13½
6152 96	By Contributions in May,	
To Balance carried to	1814, as per Statement,	
credit of new account,	No. 1, . . . . .	3973 85½
30906 18	By Donations, Interest,	
<hr/>	&c. as per Statement,	
\$ 37059 14	No. 2, . . . . .	4039 15
	<hr/>	
		\$ 37059 14
	By Balance of the above	
	Acct. all belonging to	
	the permanent Fund, \$	30906 18
		<hr/>

A. KINGSBURY, Treasurer to Miss. Soc. of Con.

ABEL FLINT, Auditor.

HARTFORD, January 2, 1815.

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

To Rev. John Bascom, in Pennsylvania. At Linley town,	\$ 3 26	To Rev. Timothy Harris, in New Connecticut. At Mantua, Of Esq. Stow, Nelson,	5 75 1
			<hr/> \$ 6 75
To Rev. Joel T. Benedict, in New-York. At Franklin, Norwich, Cook house, Oxford, Delhi, Stamford, Of a friend,	12 5 86 2 32 1 55 3 1 79 25	To Rev. Oliver Hill, in Pen- sylvania. Of Hezekiah Bushnell, Mrs. Mercy Tyler, Mrs. Polly Bishop,	1 25 1 0 50
	<hr/> \$ 26 77		<hr/> \$ 2 75
To Rev. Joshua Beer, in New Connecticut. At Newton,	\$ 7	To Rev. Ard Hoyt, in New- York & Pennsylvania. At Windsor, Middletown, Huntington,	6 47 2 1 87
			<hr/> \$ 10 34
To Rev. Israel Brainerd, in New-York. At Sundry places,	\$ 13 38	To Rev. Ebenezer Kingsbu- ry, in Pennsylvania. Of Jehiel Fuller, Miss Rebecca Jackson, Of Mrs. Mercy Tyler, A friend,	1 0 20 0 50 0 30
			<hr/> \$ 2 00
To Rev. Harvey Coe, in New York & New Connecticut. At Buffaloe, Hudson,	6 6	To Rev. Jonathan Lesslie, in Pennsylvania and New- Connecticut. At Westfield, Meadville, Warren, Madison, Of Dr. Hawley,	2 2 12 20 2 80
	<hr/> \$ 12		<hr/> \$ 38 80
To Rev. George Colton, in New-York. At Rose brook, Of Miss Betsy Williams,	3 11 2	To Rev. William F. Miller, in New York. At Trenton, Holland Patent, do. Boon's settlement, Steuben, Western,	24 90 3 75 8 56 3 50
	<hr/> \$ 5 11		<hr/> \$ 40 71
To Rev. Giles H. Cowles, in New Connecticut. At Gustavus, Of T. R. Hawley, Esq. Mr. Miller, Lebanon,	6 5 1	To Rev. James Parker, in Vermont. At Sheldon, Of Mr. E. Sheldon,	1 39 45
	<hr/> \$ 12		
To Rev. Nathan B. Darrow, in New Connecticut. At Boardman,	\$ 6 50		
To Rev. William Hanford, in New Connecticut. At Hudson, Belpre, Lebanon, Troy, Of a friend,	50 4 71 5 0 50		
	<hr/> \$ 21 71		



Of Mrs. Spencer, A young lady,	25 20	To Rev. John Spencer, in New York.	
	<hr/>	At sundry places in the Hol- land Purchase,	\$ 20 12 <sup>1</sup> / <sub>2</sub>
	\$ 2 29		<hr/>
To Rev. Simeon Parmelee, in New-York.	5 46	To Rev. Joseph Treat, in Pennsylvania.	
At Rutland,	6	Of a friend,	\$ 0 50
Denmark,	5 22		<hr/>
Hopkinton,	2	To Rev. Holland Weeks, in Vermont.	
Of Ethel Bronson, Esq.		Of Miranda Colton,	0 50
	<hr/>	Of Mrs. Priscilla Blanchard,	1
	\$ 18 68	Job Hutchinson,	1
		Electa Bliss,	0 95
To Rev. Samuel Sargeant, in New York and Pennsylva- nia.			<hr/>
At Schoharrie,	1 12		\$ 3 45
New Kingston,	1 33		<hr/>
Dickinson,	1 88 <sup>1</sup> / <sub>2</sub>	To Rev. William Wick, in New Connecticut	
Deposit,	4	Of a friend,	\$ 4
Windsor,	3 93		<hr/>
Of Aaron Hull,	1 50	To Rev. Simeon Woodruff, in New Connecticut.	
Mrs. Mercy Tyler,	50	At Portage,	12
	<hr/>	Rootstown,	7 13
	14 26 <sup>1</sup> / <sub>2</sub>	Cleveland,	3 62
		Of Andrew Johnson,	1
To Rev. John Seward, in New Connecticut.			<hr/>
At Rootstown,	1		\$ 23 75
Mantua,	12		<hr/>
Tallmadge,	15	To Mr. Chester Colton, in New York.	
	<hr/>	Of Benjamin Enos,	2
	\$ 28	Deacon Hinckley,	1 50
		Nathan Jones,	50
To Rev. Abraham Scott, in Ohio.		Theophilus Baldwin,	25
In Jefferson county,	8 95		<hr/>
Guernsey, do.	4 64		\$ 4 25
Harrison, do.	94		<hr/>
Columbiana, do.	50		
At Putney,	24 87		
Sundry places,	10 15		
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	\$ 5 05		

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*Donations of Books to the Society.*

From Hon. Jedidiah Huntington 3000 Beecher's Sermon on  
Morals.

Rev. Andrew Yates, 50 Dairyman's Daughter.

Rev. Benjamin Trumbull, 40 New Haven Tracts.

6 Bibles.

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

- 250 Dairyman's Daughter.
- 240 Con. Evan. Mag. and Rel. Int. Numbers.
- 240 New Haven Tracts.
- 139 Beecher on Divine Government.
- 100 Doddridge's Address to Families.
- 70 Watts' Divine Songs.
- 50 Hymns for Infant Minds.
- 47 Emerson's Primer.
- 44 Beecher on Morals.
- 40 Guide to Heaven.
- 40 Small Tracts.
- 32 Porter on Intemperance.
- 25 Con. Evan. Magazine, bound.
- 24 do. . . . Numbers.
- 24 Almost Christian.
- 16 Doddridge's Rise and Progress,
- 14 Con. Evan. Mag. and Rel. Int. bound.
- 14 Trumbull on Revelation.
- 14 Mason on Self Knowledge.
- 12 Schermerhorn's View.
- 10 Hartford Hymns.
- 8 Jay's Life of Winter.
- 8 Baxter's Saint's Rest.
- 6 Dwight's Psalms and Hymns.
- 6 Bibles.
- 3 Bellamy's Works.
- 2 Harvey's Meditations.
- 1 Comstock's Essays.
- 1 Life of Brainerd.
- 1 Rowe's Devout Exercises.

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1481

26886 Sent in preceding years.

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28367 Total number of books sent to the New settlements.

*A summary exhibition of the Sacred History contained in the Book of Deuteronomy: with Remarks on its Authenticity and Inspiration.*

**T**HE Book of Deuteronomy, of which we shall now take a brief view, is the last of the five books of Moses. It is called Deuteronomy, a name signifying a *repetition of the law*. This name is very significantly applied, as the divine law, which had been previously given, is briefly recapitulated and repeated in this book. The book contains the history of a short period only, not exceeding two months, which concluded the forty years of the sojourning in the wilderness. Having led this great congregation, in their long journeyings through a tedious desert; having conducted them to victory and triumph over all their enemies; having arrived at the plains of Moab and the meadows of Jordan, over which they were to pass to the possession of their promised inheritance; Moses collects the people together, about to give them the farewell address, and the parting counsels of their most faithful friend. He begins, by briefly recapitulating the many wonderful mercies of the God of their fathers, which they had constantly experienced, from their first arrival at Mount Sinai, to that time. He then calls to their remembrance the solemn covenant of God made with them at Mount Horeb. In this review, he tells them, "The Lord talked with you face to face in the mount, out of the midst of the fire,—saying, I am the Lord

thy God, which brought thee out of the land of Egypt, from the house of bondage." He then repeats the ten commandments of Mount Sinai. After this, he proceeds to enjoin several things, and, by the most pathetic exhortations, enforced by the weightiest motives which can be addressed, exhorts to a faithful obedience of all the commandments of God. After these affectionate exhortations, he proceeds to a repetition of the various laws and appointments of God, which were designed particularly for that people, in which he notices, principally, their civil and military regulations, and religious governments. The duties of the Levites, and the rites of the priesthood, having been so particularly pointed out before, a repetition was unnecessary. In his review of the precepts of God, he strongly enjoins upon them to keep them in their hearts, to teach them to their children, to "talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He then directs, that all the words of this law should be written upon stones, to be imprinted in indelible characters, that no part of it might ever be lost.\*

\* What was particularly intended in this direction of Moses, is a matter of great doubt. The command is, "And it shall be on the day when ye pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster; and thou shalt write upon them all the words of this law." Deut. xxvii. 23. It appears that Joshua punctually complied with this in-

These things having been delivered with various intervals, the great prophet proceeds to

junction. "Then Joshua built an altar unto the Lord God of Israel in mount Ebal; and he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel." Josh. viii 30 and 32. The question is, what was the law, which was thus written upon the stones of the altar? The best expositors are much at a loss, and greatly divided upon the subject. It cannot be supposed to be the whole five books of Moses. And it is evidently something different from the decalogue. I believe what was here intended by Moses, is the covenant which the people made that day with God, under the direction of Moses, which is sanctioned by the solemn curses and blessings, the promises and threatenings, which were then pronounced, contained in the 27th and 28th chapters of Deuteronomy. The direction is, "Keep all the commandments which I command you this day." He then orders that these commandments be inscribed upon the stones. Then he proceeds with his testimony, in the most solemn manner, in the name of the God of Israel, which is a summary of the whole divine law. It begins at the 11th verse of the 27th chapter, and continues to the end of the 28th chapter. The testimony here given is said, expressly to be a covenant, in the name of the Lord. On the conclusion of the solemn address, it is added, "These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb." No part of the writings of Moses is more elevated, or more truly divine.

The method which was practised in this instance, was common among ancient nations. They covered stones with a sort of plaster or cement, on which they could easily write, when it had been recently laid, and in the course of time it would become as hard as the stone.

pronounce in the name of God, the glorious blessings of obedience. After which, follow the awful curses of disobedience, which, even at this distant period, can scarcely be read without trembling. To this, succeeds a most astonishingly clear view of future times, with a description of the great events which shall befall that people to the most distant ages. With a song of praise to Israel's God, and a particular blessing pronounced upon the twelve tribes, in a strain of eloquence never exceeded, this venerable servant of God, in the 120th year of his age, in the full vigor of all his faculties, while "his eye was not dim, nor his natural force abated," went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah," where the Lord shewed him all the land of promise. Here Jehovah guided his wishful eye over the long-loved inheritance of his fathers, agreeably to his promise that he should see the pleasant land, though he could never enter upon the possession. In this hallowed mount, with eyes rising from the view of the earthly to the heavenly Canaan, he died in the presence of the Lord, and his sepulchre is concealed till the day when all graves shall be opened.—This last chapter, which is short, was probably added by Joshua, or some succeeding prophet.

We now make some remarks on this sacred book.

1. The authenticity of this portion of sacred history is sup-

In this manner many ancient inscriptions are preserved even to the present time.

ported by the testimony of heathen writers. As the book of Deuteronomy includes the events of a short period only, in which period no special changes took place in the circumstances of the Jewish people, it cannot be expected that heathen testimonies can be so ample as are found in support of the other books of Moses. We have, however, several heathen testimonies to the fact of Moses having led this people from Egypt to the land of Canaan; which, necessarily, confirms the most material facts recorded in Deuteronomy. The Roman historian Justin, who took the most of his history from Trogus Pompeius, an ancient Greek writer, informs us that the Jews were the descendants of Israel; that they were so called from Juda one of his sons; that they were expelled from Egypt and Moses was made their leader; that, on their journey near mount Sina, Moses instituted the Sabbath; that he prohibited all connection with other people; and that, at his death, his son succeeded to his authority. This, as all will see, is remarkably coincident with the sacred account, excepting, that he makes Joshua, the successor of Moses, his son. A mistake very naturally made, from the connection that always existed between them.—Apion, an Egyptian writer, observes, that “in the reign of Amosis king of Egypt,” the Jews “departed from that country, under Moses as their leader.” Tacitus asserts that in the reign of King Occhoris in Egypt, the Jews were expelled the kingdom; That they confided implicitly in Moses, one of the exiles, as a heavenly lea-

der; That, having “continued their journey for six days, on the seventh they took possession of lands, in which they built a city and temple, having expelled the former inhabitants.” Tacitus, who was a great enemy to the Jews, here shortens their journey to six days, probably to avoid an acknowledgment of their miraculous preservation in the wilderness.—All these heathen testimonies confirm the truth of the violent departure of the children of Israel from Egypt, of their progress to the land of Canaan, and that their leader and lawgiver, both in civil and religious institutions, was Moses. These testimonies would, perhaps, appear more satisfactory, if given in full; but, on account of their length, nothing has been offered but an abstract. As the book of Deuteronomy represents Moses giving the Jewish people their law, or rather renewing and confirming by additional sanctions the law which had been already given, its authenticity is well confirmed by these heathen writers.

2. The sacred history contained in this book is confirmed by subsequent events. Moses directs and encourages the people to go firmly to the encounter with the nations of Canaan, who might fight against them; and not to be dismayed by their numbers or hostility. According to his directions, they proceeded to the conquest.—The sacred institutions which he here enjoins, we find were generally observed by them, with the utmost veneration, through all periods of their national existence; and many of them continue to be observed, even to this

day.—Moses gave order, (Deut. xxxi. 26.) “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.”—How many temptations had they, in times of general corruption, to remove or destroy this law? Yet such was the veneration for this great command, that the book of the law continued in its sacred deposit, down to the Babylonish captivity.—In the seventh chapter of this book, Moses strictly forbids all connection with other nations. With this injunction, there has been a most extraordinary compliance, from the days of Moses to the present time. And while other nations have intermixed with their neighbors, and, after a few generations, have become dissolved and lost, the seed of Israel remains separate and distinct; and, to all human appearances, may continue so to the latest period.—A remarkable fact recorded in this book, confirmed by succeeding events, is the death of Moses. The fact, as related, is indeed very extraordinary and miraculous. That the beloved leader and prophet of his people should ascend a mount, in view of all the congregation, that he should die there alone, and the particular manner of his death and the place of his interment, never be known, is an event without a parallel. But this event has received the strongest confirmation that can be desired. With all the veneration in which Moses has ever been held by that people, no one has presumed to

relate the particular manner of his death, or to point out the place of his burial. Had it not been purposely concealed by divine wisdom, as here stated, it must have been discovered, as no discovery would have been more grateful to the curiosity and vanity of that people. All judicious men have agreed in the sentiment, that the great reason, with infinite wisdom for concealing the sepulchre of Moses, was to prevent it from becoming a place of idolatrous worship. That nation, like all other ancient people, were greatly addicted to idolatry. And what an occasion for the indulgence of this propensity, the sepulchre of Moses would have afforded, every one can perceive. It is well known, that thousands of deluded pilgrims, from all Mahometan countries, now wander every year to Medina, to worship at the tomb of the false prophet. In the days of the triumphant reign of popery, the tombs of Abbe Paris and Thomas Becket were scenes of numberless superstitions, and idolatrous worship. The Mahometans consider a pilgrimage to the tomb of their prophet, one of the most meritorious services which their religion requires. How mercifully, then, did the God of Israel remove from his people a similar snare. With regard to Moses, it is added, although he died at such an advanced age, “his eye was not dim, nor his natural force abated.” From what he did, from the weight of cares which he sustained, from his vigilant attention to all the concerns of that people, and from the vigor and wisdom of all his conduct, the conclusion is irresistible,

that this statement must be true.

3. Notwithstanding the external support which is obtained for the authenticity of the book of Deuteronomy, we depend principally upon its internal evidence. Few of the books of the sacred Scriptures are more amply confirmed by internal evidence than this. I would not intimate that the external evidence is insufficient; but merely that the internal evidence is the more striking and conclusive. With regard to the moral and ritual laws delivered in this book, the most of them are found, substantially, in the preceding books of Moses, whose authenticity we have already considered and established. In the repetition of the ten commandments of Mount Sinai, there is a small variation of expression, from the original draft contained in Exodus. This seems to have been designed to teach them that the truths and realities of the moral law were what they were required to observe, and not any superstitious veneration of the particular expressions. In the fourth commandment, an additional reason for its observance is mentioned to the one originally given. To wit, the deliverance of Israel from the bondage of Egypt. The institution of the Sabbath was coeval with the creation of man. And it was observed in memory of the rest of God from the work of creation. As the deliverance from Egypt seems to have taken place on the Sabbath, it was with great propriety that this reason is mentioned, as an additional motive to a solemn and grateful observance of the Sab-

bath-day. It is the opinion of some writers of great note, that, at the time of the deliverance from Egypt, the Sabbath was changed from the seventh to the sixth day of the week, believing the fact can be substantiated by astronomical computations. If this be true, and we have no evidence against the hypothesis, the present Christian Sabbath, is the day of the Sabbath of the patriarchs. But whether the day of the Sabbath were changed at the time of the departure from Egypt or not, that divine deliverance of the church having taken place on the Sabbath, is an event very properly presented to Israel, by their great prophet, as an additional inducement for the sacred observance of the holy day.

The solemn exhortations to obedience, to a steady adherence to the commandments of God, with which this book abounds, are perfectly consistent with the general tenor of divine truth, contained in the preceding books. While many original and important truths are here brought into view, they all harmonize with the character of Moses, with the character of the God of Israel, and with the character and circumstances of that people. We find nothing unimportant, and nothing unworthy the dignity of the attendant scenes.

We may observe further; the nature of the case almost compels us to conclude that there must have been such a series of events as those recorded in the book of Deuteronomy. That instead of demanding evidence, to convince the mind of their credibility, such is their reason-

ableness and propriety that any candid or feeling reader, would have been greatly confounded not to have found something of this kind in this place. And, on a perusal of the book, he finds all that need be expected or desired. We here behold this great prophet of God, whose soul is all swallowed up in desire for his glory, for the accomplishment of his promises, and for the salvation of his Israel, having led that people like a father through the innumerable perils of a forty-years' journey in an inhospitable desert, with steady desire to reach the land of his fathers, brought at length, near the conclusion of the appointed period of the journeying and to the borders of the long-wished for country. In such a situation, what feeling heart is unable to say what he would do? He casts a look, his eyes suffused with tears, to the loved inheritance of the patriarchs, to the place of his fathers' sepulchres, and calls to his mind the unalterable appointment of heaven, you shall behold this land with your eyes, but never impress it with your foot. He further reflects, that these tender objects of his labor and his prayers, are to hold this pleasant heritage only in sufferance; that while they continue in obedience, and in the fear of God, they shall increase and prosper, and no enemy shall molest their dwellings. But if they were disobedient, their offended God would pluck them from off the land, and give them up to the rage of their enemies. Under these circumstances, he could do no less, he could do no more, than what he does. He

summons together the numerous tribes of Jacob, calls to their remembrance the wonders of divine grace in their behalf, repeats the great precepts of God, which demanded their most faithful observance, tells them the rewards of obedience, assures them of the certain consequences of transgression, pronounces upon the whole his most affectionate benediction, and with great dignity and inexpressible tenderness, takes his leave and goes to God. The history of this first of patriots is now complete. Without this scene, there would have been a mighty blank.

It is a question of deep consideration, What was the true reason that Moses was prohibited from entering the land of promise? Was it merely because he transgressed at the waters of Meribah? Joshua and Caleb entered Canaan, and it cannot be supposed that they sinned less in the wilderness than Moses. The fault of Moses appears not great. The Psalmist says of it, "He spake unadvisedly with his lips." He sinned, indeed, against God, and, in his holy justice, he was most righteous in excluding him from the inheritance of Canaan. But there appears to have been a more important reason in the designs of infinite wisdom for the exclusion of this faithful servant of God. Moses was a typical person. He was at the head of the law. This can never bring a sinner to heaven. It did not carry Moses to Canaan, which is a type of heaven. He saw it at a distance but fell short of the possession. Joshua, whose name signifies a Saviour, the



same in Hebrew as Jesus in Greek, who is called Jesus in the Epistle to the Hebrews, was the proper person to bring Israel to Canaan. Joshua was the son of Nun: a name signifying eternal. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19. The law can never carry a sinner across the Jordan of death to the heavenly Canaan. This must be done by the gospel, by Jesus our Saviour, who is the son of eternity. That the necessity of the gospel, and of faith in the Lord Jesus, might ever appear, and that no one can be saved by the works of the law, Moses, who received and gave the law, must himself be deprived of entering the land of promise.

4. As Moses drew near the limit of his mortal course, he was peculiarly endowed with the spirit of prophecy. It seems to have been common with the early patriarchs to have enjoyed prophetic views of futurity, when brought near the close of life. Thus Isaac prophetically blessed his sons; and Jacob, a little before he expired said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days." In the same manner, Joseph, when he was dying, said to his brethren,— "God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." And, in this confidence, he directed them to take his bones with them at their departure. Moses, though always a prophet, from the time of his call from

the green pastures of Midian, as he was about to bid a final adieu to his brethren and to the world, saw future scenes opening to his view in a more brilliant manner than he had ever witnessed before. His prophecy of Christ, quoted by St. Stephen, in his memorable address to his murderers, and often referred to in the gospels, contained in the 18th chapter of Deuteronomy, has ever been considered, by Jews and Christians, one of the most lucid and accurate predictions of the Redeemer found in prophetic record: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Relying on this prophecy, the Jews were always looking for the Messiah. After Christ had miraculously fed the five thousand, the people said, "This is of a truth that Prophet that should come into the world;" referring to this prediction of Moses. In Jesus of Nazareth, this prophecy was most accurately fulfilled. The 28th chapter of this book, with the principal part of the 29th and 30th, may be ranked among the most pointed, precise, and comprehensive prophecies, which the word of God can furnish. Moses there gives a brief but clear view of the principal events which shall befall that people down to the remotest ages. We there see their prosperity and their sufferings, their captivities and their deliverances, presented in a clearness of expression, not to be mistaken. The invasion and devastations of the Romans, with the unparalleled sufferings of the Jews in the siege of Je-

rasalem, are pointed out with such an accuracy and feeling, that he seems to stand an eyewitness of the tremendous scene. After which, he describes their long dispersion and unequalled sufferings, such as no other people have ever experienced, which exist at this very day. Look now abroad in the earth, and see the wonderful situation of this miserable people; oppressed, despised, abused, dwelling alone among the nations; and look at this prophecy of Moses, and see their condition exactly foretold. We go farther. The affectionate prophet has not yet done. We listen with solicitude and hear him declaring the great mercies of God, which are yet in the reserve of eternal love: "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." By faith in these promises, I see the oppressed sons of Jacob, when we shall have slept with our fathers, awaking from the long delusion of ages, looking on Him whom they have pierced, rising from the shores of Scandinavia, from the utmost springs of the Indus, and from the extended plains of California, going to kneel and weep at the hill of Calvary. Going to sit down on the consecrated ground of patriarchal vows, to enjoy the peace and praises of millennial rest. In the blessing of the twelve tribes pronounced by Moses; after this

prophetic description, he also speaks prophetically; and, by attending to the particular history of the respective tribes, we may see the accurate accomplishment of the predictions.

5. From this view of the book of Deuteronomy, we see that it must have been written by the inspiration of the Holy Spirit of God. We have before shown that it was written by Moses, a great and distinguished prophet. We have seen that the sacred record therein contained is true. And we have seen the writer, in the spirit of the most luminous prophecy, unfolding future scenes, to the most distant period of time. This could be done, only, through the guidance of the Holy Spirit. By Christ and his apostles, passages from this book are often quoted, in very express terms, as the word of God. As such it has ever been received by Jews and Christians. In the purity of sentiment, and in the dignity of expression, we behold the stately presence of God. No human intellect can equal divine truth in dignity of sentiment; no skill could avoid things weak and inconsistent, in an artificial attempt to present to men the truths of heaven. Yet this sacred book, abounding in the sublimest conceptions of the character and providence of God, has nothing unworthy of his holiness or eternity.

We have now gone through with what was designed, in a review of the divine law contained in the five books of Moses. By a careful examination of the external and internal evidence which applies to the subjects contained in them, we have seen

them proved, most satisfactorily, to be true. We have seen, as a necessary consequence of their truth, and of various other considerations which have been suggested in these papers, that these books are the word of God. The evidence is full and conclusive, that they were written by Moses, specially appointed of God for this purpose, under the guidance and direction of the Holy Spirit, who only is truth, who alone is light, and with whom is no darkness at all.

In a review of what has been offered upon this subject, it is natural to observe that the divine law commends itself with great weight and excellence to the conscience of every candid enquirer. After the lapse of more than thirty centuries, it stands clothed with a weight of evidence sufficient to put to silence every objection or cavil. It presents to men a God little known before, worthy of all attachment and reverence, deserving the obedience and praises of all intelligent beings. It presents a perfect system of moral precept, suited to maintain the character of its author, and to lead its subjects to perfect blessedness. It brings to light the early history of man, opens the great scheme of divine providence, and exhibits the dawn of heavenly grace. It is a rising rock in the troubled ocean of heathenism, where the tempest-beaten enquirer may find eternal rest.

This law has ever been the joy of saints, of prophets, of martyrs. It has been their meditation and guide, the rule of

their duty and the foundation of all their hope. If we approve the character and faith of the cloud of witnesses that have gone before us, we shall love the divine law; often meditating on its sacred precepts, and seeking to be conformed to its holy injunctions. The divine law exhibits, in the clearest manner, the relation of man to his God, shows the transgressor his danger, and points to his glorious remedy.

This light has come to us, while millions are perishing in darkness. In conformity with the holy appointments of unsearchable wisdom, the full knowledge of the divine law has never been communicated but to a part of the human race. Of that part are we. Instead of groping in the darkness of heathenism, or wandering in the devious paths of imposture, we have the full light of heavenly truth to guide our feet in the ways of peace. If the obstinacy of unbelief or the love of sin make this light darkness, how great must be that darkness!

The law came by Moses, but grace and truth by Jesus Christ. If the ancient saints could thus rejoice in the possession of the divine law, how would they have estimated the privileges of those who have Christ and his apostles; who have the precepts and example of him to whom all the prophets witness, in whom all their hopes center, who hath fulfilled all the appointments of God. They without us could not be made perfect. The Sun of Righteousness is risen in his glory. Blessed are they that rejoice in his light.

## RELIGIOUS INTELLIGENCE.

Letter from Mr. Samuel J. Mills,  
to the Rev. Abel Flint.

St. Louis, Nov. 7, 1814.

Rev. and dear Sir,

I received your letter directed to me at Pittsburgh, the latter part of August. Mr. Smith and myself had at that time secured to us in order to defray the expense of the contemplated mission about 1200 dollars. We did not think it proper to leave the mission we had entered upon to labor in New Connecticut. We arrived in Marietta the early part of September. Since the establishment of the "Ohio Bible Society," the Managers distributed, and sent on to Philadelphia for Bibles to be distributed, about 1000. A Bible Society had been formed at Chillicothe for the Sciota County; the Managers of this Society had raised considerable funds, the prospects were favorable as it respects the increase of their funds. There has likewise been formed in New Connecticut, a third Bible Society. The Managers of this Society had sent on to the Secretary of the Philadelphia Society for 600 Bibles for gratuitous distribution. Myself and companion went on from Marietta, through Zanesville to Chillicothe, and on to Cincinnati, arrived at that place on the 3d of October. During our stay at that place, we met a number of men of influence of the different denominations, who came together to consult on the expediency of forming a Bible Society for Cincinnati and the

Counties between the Miami. A committee was chosen to draw up a Constitution, and a day appointed for a second, when they proposed adopting it; the second meeting was not held during our stay; the Constitution we doubt not is adopted before this time, and the prospect is, that active exertions will be made by the Managers to supply the destitute. We were led to conclude, from the best information we could obtain respecting the proportionate number of destitute families in the State, that at least 13,000 Bibles were wanted that each family might be possessed of a copy. From Cincinnati we came on into the Indiana Territory. We conversed with a number of gentlemen of respectability and influence respecting the duty of forming a Bible Society for the Territory. We had some conversation with the Governor of the Territory upon the subject. He very readily approved of the proposal, and engaged that he would exert his influence to favor it. We left Vincennes on the 24th of October, and came to Shawnetown in the Illinois Territory. Judge Griswold, residing in that place, gave us letters of introduction to the Governor of the Territory, and to some other gentlemen of his acquaintance residing in Kaskaskias. We arrived at the last named place on the 30th.—Have since seen the Governor of the Territory. He very much approved of the formation of a Bible Society for the Territory. A meeting is to be held on Wed-

nesday of this week, to consult upon the subject of forming the Society; perhaps a Constitution will then be adopted. I arrived in this place on Wednesday of last week; the same day called upon Mr. Stephen Hempsted. On Thursday, Mr. Hempsted, his son, and myself called upon Governor Clark. The subject of the formation of a Bible Society for this Territory was proposed to him. He very readily promised to aid the object as far as he had ability. The Society will most likely soon be organized. A meeting is to be held tomorrow to consult upon the subject;—200 dollars have already been subscribed in this place in aid of the object.

While at Chillicothe we received a letter from Mr. Giddings of Andover, stating that Mr. Gould had complied with the request of the Trustees of your Missionary Society, and would come on to this Territory; this place was to be considered as his principal station. We have heard nothing further respecting Mr. Gould. We hope he will soon arrive at this place. The Governor and a number of men of influence will, we think, contribute to his support. Were he to preach in this place but a part of the time, and should he instruct 15 or 20 youths, we think he might receive from this place and the vicinity \$800 or \$1000 a year; to us it appears a very fortunate time for brother Gould to come to this Territory. We hope his instructions will not confine him to the West side of the Mississippi River. He would do great good by visiting occasionally the settlements on the Illinois side.

We hope the next appointment which the Trustees of the Connecticut Missionary Society make, will be in favor of the Illinois Territory. There are many Presbyterian families in the Territory, that would contribute for his support, and many of them are very anxious to be visited by a Missionary. Many of the Presbyterian families have joined with the Baptists or Methodists, rather than live like the Heathen. Do, Sir, request the Trustees of your Society to remember them.

Mr. Smith and myself expect to leave this place soon and return to Louisville in Kentucky; then to pursue our course southerly for Natchez, and Orleans.

I remain your  
affectionate friend.

SAMUEL J. MILLS.

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*Extract of a Letter from Rev. Samuel P. Robbins, of Marietta, to one of the Editors.*

—Mr. Mills was here a few weeks since, on his way again to New-Orleans, in company with a Mr. Smith. I fear that the disturbances will be such in that quarter, however, that he will not be able to proceed thither. He left about a thousand Religious Tracts with me for distribution; and sold me and others several more. I think he is doing much good, in distributing the Tracts and Bibles he brought with him, and preaching; and hope a blessing may attend his exertions for the advancement of Christian knowledge.

On the first Wednesday of

this month, (November,) was holden the second annual meeting of our Ohio Bible Society, at Zanesville.—We adopted measures preparatory to the formation of a State, or General Society: to be composed of a Delegation from all the Bible Societies, now existing, or that may hereafter exist in the State. At present there are but four. The Ohio; the Scioto, in Chillicothe; the Miami, in Cincinnati; and the Connecticut Reserve. The General Society is to superintend the interests of all the individual Societies, to receive the funds and contributions of the same, purchase Bibles therewith, pay the general expenses, and distribute the Bibles purchased to the different Societies in some proportion to the funds by them respectively contributed; and likewise, to supply those parts of the state which may be omitted by the particular Societies, as the general fund will enable. I think the great object will be promoted by the adoption of such a plan with greater facility, and to a far greater extent.

You have undoubtedly heard that there is in contemplation a General United States Bible Society. Agreeably to request, by letter, from the New Jersey Bible Society, we passed a resolution to send two Delegates to Philadelphia, in May next.

Our Society distributed in the course of the last year, 481 Bibles, and 67 Testaments. We have now on hand for distribution, 728 Bibles; 300 of which, (as well as 200 of the last year,) were given by the Bible Society of Connecticut. The other 428 (Stereotype,) were purchased

at Philadelphia. There is now in the Treasury a balance of nearly 200 dollars. We have reason to "thank God, and take courage."

Several of us, in this place, have lately formed a Moral Society. There is also a Society of this description lately formed, in Chillicothe, and a similar one in Pittsburgh. In a day like the present, when war, that most demoralizing of evils, so prevails, and there is but little prospect of its discontinuance, the friends of virtue, of religion, and morals, have occasion to use all their exertions to arrest the progress of iniquity.



*Extract of a letter from Mr. P. Camp, student of divinity at the Theological Seminary, at Princetown, New-Jersey, dated January, 13, 1815.*

"Perhaps you have heard of the late Revival of Religion at Raway, and Bridgetown, of this state. I have been of late "to see that great sight." In very deed the Lord is present there. Numbers of little children, some of 9, 10, or 11 years of age, are lisping the praises of God. The stout heart also, and the worldly mind, are yielding to the all-conquering grace of God.... I have heard of a revival also at Poughkeepsie, and other places. In this time of political and national darkness, the Lord seems to be doing great things for Zion, in our own and other lands, and even among the heathen the standard of the cross is beginning to wave triumphantly. Do we not feel it in our hearts

to say to the Lord, "Let all the people praise thee; yea, let all the people praise thee." Is it not the best evidence we can have that we are in the faith, when we feel more rejoiced at the advancement of the glory of God in the earth, than for all things else? Moses was grieved most that there was danger that God's great name would be dishonored.

"Our present number of Theological students is 36, and is still encroaching; but there is yet a deficiency of means."

*Extracts from the Annual Report of the Auxiliary Bible Society in New-York city; submitted at the Anniversary Meeting in November last.*

"Since the formation of the Society in June, 1813, the board have elected 640 Members and 235 Honorary Members; of which the greater number have subscribed the constitution.

"From the Treasurer's Report annexed, it appears, that the receipts into the Treasury from various sources during the past year have amounted to 741 dollars and 26 cents. This sum, together with the balance on hand in the month of November last, of 871 dollars and 6 cents, makes a total amount of 1,612 dollars and 31 cents; of which there have been expended 1,243 dollars and 27 cents, leaving a balance in the Treasury of 369 dollars and 4 cents. This, together with the annual amount of dues, at least 800 dollars, a very great proportion of which is now receivable, leaves

to the Society at present a fund of about 1,200 dollars.

From the forcible manner in which the measure recommended itself, we have been induced to appropriate the sum of 250 dollars towards the printing of the Holy Scriptures in the French language, for the purpose of distribution among the inhabitants of Louisiana. This measure has been undertaken by the "New York Bible Society," in consequence of the encouraging information received from New-Orleans, as well as from the Reverend Messrs. Mills and Schermerhorn, who were sent by an eastern section of the Church, to travel in the Western Territory of the United States, with a view of establishing Bible Societies and exploring Missionary ground. It appears, that the Catholic Bishop of Louisiana has consented to the circulation of the Scriptures among the people of his charge. The opening thus afforded to the admission of the Gospel of Salvation among the inhabitants of this extensive Territory, (when we consider the extreme difficulty, owing to the Catholic restrictions, of introducing it in any other way,) seems to address itself to Bible Societies, as a Providence pointing out a clear and manifest advantage, if not an imperious duty.

"We are happy to learn that this plan of such great magnitude and promise has so far succeeded, that an edition of 6,500 copies, is already in press; and that its progress towards completion is as rapid as circumstances will admit. We cannot dismiss this subject, without expressing the pleasing emotions

which arise in our minds, on viewing this new and splendid instance of Christian beneficence; from which it is by no means visionary to anticipate the moral improvement and saving illumination of thousands in a large district of our country, who might otherwise have perished in ignorance.

“From the Bible Society of New Jersey, the Board have lately received a Circular requesting a general meeting of Delegates at Philadelphia in May next, from the different Bible Societies in the United States, with the view of forming a General Association. The Directors, after having attentively considered the subject, have determined to meet their wishes, by sending delegates to attend this General Convention.

“When the Board consider the short period that has elapsed since the first formation of the Society, and the very inauspicious times upon which it has fallen, they feel highly gratified, in being enabled to present such evidence of its utility and importance. Though our means of usefulness are yet comparatively small, and the extent of our operations, therefore, necessarily limited; yet we entertain the belief, that through the good Providence of God, this plant which has sprung up, shall yet shoot forth its branches, shed abroad its foliage, and bring forth fruit abundantly, to the praise and glory of his grace.

“While however, we dwell with pleasure on this prospect, we have reason to apprehend, that as the novelty of our institution has passed by, we shall

fall into that apathy and indifference too common with benevolent Associations. We would warn the members of the Society, and charge ourselves to keep in view the object for which we are associated; an object which has engaged the attention of the sovereigns, the nobles, and the most distinguished men of the eastern world—an object no less than the good order of society and the immortal happiness of our fellow men—an object of the deepest interest to the patriot and the Christian. The times in which our lot is cast, instead of relaxing, should make us redouble our exertions; and though our success should not be brilliant, we know that our reward will be sure. Into the hands of God we would commit the interests and the prospects of our institution, believing that he is abundantly able to build us up, and make us eminently useful in propagating his truth and glorifying his name.”

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*Calvinistic Charity Society, formed within the bounds of the Northern Associated Presbytery of the State of New-York.*

PREAMBLE.

WHILE the different parts of the Christian Church are awaking from their lethargy, and beginning to do something towards making the *crooked things straight, and the rough ways smooth, to prepare the way of the Lord*; We, who are placed in this part of the vineyard, desire to be found not wholly inattentive to a cause so good, and so important. We consider the gospel of Jesus Christ to be the greatest blessing which we enjoy: in



comparison with which our silver and gold are of no value. The dispensation of the gospel is evidently committed to men, whose all-important work it is to study divine truth, and to explain it to their fellow-men: and also in Christ's stead to beseech them to be reconciled to GOD. We are convinced, both by the word and providence of GOD, that the gospel ministry is of the highest consequence to the prosperity of the Church, and to the salvation of men. We are also convinced that the ministry ceases to be a blessing when it falls into the hands of men of corrupt minds; or into the hands of those who are grossly ignorant of its holy doctrines, and who therefore greatly endanger the souls of men, by not being capable of distinguishing between the precious and the vile; nor capable of edifying the saints by feeding them with the words of knowledge. Taking a view of the great importance of an able and pious ministry on the one hand, and, on the other, a view of the vacant state of some of our own Churches, and the liability of others to become vacant, together with the destitute state of many of the New settlements in this western country, where multitudes of precious souls are like sheep scattered in the wilderness, having no shepherds to gather, protect, and feed them: at the same time, believing that there now are pious and promising youths among us, and that the GOD of Zion will raise up others, who might be very useful in this sacred and all-important work, if they were suitably encouraged; who for want

of property to defray the expenses of education, either do not come forward at all; or come forward under great disadvantages and embarrassments: Therefore, to encourage, aid, and assist such characters, to obtain such a degree of education as will, in connexion with the gifts and grace bestowed on them, enable them to teach and explain the holy mysteries of the kingdom of heaven; become lights in the churches; and, with the divine blessing, extensively useful in the world, We have formed a Society, which we propose shall be regulated by the following

### CONSTITUTION.

ARTICLE I. This Society shall be known and called the CALVINISTIC CHARITY SOCIETY, formed within the bounds of the Northern Associated Presbytery of the State of New-York for the purpose of assisting pious and promising characters, to obtain such an education as shall tend to fit them for the gospel ministry.

ART. II. The Society shall be composed of the members of the said Presbytery for the time being, or the same ecclesiastical body under whatever name it may hereafter exist.

ART. III. The funds of this Society shall be raised and supported by donations, contributions, and subscriptions.

ART. IV. The Society shall at their first stated meeting every year choose by ballot a Board of Directors consisting of five; three of whom shall be ministers of the Presbytery, and the other two, brethren of the churches; which Board of Di-

rectors shall enter upon their office fourteen days, after the first day of the stated meeting at which they are elected, and shall continue until succeeded by another Board duly elected.

ART. V. The Society shall every year at their first stated meeting choose by ballot, from the Ministers and churches composing said Presbytery, a Treasurer who shall receive and account for all the monies of the Society; and an Auditor who shall examine the accounts of the Treasurer. These shall enter upon their office at the same time with the Board of Directors, and shall continue in office until succeeded by others regularly chosen.

ART. VI. The Society may at either of their stated, or occasional meetings in Presbytery, proceed to fill any office that may have become vacant by death or otherwise.

ART. VII. The Directors shall hold at least one stated meeting in each year, at which time they shall elect a President, who may convene them as often as is deemed necessary. A majority of the Board shall constitute a quorum to transact business.

ART. VIII. It shall be the duty of the Board of Directors to examine into the qualifications of those who apply for the aid of the Society; to direct them in their studies, as to the period, place and manner of them; and to draw upon the treasury for such sums of money to defray the expenses of the same, as they shall from time to time judge expedient.

ART. IX. Those persons who are taken under the patronage of the Society, to be assisted by

their funds, shall be such as exhibit to the Board of Directors hopeful evidence that they are truly pious; and also that they possess such natural abilities, as, if improved by education, shall give a hopeful prospect of being useful in the gospel ministry.

ART. X. Monies devoted to the above purposes are to be gratuitously bestowed, or loaned by the Directors, proper security being given, with, or without interest, at their discretion.—If there be a surplus of money in the treasury, the Directors may lend it for short seasons, at lawful interest, to any who will give such security as to make the funds of the Society safe.

ART. XI. The Board of Directors shall have liberty to loan, or give money to assist young men to pursue classical studies preparatory to the study of divinity, as well as to pursue the study of divinity itself.

ART. XII. The Directors and Treasurer shall exhibit an account of their proceedings, receipts, expenditures, and state of the funds, (the Treasurer's accounts being previously audited,) to the Society at each annual meeting.

ART. XIII. No officer or agent of this Society shall receive any pecuniary reward or emolument for any of his services, unless the Society at an annual meeting shall judge it expedient to remunerate some extraordinary services.

ART. XIV. This Constitution, (the name of the Society excepted,) may be altered at any annual meeting by three fourths of the attending members, provided such alteration has been pro-

posed at least one year before-hand.

The above Constitution passed in Presbytery unanimously, at their session at Walton, June 8th, 1814.

(Signed,)

BERIAH HOTCHKIN, *Moderator.*

Test, STEPHEN FENN, *Scribe.*

*The Society being thus formed proceeded to ballot for Officers for*

*the present year, when it appeared that the following persons were chosen.*

Rev. BERIAH HOTCHKIN,

Rev. STEPHEN FENN,

Rev. JOEL T. BENEDICT,

Col. WITTER JOHNSON, Sidney,

Dea. JON A. BALDWIN, Durham,

Dea. BENJ. CHAPMAN, Durham,  
*Treasurer.*

Rev. SETH WILLISTON,  
*Auditor.*

} *Directors.*

APPENDIX (B.) TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from p. 25.)

[When the missionaries were brought back to Bombay, they heard that they had been considered as prisoners of war, and were charged with having violated a parole. This charge they refute in the first part of the following memorial. The refutation proved to be unnecessary, as the Governor explicitly declared, after reading it, that he had never considered them as prisoners of war, nor as bound by a parole. They were judicious, however, in meeting a charge of so serious a nature, and which they had reason to suppose had received some sanction from persons in authority. It had even been surmised in Bombay, that they were political spies.

The concluding part of the memorial will speak to the understanding, the conscience, and the feelings, of every reader.]

*Copy of a Letter to the Right Honorable, the Governor, dated Bombay Harbor, on Board the Honorable Company's Cruiser Ternate, Dec. 4, 1813.*

*To the Right Honorable Sir Evan Nepean, Baronet, Governor, &c. &c. &c. of Bombay.*

Right Honorable Sir,

It has pleased a wise and holy Providence to return us to this place, and in circumstances on many accounts extremely unpleasant. But we have learnt with peculiar distress, that your Excellency, besides having felt officially obliged to interrupt our voyage, on which we were well advanced towards the Island of Ceylon, has conceived our conduct to have been inconsistent with the duties of our profession, and with the obligations arising from the indulgence and attentions, which we had the honor to receive from your Excellency, during our stay in Bombay.

Did the present case concern ourselves merely, and were the consequences depending on its decision to fall on us alone, we are happy in the belief, that your Excellency is not one of those ungracious rulers, who condemn without allowing the accused to be heard in his own defence. But with how much greater confidence ought we to hope and pray for an indulgent and attentive hearing, while we stand so highly impeached as ministers of Jesus—the living God. If we have departed from the path of Christian simplicity and innocence ;—if we have prostituted the confidence inspired by our sacred office, to the base purpose of deception ;—if, under the cover of zeal for God, we have dared to engage in the infamous designs of political intrigue, we have wounded our Saviour, in the house of his friends ;—we have brought an awful scandal on the Christian name, and done what tends to destroy all confidence in the Missionary character, and to delay that period, which is the object of Christian hope, when the heathen shall be gathered unto Christ.

As these mournful consequences must follow necessarily upon our guilt, we should be uncharitable indeed to believe, that your Excellency, whose standing is so high, not only in the political but in the religious world, and whose decision on the subject is of such great importance, would not, like ourselves, earnestly desire that our characters, if possible, should stand without reproach.

Whether we can say any thing to remove, or even extenuate, our imputed crime and guilt, is not for us to decide. It is the prerogative of Him, who has seen all that we have done, and before whom our conduct is sealed up for judgment and eternity. We do, however, hope, that after having read what we now desire to offer, your Excellency will at least believe we have acted with Christian honesty, integrity, and zeal, though our zeal should still seem to have been inordinate, and our measures indiscreet.

We have understood, that we are charged with having violated the obligations of a parole—obligations so universally held sacred, and which so materially mitigate the calamities of war. We confess, that we are in a great measure ignorant of the laws of nations; and are sensible, that ever since we have been in the country, we have been exposed to numerous though involuntary errors in those painful transactions relative to Government, which, as ministers of peace, we had little reason to expect. If we have violated the obligations of parole, we have certainly done it through ignorance; though we did not act without careful consideration.

We have been warned, as your Excellency has seen, by our Reverend and beloved Patrons at home, and we were disposed most entirely ourselves, to be particularly cautious in our conduct, on account of the unhappy war in which our country is engaged. We felt therefore, under peculiar obligations to examine the subject according to our ability; and it appears to us in the following light.

We were originally ordered to leave the country, long before any intelligence of the war had arrived in India; and the same orders included unimpeached and well recommended English Missionaries, in

precisely the same terms as ourselves: for both which reasons we could not consider these orders as having any relation to our national character, and much less as making us prisoners of war, or afterwards to be exercised upon us as such.

On our arrival at Bombay, we were informed by R. T. Goodwin, Esq. the chief magistrate of Police, that Government would not allow us to remain in the country, on account of orders which had been received from Bengal. These orders must have left Calcutta before any intelligence of the war had reached that place, having then but just arrived overland at Bombay. Mr. Goodwin's communication to us therefore did not, as we conceive, regard us as prisoners of war; nor did he intimate, that we were to be considered as such. He directed us to procure ourselves a passage to England, and to give him information of our place of residence. We replied, that we had not the means of procuring ourselves a passage to England. We certainly did not suppose, that what passed at this time amounted, either to an express, or an implied parole; that we had laid ourselves under any of the obligations, or that we were to enjoy any of the peculiar privileges, of a parole. Nor did we suppose, that the liberty, with which we left the office, resulted from any thing which had been transacted there; much less from any peculiar confidence reposed in us, as we were then under severe censure.

We had other reasons for supposing we were entirely free from the obligations of a parole. We did indeed think, that no one could consider us to be under such obligations, while we did not enjoy the provision usually made for prisoners of war;—while we were defraying expenses exceeding our means, and while expecting to be sent to a land of strangers, without the prospect of a provision there.

Besides, we have been led frequently to inquire, whether peaceably behaved gentlemen, being found in a civilized state, at the commencement of a war between that state and their own, are usually considered as prisoners of war.—We were uniformly answered “No.”—And from the nature of the case, as well as numerous facts, we supposed “No” the only rational answer.

But we certainly had a higher reason for believing that we were not to be considered as prisoners of war. We had declared ourselves—and our declaration had received the confidence of your Excellency, and of the Governor General—to be the Ambassadors of the Prince of Peace, employed in his service, and devoted to that alone. We knew that we were parties in no war, and we believed that we were the friends of all men. We thought we could not be considered as prisoners of war, while adhering to the peaceable maxims of our Divine Lord—the common Redeemer—the God of England and America, before whom both nations, and all nations, are as one.

Shortly after our arrival in Bombay, we presented to your Excellency a statement of our proceedings in Bengal, and of the object of our Mission; accompanied by the official instructions under which we were to act. The liberality and kindness, with which your Excellency was pleased to view these documents, exacted our gratitude, and animated our hearts. Distressing as our circumstances had been, and

conscious as we were of the integrity of our hearts, and the sacredness of our object, we received your Excellency's favor as a signal blessing from Heaven; we indulged the most pleasing hopes; *we thanked God, and took courage.*

The attention your Excellency was pleased to bestow upon our subsequent addresses, we thankfully acknowledge. The indulgent confidence with which you viewed us, and the kind attentions which we continually received, were flattering to our hearts, and increased our desire of doing that, and that only, which should be agreeable to you. But while they attached our hearts, we should have mistaken their intention, had we considered them as shown for our personal merits, and not as the effusions of a pious and liberal mind, and to us as ministers of the Gospel, for our work's sake.

While, however, in all our requests to your Excellency, we solicited what we thought would be for the honor of Christ, we never had occasion to ask for a greater degree of personal liberty, than we at first enjoyed. From the time of our first visit to the Police, we were not aware that any additional liberty was granted, any new restrictions added, any old one removed, any pledge required, or that any act of our own laid us under any restraining obligation, not to be found in the nature of our character as Christians, or our office as ministers of the Gospel. We were not aware of any other difference made in our relation to Government, than that which arose from an orderly and Christian conduct, and from those high and unsolicited attentions, which were never due to us as men, but only to the ministerial character, which we hope was unsullied before we left Bombay.

Your Excellency will allow us to express our honest belief, that the liberty we had, when we left Bombay, was the same that was given us before we had made any communications to you, or had received those kind attentions which we most thankfully acknowledge. We of course felt ourselves under obligation to act, not as American prisoners on parole, but as Missionaries of Jesus, and to regulate ourselves by the inspired directions and holy examples which are to guide the ministers of the cross.

In thus considering ourselves, we felt indeed, as having in general terms the sanction of your Excellency; whom we had understood to say, that we were not prisoners of war, but harmless, inoffensive men, whose weapons of warfare were not carnal but spiritual.

We have observed, that we felt under obligation to regulate ourselves by the inspired directions and holy examples of the Bible. If we know our own hearts, these, and these alone influenced our minds, not with the delusive force of novelty, but with the permanence of a conviction settled by meditation, and unaltered in the midst of delay and trials and the darkest prospects.

Long before we were ordained to the Gospel Ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ, we should preach his Gospel. In Christian countries we saw thousands of ministers, innumerable Bibles and other religious books, to guide immortal souls to everlasting life.

We looked upon the heathen, and alas! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told that *Jesus had tasted death for every man*. We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon, and our desire was ardent to bear to the dying heathen, *the glad tidings of great joy*—to declare to them Him who had said, *look unto me and be ye saved, all the ends of the earth*; and who, after he had brought from the grave the body crucified for men, said, *Go—teach all nations—He that believeth shall be saved, and he that believeth not shall be damned*.

Affected and convinced as we were, though fastened to our country by the strongest ties;—though we had aged parents to comfort, and beloved friends to enjoy;—though urged by affectionate congregations to stay and preach the Gospel to them;—we were compelled to leave all and come to this land, with the prospect of no temporal advantage, but with the prospect, the certainty, of much temporal loss, and even of suffering too, should our lot be cast under a heathen government, as the experience of all ages warned us to expect. We were determined, as we thought, to deliver our message at the hazard of every personal convenience or suffering, trusting in God who guides the ways of all men, and willing to abide his allotments.

Right Honorable Sir, thus we were devoted to a work of which we are, and ever shall be, infinitely unworthy;—devoted for reasons which can never lose their force, but whose weight in our own case had been increasing by all the preparations we had made, and by all the information we had acquired. Before we left Bombay we had spent more than a year in different parts of India;—had conversed with many gentlemen, clergy, and laity, on the subject of Missions;—had learnt much of the language, manners, and customs of the people; and had become more deeply impressed with their wretchedness, and the duty of publishing to them the blessings of the Gospel. While we enjoyed these advantages, we trusted we had acquired a valuable degree of preparation for a prudent and useful management of a Christian Mission; which made it more than ever our duty to preach to the heathen.

We were standing on heathen ground. We were surrounded by immortal beings, polluted by idolatry, dead in sin, and exposed to hell. There was not one messenger to a million, among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to teach all nations had not been thoroughly fulfilled; and we knew that it had never been revoked. We had for years been preparing; and we had come to this country for no other purpose than to obey this command. But now we were called upon to relinquish the purpose which had been so long conceived—to abandon the work for which we had been so long preparing—and to depart not only from the particular field which we had entered, but from the heathen altogether.—We were commanded by a government we revered, a

government exalted, as an enlightened and a Christian government, among the nations of the earth—a government under which Christian people have been active beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge;—and, what was peculiarly distressing, your Excellency had considered it your official duty to execute upon us orders which would remove us from this *field white already to the harvest.*

Thus situated, what could we? as Ministers of Christ, what ought we to have done? The miseries of the heathen were before us. The command of Christ remained in full force. We had hoped, and prayed, and waited—till almost the day on which the orders for our going were to be executed, our work defeated, and our prospect of preaching to the heathen destroyed. We ask again what could we? We appeal to your own Christian feelings, what ought we to have done? That the Gospel should be preached to these heathen we knew was according to the will of Christ. If by any means we could do this, though we had been forbidden, we thought, (we say it with all possible deference,) that we ought to obey God rather than man.

There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabas escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority of the city was waiting to apprehend him.

We stand far behind Apostles, those venerable Messengers of the Lord; but though so far behind them, yet, as ministers of the same Lord, we feel bound in duty to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command of our Lord *to flee to another.* This we attempted, but without success; and for this attempt we now stand so highly impeached.

Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left Bombay, our character, by a fair testimony, both here and at Calcutta, stood unimpeached.

If this single act does really bring guilt upon our souls; if it does justly destroy the confidence previously reposed in our characters; how can we justify Apostles and others, of whom the world was not worthy, who in like manner fled from city to city rather than abandon their work?

Such, Right Honorable Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire, it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we



shall enter with joy and thanksgiving upon that work, for which we are literally strangers and pilgrims; and have no certain dwelling place. But the matter rests with God. Our Him we will endeavor quietly and patiently to wait;—to Him we will look to bear us through our present trials—to publish his own Gospel to the dying Heathen, and to honor his dishonored Son among all nations.

We have the honor to be, Right Honorable Sir,  
With the highest respect, your Excellency's  
Most obedient and most humble servants,

GORDON HALL.  
SAMUEL NOTT.

### APPENDIX (C.)

[Letters from the Rev. Thomas Thomason of Calcutta, addressed to one of the missionaries at Bombay, the last of which was received Dec. 10, 1813.]

My dear Sir,

Oct. 3, 1813.

I HAVE been favored by your two letters, and to save the post of this evening write in haste to say, that Mr. Udny seems to think that some attempt may be made with Earl Moira to interest him in your favor; but how, or of what nature he has not intimated. I am now going to wait upon him. No time will be lost in doing what can be done; nor, if any thing is to be done effectually, ought a moment to be thrown away. You shall hear as soon as any thing may be concluded.

We are deeply concerned in all your motions, and shall feel most happy and thankful to God, if any thing should arise favorable to all our desires. It will be from *Him*: Vain is the help of man.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Oct. 13, 1813.

It has been no easy matter to know how to proceed in your business. At first we determined on an address to Lord Moira, to be signed by Mr. Udny, Dr. Carey, and myself. After preparing the letter we demurred about the expediency of addressing Lord Moira, on so delicate a business, so soon after his entering on the government, especially as we had to plead, not for Missionaries merely, but for *American* Missionaries; and moreover to urge a *revocation of a government order*, even while Lord Minto, the Ex-Governor General, was upon the spot.

On the whole, we thought it best to apply first to Lord Minto; and this morning I have had a long interview with him. I showed him a copy of your last letter, and also of the letter of the Board of Commissioners for Foreign Missions, appointing us to act in In-

dia. This I did in order to explain why we interested ourselves individually in this matter.

His Lordship was very gracious—professed the highest opinion of your intentions—but could not give a decided answer without consulting with his late colleagues in council. For his own part, however, he seemed to think, that Sir Evan Nepean could judge as well as they could; and that the business might be left to him to act as he thought proper.

I told him, that we petitioned only for a relaxation of the order, which bound Sir Evan Nepean to send you away. He said he would inform me, as soon as he had an opportunity of conversing with the council. If they can be persuaded to relax in their views of the subject, the way will be cleared for Lord Moira to act without any indelicacy to his predecessor.

Thus the matter rests. It may be several days before you hear the result. But as there is a hope that it may be favorable, I hope you may obtain *permission to stay until you hear again*.

But we look above Councils and Governors in this matter. We have a gracious Head, who is not unmindful of his church. To Him let us commit the matter in faith and prayer.

Yours affectionately,

THOMAS THOMASON.

My dear Sir,

Nov. 19, 1813.

~~After~~ much delay I have at length received a favorable intimation from government, which grants all that you requested. Lord Minto was long in giving me his judgment of the case. So I wrote again, enclosing in my letter a copy of a letter from a Mr. Erskine of Bombay to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr. Hare. In that letter Mr. Erskine spoke very candidly and kindly of you both. No answer, however, was sent by Lord Minto to *this second* communication; but he called upon me, and said, that he thought I should find no difficulty in obtaining the permission of this government. Our address to Lord Moira, signed by Mr. Udny, Dr. Carey, and myself, was accordingly sent in without delay.

Yesterday I had an audience of Lord Moira. He spoke very decidedly about your being allowed to stay; and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from your staying. But he added, your letter will come before Council in a day or two, and will be publicly answered.

Thus the matter stands. In a short time I hope to write again. Meanwhile, Sir Evan Nepean may be assured, that the government here has a friendly disposition towards you. May this arrive in time to prevent any decisive steps for your leaving India, and may you be abundantly blessed in all your plans and labors.

I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he can, and with the determination to extend the efficient aid of gov

erment in forwarding plans of general instruction and improvement. I am now preparing the materials of a very extended plan of operations, which, in the course of a month, I hope to submit to him. You shall hear from me on the subject more at large, if nothing unforeseen prevent me from writing.

My kindest regards to your colleague, and to Dr. Taylor, to whom I am in arrears, and hope to write shortly.

Yours affectionately,  
THOMAS THOMASON.

#### APPENDIX. (D)

*To the Right Honorable Sir Evan Nepean Governor, &c. &c.*

Right Honorable Sir,

We understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public, in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India, those evangelical missions, which they are laboring to support by their prayers, and by their substance.

Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thankgivings to God and blessings to the Heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor Pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these Heathens? Do you not believe, that we have given a creditable testimony, that we are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the Heathen here be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under

your Excellency's government? \* What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but especially can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir,

were it even admitted, that whatever is ordered by a superior authority is right to be done would not our case stand thus? Several months ago, your Excellency received from the Supreme Government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that, notwithstanding the previous orders of the Supreme Government, it has since become their pleasure that we should remain in the country?

Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust, should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? by so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England, and how great is the probability, that something decidedly in its favor will soon be announced in this country?

It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us with the general spirit and tenor of our Saviour's commands. We most earnest-

\* It is manifest, from the whole history of this business, that this question, and the succeeding one, were meant to apply to the system of measures adopted by the East India Company and the Bengal government, and not to Sir Evan Nepean in his individual capacity; for he appears to have been favorably disposed toward the missionaries.

ly intreat you not to send us away from these Heathens. We intreat you by the high probability, that an official permission from the Supreme Government for us to remain here will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the Heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which he shed to redeem them:—As Ministers of *Him*, who has all power in Heaven, and on earth, and who with his farewell and ascending voice commanded his Ministers to *go and teach all nations*; we intreat you not to prohibit us from teaching these Heathens. By all the principles of our holy religion, by which you hope to be saved, we intreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your Heathen subjects before God's tribunal, we intreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

We intreat your Excellency not to oppose the prayers and efforts of the Church, by sending back those whom the church has sent forth, in the name of the Lord to preach his Gospel among the Heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

We have the honor to be,

Right Honorable Sir,

Your Excellency's

most obedient and most humble servants,

GORDON HALL.

SAMUEL NOTT.

Bombay, Dec. 20, 1818.

(To be Continued.)

*Distress in Germany.*

(Concluded from Vol. VII. p. 297.)

COUNT SCHONFELD, a Saxon nobleman, many years ambassador, both at the court of Versailles before the revolution, and till within a few

years at Vienna, thus writes: "This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; that same Saxony is now become the cradle of the political liberty of the continent. But a power so firmly rooted could not be over-

thrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls, who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and woe."

A letter from the Right Rev. Dr. Salfeld, abbot of Loccum, and first counsellor of the consistory of Hanover, states as follows:

"The inhabitants of the principalities of Lauenburg, Bremen, and Luneburg, have suffered most, and are still suffering dreadfully; but all over our country poverty and distress are visible to such a degree, as no one would believe who is not an eye-witness. All our funds, of whatever description, have been exhausted, and most of our public institutions for the relief of the poor destroyed. The number of those who are still able and willing to succour their suffering fellow-creatures being so very small, how shall we bear the sacrifices required for the public safety; and at the same time, save so many wretched families from perishing with hunger and cold? But we do not despair, while we can indulge the hope that British charity is ready to assist us."

A letter from Mr. Kaufmann, counsellor of the regency of Lauenburg, has the following passage:—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemical diseases which begin to spread around us, as the effects of our wants, anxiety, and grief, we shall be thankful. The two last harvests are entirely lost to us; and many fields could not be cultivated for want of laborers, cattle, and seed. Thousands of horses and waggons, cows, and sheep, have been taken from us; and we have been, for these three months past, exposed to all kinds of exactions, and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will pity and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are de-

stroyed by the French in their watch-fires. Our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. Wynecken, superintendent of Ratzeburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom were, in one instance, quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants for not willingly surrendering the last of their property. Epidemical diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N. superintendent at Eckhartsborg in Saxony, addressed to the Rev. W. Kuper in London.

"After the battle of Leipzig, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized, and burnt at the bivouacs by the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scourged the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and when permitted to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed

was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, expecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished.—May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?"

Extract of a letter from Dohna, near Dresden.

"It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The corn was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than 40 or 50 horses, oxen, &c. not one is left. Our fields and gardens are laid waste. Some villages have been entirely burnt; others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

At a public meeting held at the City of London Tavern, upwards of 30,000. were subscribed for this benevolent object.

*At a meeting of the Civil Authority and Informing Officers of the Towns of Colebrook, Winchester, Barkhamsted, New Hartford and Canton, and of representatives from the Moral Societies in the Towns of Canton, New Hartford and Barkhamsted, holden at New Hartford in the County of Litchfield on the second Monday of January, 1815.*

ELIPHAZ ALVORD, Esq.

was chosen Chairman.

WM. G. WILLIAMS, Esq. Clerk.

*Resolved.* That this meeting, being deeply impressed with a sense of the duty and importance of a due observance of the Sabbath, or Lord's day, as it respects the religious, moral, and political interests of our Country, and of the duty and responsibility, which rest upon us, to execute the Laws of this State for the due observation of said day,—we do, therefore, pledge ourselves, individually and in co-operation with the other Magistrates and Informing Officers, to use our prudent, vigorous, and persevering endeavors to prevent all unnecessary travel and labor on the Sabbath, and other violations of said laws;—and that in the several towns to which we belong, and in the several Offices which we sustain, we will endeavor that the said Laws shall be faithfully and promptly executed.—

*Voted.* That a copy of the preceding resolutions, signed by the Chairman and Clerk, be transmitted to the Editors of the Connecticut Courant, of the Connecticut Mirror, of the Connecticut Evangelical Magazine and of the Panoplist, for publication, and a like copy to the Committee of the Moral Society of Connecticut.

Per order.

ELIPHAZ ALVORD, *Chairman.*

Attest.

WM. G. WILLIAMS, *Clerk.*

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VIII.]

MARCH, 1815.

[No. 3.

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*The Genuineness and Authenticity  
of the Book of Joshua.*

**H**AVING endeavored, in several preceding papers, to present to the readers of the Magazine some of the evidences of the credibility and divine inspiration of the sacred books of the Pentateuch, we shall now attempt to prosecute a similar design, by the permission and assistance of a merciful God, with regard to the remaining historical books of the Old Testament. Our first design extended no further than the books of Moses. But the opinion of readers, entitled to respect, induces an attempt to resume the subject.

In our examination of the books of the Pentateuch, we have endeavored to give a brief summary of the sacred history contained in the respective books, to show that they are genuine, actually written by Moses whose name they bear, that they are authentic, relating nothing but facts, thence deduc-

ing their credibility; which is the evidence of truth presented to our minds, resulting from their genuineness and authenticity. And from their perfect credibility, united with their internal evidence, we conclude, with the clearest proof of which the subject is susceptible, that they were written by the inspiration of the Holy Spirit. It was upon such evidence that the apostle Paul declared, "All scripture is given by inspiration of God."

The books of the law stand at the head of the scriptures, and give a direction to all the succeeding parts of the sacred volume. To all enquirers after truth, they are, therefore, deserving of primary attention. Yet as the succeeding historical books are necessary to illustrate many things contained in the law, as they are necessary to show the application and propriety of most of the rites and emblems there appointed, and to show the fulfilment of many prophecies there found, and as

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all scripture is given by inspiration of God, they justly merit a candid and faithful examination. And while we endeavor to lay open the divine authority of the book of God, we hope that our faith may be confirmed, and that we may feel an additional cause of gratitude to him for the gift of his word, supported by such clear and satisfactory evidence. And though the readers of the Magazine may not need any additional evidence for the conviction of their own minds, yet perhaps, by an attention to this subject, we may be more "ready always to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear."—In the present paper we shall endeavour to prove the genuineness and authenticity, and thence infer the divine inspiration, of the book of Joshua.

The original name of Joshua was Oshea. When he was appointed by Moses to be one of the twelve spies to take a view of the promised land, Moses gave him the name of Joshua: a name which signifies a Saviour. This was doubtless given him prophetically, significant of his great office in leading Israel to the inheritance of Canaan, and giving them rest from all their enemies. In this work, Joshua was a most illustrious type of Christ, who will lead all his people to the heavenly Canaan of eternal rest. It is for the same reason that the name of Jesus is given to the divine Redeemer. The Holy Spirit said to Joseph, "fear not to take unto thee Mary thy wife;—she shall bring forth a son, and thou shalt call his name Jesus; for

he shall save his people from their sins. Joshua and Jesus are the same name in different languages, the former of Hebrew derivation, the other of Greek.

The book of Joshua contains an account of the conclusion of the forty-years' journey in the wilderness, of the miraculous passage of the river Jordan, of the conquest of the nations of Canaan, and of the division of the country among the twelve tribes. A little before the death of Moses, God said to that great prophet, "Behold, thy days approach that thou must die: call Joshua and present yourselves in the tabernacle of the congregation, that I may give him a charge." Thus, in the most public and solemn manner, was Joshua appointed by the God of Israel to be the leader of his people, and the successor of Moses in all his authority. Moses laid his hands upon him, and in the presence of all the congregation, gave him a most solemn charge, encouraging his heart by a review of the great mercy and faithfulness of God, and of his holy promises concerning Israel which remained yet unperformed. After the death of Moses, God appeared to Joshua, and promised him, "There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong, and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them." With these credentials, this eminent prophet entered upon the execution of his high commission,

while the people, seeing the Spirit of God resting upon him, acknowledged him as their leader, and followed him as they had followed Moses. Joshua first led them across the river Jordan, whose waters parted and stood, leaving a way for the congregation to pass over in safety. To commemorate this divine interposition, he caused a monument of twelve large stones to be erected on the bed of the river, and another on the bank, which remained for the benefit of succeeding times. After this, the covenant of circumcision was renewed, and a very solemn and joyful passover was celebrated by all the congregation at Gilgal, in which they gave thanks to God for their deliverance from Egypt, and a safe arrival at the land of their fathers, and implored the divine protection while engaged in the eventful conflict which was before them. They next proceeded to the investment of Jericho, which, by the special interference of Israel's God, fell into their hands without striking a blow. Rahab and her family were spared. After this, having sustained a considerable loss, in consequence of an unrighteous trespass against God, they became possessed of the strong fortress of Ai, which like Jericho was destroyed. The Gibeonites by deceit and falsehood made a covenant with Israel, in which they were promised to be saved from destruction. Notwithstanding the deceit was soon detected, the covenant was sacredly observed, and the Gibeonites continued among them in safety to succeeding times. In a subsequent war with several

kings combined against Israel, we discover one of the most illustrious events in the life of Joshua. While the armies of Israel were engaged in the pursuit of their enemies, that they might not escape destruction under cover of the night which was approaching, Joshua called upon the Lord for his almighty assistance, and then spake to the luminaries of heaven: "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." After this, divers kings were overcome, and the country, according to the limits assigned by the God of Israel, was nearly subdued. This being done, Joshua caused the land to be divided into equal portions, and assigned the portions to the respective tribes by lot. In this division, he appointed cities of refuge to which the man-slayer might flee, and be saved from the avenger of blood. Having thus completed the great work which was assigned him by the God of Jacob, in putting his people into a quiet possession of the land of promise, we see this eminent prophet of the Lord, like his great predecessor, summoning together all the tribes, to give them the parting counsels of a most faithful friend. In a concise and pathetic manner, he recounts the great things which the Lord their God had done for them: "And, behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord

your God spake concerning you." He specifies some of their most remarkable deliverances, wrought at various periods, by the special mercy of God. He then assures them in the most pointed manner, that the continuance of these special mercies of God depended on their obedience to him. And that in the event of their disobedience and departure from his precepts, the volleys of divine indignation would be opened upon them. He then leads them to renew their covenant with God, in which they engage to neglect every false god, and serve only the Lord. Having done this, and having written these things in durable record, and attached the book thus written to the sacred books of the divine law; this eminent saint, with the approbation of his Lord, having finished the work which he had given him to do, at the age of one hundred and ten years, laid down his life.—We now proceed to some remarks.

1. The book of Joshua was written by Joshua, the great prophet of God and leader of Israel. An evidence of this is, it bears his name. We know this evidence is not conclusive, as it might have been called after him in consequence of his being the principal subject of the narration: yet as it has been usual for histories, both sacred and profane, to be accompanied by the names of their respective writers, and as this book has always borne the name of Joshua, we conclude this eminent prophet to have been the author.—But further. Towards the conclusion of the last chapter of this book, it is

said, "And Joshua wrote these words in the book of the law of God." This is a similar declaration to the one concerning Moses, that "he had made an end of writing the words of this law in a book until they were finished." As that is considered a valid testimony for Moses as the author of the Pentateuch, the one before us must be esteemed of equal authority in respect to the book of Joshua. The last five verses of this book contain an account of the death of Joshua, and could not have been written by him. We have seen a similar fact in the book of Deuteronomy. The last chapter of that book contains an account of the death of Moses; and must have been added to his writings by Joshua, or some succeeding prophet. In the present case, the verses, which give an account of the death of Joshua, were very properly added to this book by Samuel, or some other early prophet, and can be no valid objection to the genuineness of this portion of sacred history.

No person could have been so well qualified to write the history of God's people, during the period treated of in this book, as the great prophet who was their leader in subduing the nations of Canaan. No other person could be equally acquainted with all the important events that took place, and no other knew so well of all the appointments and interpositions of divine Providence in their behalf, which constitute so great a portion of the events of the time. Joshua was an intimate companion and pupil of Moses, during the long period of their

journey in the wilderness. Under his instruction, he might well be supposed to have learned the qualifications and duties of an historian, and of a leader of Israel's armies.

The book of Joshua appears, evidently, to have been written near the time of which it treats. To the account of the destruction of Jericho, it is added, "And Joshua saved Rahab the harlot alive, and she dwelleth in Israel even unto this day." So that during the life of Rahab, this book must have been written and published. It is probable then that it was during the life of Joshua.—This book having been written at the time which is thus so nearly ascertained, no eminent prophet appears to whom it can with any reason be ascribed but the one whose name it bears.

This book was early received by the people of Israel as the writing of Joshua, and they cannot be supposed to have been deceived in so plain a fact. It has been received as such ever since.

2. The events recorded in the book of Joshua are true. The principal subject of this portion of sacred history is the conquest of the land of Canaan by the tribes of Israel. That this people were long held in Egyptian slavery, that they were finally delivered from their bondage, and departed from that country, journeying toward the east, is a truth sufficiently established.—One heathen testimony to this event, from many which might be adduced, will now be mentioned. Diodorus Siculus, an historian of great note, says, "When the strangers were driv-

en out of Egypt, Danaus and Cadmus went into Greece, and Moses into Judea." As it is certain that the tribes of Israel departed from Egypt in a national removal, it is no less evident that, in succeeding times, they dwelt in the land of Canaan. As the country of Canaan was one of the oldest countries in the east, they must have taken the place of former inhabitants. There is no reasonable way in which we can conceive this to have been done, but by conquest. The account of the conquest of Canaan, as given in the book of Joshua, so far as regards the main event, must be, therefore, necessarily true.—This fact is preserved by the Jewish nation in all their historical writings, monuments, and traditions, as one of undoubted authenticity.

These events are placed in such a remote period of antiquity, that they cannot be supposed to derive much attestation from profane writers. This, however, is not wanting. When Joshua and his army had beaten the northern nations of Canaan, many of them fled to other countries. Some of these settled in the northern parts of Africa, and laid the foundation of the famed city of Carthage. The Carthaginians were always known to be of Phœnician origin. On their arrival in that country, they erected durable monuments to commemorate their origin and some of the material events of their history, which were standing with legible inscriptions many centuries after their time. This method of perpetuating historical events was common with all oriental

nations. Two very ancient pillars were standing at Tangier, near to Carthage, so late as the sixth century after Christ, with this inscription; "*We are they who fled from the face of Joshua, the exterminating conqueror, the son of Nun.*" This is attested by Procopius, a very credible historian, who read the inscription.

The miraculous event recorded in this book, of the sun and moon stopping in their course, is supported by heathen testimony. The Grecian Fable of Phaeton driving the chariot of the sun, for one day, and wandering from his course, is generally supposed to refer to this event. It seems they believed that there had been one day, in which the sun did not pursue its regular course, as it had on all other days. Herodotus, the earliest Greek historian, speaking of the Egyptian priests, says "They told me that the sun had four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration in the climate of Egypt." These two events probably refer to the time of Joshua; and to the time of Hezekiah, when, at the prayer of the prophet Isaiah, the sun went ten degrees backward on the dial of Ahaz.

We can scarcely conceive of any events which would be more likely to be fully known by any people, and faithfully preserved in their traditions and historic memorials, than those recorded in the book of Joshua. They were, generally, transactions of

the most public nature, and those in which the nation were deeply interested. With all this light, and such ample means of detecting any error, for the book was written while the events were in fresh remembrance, it has always been received by the Jews as an authentic portion of sacred history.

3. On a careful examination of the internal evidence of credibility which this book affords, we find it abundantly satisfactory. We find the same simplicity, conciseness, and dignity of narration which distinguish the sacred history from every other. This book gives us the same character of the people of Israel, which, from the writings of Moses, we are led to expect. The events here related, though very extraordinary, are no more than what must have taken place, if the books of Moses are the word of God. It is there promised, in a variety of forms, that Canaan shall be given to the people of Israel for a sure possession. They are also assured that, under Joshua their leader, they shall go on to certain conquest. If these were the promises of God, they must have been accomplished. In the book of Joshua, we find this accomplishment. We see the illustrious leader of Israel specially endued with the gift of the Spirit of God, according to the declaration of Moses, and that God was with him in all his ways.

This book makes mention of a number of great miracles, wrought in favor of Israel. But they are uniformly ascribed to the special agency of God, and they are wrought for the assist-

ance of his people, who had been the subjects of uninterrupted miraculous favor, from the time of their deliverance from Egypt. He who could part the Red Sea, could stop Jordan in its course: He who could destroy the first-born of Egypt and break the hosts of Pharaoh, could bring down the ramparts of Jericho and arrest the progress of the sun. For the same object, all these things were performed.—The character of the nations of Canaan, given in this book, is conformable to their character given by Moses, and to the testimony of profane writers. On this subject, some things further will be mentioned near the conclusion of the present Essay.—The death of Joshua, as here related, is perfectly natural, and altogether worthy of his character and standing. Seeing his end approaching, he summons together the tribes of Israel, relates the mercies of God towards them, tells them the certain consequence of obedience and disobedience, requires them to renew their covenant with God to strengthen, if possible, the sense of their obligation, in the tenderest and most earnest manner exhorts them to fidelity in the service of God, then, with calmness and hope, lays aside his burden of cares, and resigns his soul to God who gave it.

The sacred history contained in the book of Joshua is the only account which we have of the conquest and occupation of the land of Canaan by the tribes of Israel. As this portion of history is so necessary to illustrate many striking traits in the providence of God, as well as to confirm his faithfulness and truth

to Israel, it cannot be supposed that his holy wisdom would suffer it to be omitted, in the volume of his truth. There being no other, and there being nothing in this unworthy of the subject, it must be received as true.—These considerations on the internal evidence of authenticity of the book of Joshua, are believed to amount to full and satisfactory proof.

4. It remains that we observe that the book of Joshua was written under the guidance of the Holy Spirit of God. It has been shown, satisfactorily I trust, that it was written by Joshua, a distinguished prophet, eminently endued with the extraordinary influences of the Spirit of God. The miraculous gifts which he possessed were witnessed on a variety of occasions. To the account of the staying the sun and moon in their course, it is added, "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." With such communications from God, he might well be called inspired. At times, God appeared to him in a visible manner and communicated to him his designs.—Joshua was also endued with the gift of prophecy. As we have often called him a prophet, to which appellation, for various reasons, he has a just claim; it is particularly proper as he possessed, at times, a knowledge of future events. When the congregation came to the banks of the river Jordan, he assured them that the waters would separate, that they might pass over on dry ground. At the destruction of Jericho, he pronounced a solemn curse upon

any one that should ever attempt to rebuild the city. "He shall lay the foundation thereof in his first-born, and in his youngest son shall be set up the gates of it." Of the exact fulfilment of this prediction, we have an account, 1 Kings xvi. 34. "In his days did Hiel the Bethelite build Jericho: He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spoke by Joshua, the son of Nun."—In his last address to that people, Joshua assured them, in case of their disobedience of the precepts of God, "The Lord shall bring upon you all evil things, until he have destroyed you from off this good land, which the Lord your God hath given you." The truth of this prediction, they have painfully realized.—Endued with such a spirit of prophecy, Joshua possessed that heavenly light which was necessary for a sacred recorder of divine truth.—In this book we discover the same perfect character of God, the exalted purity of his worship and precepts, the strong attachment to his commands, the wisdom and benevolence of all his dealings, and the gracious security of his people, which are the distinguishing characteristics of divine truth.—This book is quoted as sacred scripture in the succeeding historical books, in the Psalms, by Isaiah, and by the Apostles of Christ. We have, thus, every needed evidence that it is indeed the testimony of God.

We will now make a few remarks on the subject of the

destruction of the nations of Canaan, of which the book of Joshua gives an account. Few things are mentioned in the inspired volume which its enemies have noticed with more triumphant acrimony than this. That God should order the nations of Canaan to be destroyed, that this destruction should extend to all the inhabitants, including women and children, has been triumphantly affirmed, to be inconsistent with the character of a perfect God. To place this matter in a just light, a few things will be observed.

1. This destruction is expressly commanded of God. This is evident, not only, from the positive commands to this purpose, given to Moses and Joshua, but from all the promises to Abraham and the patriarchs, respecting the possession of that land by their posterity. A great part of the truths contained in the books of Moses are dependent on this event, and if it fails, they all must fail.—In effecting this important conquest, the Israelites were immediately aided by divine power. God showed them that he remembered his grant and his promise. In their own strength they were utterly unable to encounter their enemies, but by the assistance of the God of their fathers they could triumph over every foe. In celebrating this conquest, the Psalmist says "We have heard with our ears, O God, our fathers have told us, how thou didst drive out the heathen with thy hand, and plantedst them. For they got not the land in possession by their own sword, neither did their own arm save them but thy right hand, and thine

arm, and the light of thy countenance, because thou hadst a favor unto them."

2. The inhabitants of Canaan were destroyed as a judgment of God for their own wickedness; and not for the sake of the people of Israel. To this, Moses speaks in the most express terms. (Deut. ix. 5.) "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee." The vices and wickedness of those nations were extreme. Idolatry of the grossest kind, human sacrifices, adultery, incest, sodomy, were common among them. Human sacrifices were frequently offered to their idol gods by their descendants, the Carthaginians, in succeeding times. No people of antiquity is exhibited in a more unfavorable light as to moral character, by profane historians, than the descendants of the Canaanites. God spared his judgments, which were deserved by this people, for a long time. The reason given to Abraham, why the possession of that land should be so long withheld from his posterity, is "the iniquity of the Amorites is not yet full." The same wickedness would have brought down a similar destruction upon the children of Israel, or upon any other people. Thus Moses tells his people, "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations

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which the Lord destroyeth before your face, so shall ye perish."

3. It is a frequent event in the providence of God, for him to punish and destroy wicked nations with his special judgments. This he did with the old world. Thus he spoiled the Egyptians when Israel departed from their land. In like manner he destroyed the cities of Sodom, for the same wickedness which constituted the guilt of the people of Canaan. In the same way he has often desolated and destroyed cities, provinces, and kingdoms. In these events, no one arraigns the justice of God. Why then do we complain of the destruction of Canaan? It is because Israel was made the instrument of destroying them, and entered into the possession of their country. If God may destroy by pestilence and famine, why may he not with the sword? Those are his three sore judgments. Of the three, the latter has ever been the greatest destroyer. God raised up Sennacherib and Nebuchadnezzar, to scourge and oppress Israel; He sent Cyrus to destroy Babylon; He employed Alexander to subdue Persia; He brought Vespasian and the Roman armies to break up Jerusalem with the most terrible of all destructions. For all these events, we have his own testimony that they were from the express purpose of his will. Was this inconsistent with his holiness? Why then is one instance of the destruction of the sword singled out for censures and complaints? The truth is, all created objects are the ministers of his will.

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He makes use of men, good and bad, and he does it continually, to execute his judgments upon the wicked; as well as thunder and earthquake, sickness, and famine. In such general desolations of God's judgments, all classes of people must be involved. So it was in the destruction of the corrupt idolaters of Canaan.

4. The nations of Canaan were cut off gradually, that many of them might have opportunity to depart from their country and avoid the threatened destruction. Deut. vii-22. "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." Thus the conquest was gradual, and never wholly effected till the days of David. Great numbers, having been sufficiently warned, fled to other countries, and escaped the impending ruin.

5. The nations of Canaan took arms against the true God. They heard abundantly what the God of Israel had done for his people, how he went with them in the constant manifestation of his mighty presence, and had promised them the possession of that country. They knew that this promise had been made to their great ancestor, the father of the Hebrews, 400 years before, and they could not justly hold their possessions only till the accomplishment of the divine promise. They had a right indeed to demand of Israel their charter, the evidence that they came by the authority of heaven, and this was given in the many miracles which God

wrought continually in their behalf, and in all that he had done for them since their emancipation from the oppressions of Egypt. Like Balak the king of Moab, who called Balaam to curse Israel, the nations of Canaan took arms against them, with an evident intention to frustrate the holy purposes of God. They were therefore most justly destroyed.

The subject before us shows the truth and faithfulness of God. He promised to Abraham, to Isaac, to Jacob, to Joseph, to Moses, that their posterity should possess the land of Canaan. In pursuing this object they were called to great trials, labor, and discouragement. But they, at length, obtained the promised possession, and rested from all their toils. Thus is it always with the people of God. The Christian life is a scene of labor, affliction, and discouragement. But the heavenly Canaan is made sure. God has never failed those who fear him.

The Lord is a God of vengeance. The punishment which he inflicted upon the people of Canaan was not disciplinary but vindictive. He will destroy the finally impenitent with an everlasting destruction. When he brings his people to their eternal rest, his incorrigible enemies will be forever banished from his presence.

All unbelief and opposition to the cause of God are infinitely vain. The surrounding nations would not believe that God would ever bring his people to the promised possession. Many of Israel disbelieved in the same manner; and they fell in the

wilderness. The unbelieving nations united their efforts to prevent the heirs of promise from obtaining their expected heritage. Such were overthrown; and were the occasion of a more rich display of the justice, the truth, and the holy faithfulness of God. His church is still in the desert, beset with dangers, borne down with its own imperfections, assailed by unnumbered forces: but his grace is its unailing support, and his glory will be its eternal reward.

The God of Abraham and of Jacob, who restored his people from Egypt and from Babylon to their own land, can do it again. Through now dispersed for ages, Israel still lives, and Israel's God still lives, and we humbly believe they will yet be restored, going and weeping, asking the way to Zion, to the land of their fathers' possession. They will look on Him whom they have pierced and mourn, they will be reingrafted in their own olive-tree, and the receiving of them will be to the Gentiles like life from the dead.



*Submission to the common appointments of Divine Providence.*

**W**HEN we consider the relation in which we stand to that Almighty Being, who created us by his power, and who preserves us during every moment of our existence by the unceasing energy of his wisdom; it seems of all truths the simplest and most obvious, that we ought to be subject to his dispo-

sal. When we recollect that He, who is our sovereign by nature, unites in his adorable character every attribute which can attract our veneration, or claim our confidence, or win our love, duty seems too cold a term to express the regards which are due towards him. But when we reflect, that He who formed us by his power, and blessed us by his goodness, left not the world he made to perish in his wilful apostacy, but purchased again his own creation by the blood of his dear Son, what language can adequately describe the feelings of glad obedience and grateful adoration, which should animate every child of this wise and gracious, insulted and indulgent Parent! Yet man, fallen unhappy man, can forget alike the obligations of duty and of gratitude! Thousands pass on from youth to age in willing servitude to every passion of their nature, and to every caprice of vanity and opinion; while they dread and fly from His authority whose service is perfect freedom. And what shall we say of the best of us? Submission, which should be but our first duty, is reckoned amongst our highest attainments; and he is thought to be an advanced Christian, who is only not rebellious.

There was a time when submission to God was not counted among our burdens. In Eden, the seat of purity and joy, before sin had entered, and death by sin, our first parents walked gladly in the way their Maker had appointed them, happy in their mutual love, happy in a grateful adoration of Him who gave it, happy in that filial con-

fidence which a sense of His perfections and of their own innocence inspired. To them, duty and enjoyment were one; the law of obedience was the path of peace. But they were tempted, and they fell. They fell, because they would be wiser than their Creator, and thought some better satisfaction might be found, by a breach of his holy commandments, than they had experienced in a cheerful submission to them. Such, at least, appears to have been the cause of their sad transgression, and such certainly is the history of a large part of the miserable adventures in which their blind and unhappy offspring have ever since been engaged. God is their proper happiness. His redeeming mercy has opened to them again the gates of everlasting life. His law, holy and just, is the path that will conduct them thither: his dispensations, secret or manifest, gentle or corrective, are ready, like guardian angels, to watch over them; and lead them safely in the right way, or call them back when they are wandering from it. But God they know not. They know themselves, their appetites, and passions.— They know the world abounding on every side with allurements to gratification; and though age after age has testified to its vanity, and parents have still transmitted to their children the history of their own disappointments, the hopeless race is for ever renewed, and men follow after happiness in every direction, except that by which they might attain it.

Yet some there are, (in this happy land we may reasonably

hope there are very many,) who by the mercy of God have been made sensible of the general error; and who feel that true good only can be found by re-ascending towards that holy light which cheered the blessed region whence our first parents wandered down into this land of shadows. These, surely, are deeply sensible of their own blindness; they have lamented their past follies; they have felt the blessedness of drawing near to God as to their reconciled Father, and they desire above all things to be for ever subject to his guidance and government. Yes, certainly, these are their settled feelings, their deliberate wishes. Were it otherwise, how could they reasonably believe themselves to be led by the Spirit of truth? And yet, even among the truly pious, there are probably very few who always preserve an equal temper of mind amidst the changes and chances of this world. Some are agitated by their own distresses. Some are moved to surprise and grief at the afflictions which befall those who are most dear to them. And there are moments, perhaps (they should be only moments,) when even the most experienced Christian, though he may bow with unresisting submission under the hand of God, can scarcely lift up an eye of gratitude, or kiss with filial love the rod that chastens him.

It is neither to be expected nor desired, that we should become insensible to our own sufferings or to those of others. He who is fainting in pain or sickness, would think himself but mocked, by being told that

he must throw aside his weakness, and rise superior to such infirmities. Nor is it by any means the nature of true religion to diminish our tenderness towards others. On the contrary, it opens the springs of every gentle feeling, and calls forth to new life and vigor every generous affection. Yet, notwithstanding this, it cannot be denied that we are far too apt to be dejected under the misfortunes which befall ourselves; and sometimes, perhaps, while our own sorrows are sustained with fortitude, we yield to an unbecoming grief for those whose happiness is very dear to us.

Indeed, an exemplary patience under the distresses of our friends, is not the first of virtues. Yet it is very possible that a feeling mind may be betrayed into the indulgence of a more vehement sorrow, or a more careful anxiety, for others, than is quite consistent with a spirit of filial resignation, from the generous nature of a sentiment which can be blameable only when it is excessive. The same principles, however, undoubtedly apply to the pains which we feel for others, and those which we suffer for ourselves; and the true Christian must endeavour, in both cases, to recollect by whom they are inflicted, and to cultivate that cheerful assurance of the paternal care and kindness of our heavenly Benefactor, which will reconcile us to every dispensation.

Submission to God, in its full extent, is by no means an act of simple obedience: it implies the union and exercise of many

Christian graces. To submit, indeed, in the narrow sense of the word, is not a matter of choice to any of us. He who created heaven and earth by his word, and who wields the elements at his pleasure, will certainly not want the power to give effect to his own purposes. "As I live," saith the Lord, "every knee shall bow." Yet there is a submission, to which God invites his creatures as their privilege, while at the same time he requires it from them as their duty;—a submission not of the act only, but of the heart, founded upon the deepest conviction of his wisdom, an entire trust in his providence, and a fervent love of his goodness. Such a submission, it is plain, is essentially different from a mere acquiescence in events which we have no power to control. It is the homage of the will, the natural and beautiful expression of the best affections of the soul, of gratitude, of veneration, of filial love and filial confidence.

I believe it happens to most men who are truly pious, to become, as they advance in life, less and less disposed to enter upon complicated schemes for the attainment even of those objects which appear to be the most reasonably desirable. They have found themselves so often mistaken in their estimate of what is really good; they have seen the events to which they are chiefly indebted for their happiness in this life brought about in a manner so original, by a course so unlike any they should themselves have pursued, and often so independently of their own efforts, that they

grow distrustful of themselves, and are tired of weaving plots which a single cross accident is sufficient to entangle; or which, after having been completed with the utmost skill and care, unravel of themselves, and end in nothing. Now this is a practical acknowledgment of the reasonableness of that duty which we are now considering. If our experience convinces us that we neither understand well how to choose events nor how to control them, is it not manifestly our best wisdom to resign them willingly into the hands of Him who is certainly capable of directing them properly, and who has declared that "they who trust in the Lord shall want no manner of thing that is good?"

The necessity of submission is, in the nature of things, proportional to the infirmities of those who are called to submit. All agree, even they who are the least disposed to exalt the parental authority, that in early childhood implicit obedience must be exacted. Let the propriety of submission to God be measured, then, by the ignorance and corruption of man. Yet, how inconsistent are we? Few, perhaps, read the history of our first parents, without feeling amazed at their folly in forfeiting so great happiness for the pleasure of a single transgression. But what was their presumption compared with our own? Their understandings were not obscured by passions, warped by prejudices, or contracted by ignorance and neglect. We have derived from them a corrupt nature, and our faculties are so weak that it is

with difficulty we discover a few things immediately around us: yet we are fearless and confident as they, and ready continually to hazard the same fatal experiment which they too boldly hazarded, and "brought death into the world, and all our woe."

Submission is a considerable branch of true faith. It is the Apostle's charge against the unbelieving Jews, that "going about to establish their own righteousness, they had not submitted themselves to the righteousness of God." They thought they were perfectly instructed in the way of salvation. They confided in their own wisdom, and the wisdom of their scribes and doctors; and they refused to come, as little children, to learn wisdom from those who were appointed of God to declare it. Thus it is with us, in respect of the varying events of this life. They who by the grace of God have been instructed, from his word and their own experience, in the ceaseless providence of his government; who fully believe that his eyes are over all, "ruling to and fro throughout the earth;" are daily more and more disposed to resign into his hands all their ways, their dearest hopes and fondest wishes; fully persuaded that his wisdom and loving kindness will never fail them; and that he will find a way, even for the fulfilment of their earthly desires, if it be meet that they should be accomplished. Nor is it presumption to say, that an entire submission to the will of God, and a cheerful committal of all our concerns to the disposition of his good

providence, is the course which true wisdom prescribes for the attainment of the best temporal blessings. "Humble yourselves under the mighty hand of God, that he may exalt you in due time:" "casting all your care on him, for he careth for you." "Be careful for nothing; but in every thing, by supplication and prayer, let your requests be made known unto God." "The eyes of the Lord are over the righteous, and his ears are open to their prayers." Those, on the other hand, who, though they may have a general belief in the promises of God, have not attained to that practical confidence which would enable them with singleness of heart, to resign all things to his disposal, are apt to "go about to establish their" good, much as the Jews did to establish their righteousness. They have too great confidence in their own wisdom; and so do not, as heartily and entirely as they ought, "submit themselves" to the wisdom of God. And what must be the issue? Their schemes, when most successful, want their best blessing; and if they fail, are without consolation. The error is, indeed, far less fatal than that of the unbelieving Jews, but it is scarcely less instructive.

This paper has insensibly grown to a considerable length; and the patience of my readers may perhaps be exhausted, though the subject is not. It would, however, be unpardonable to conclude without saying something of the spiritual blessings which God has ordained to accompany true submission, and of the heavenly delight which attends it.

Trials and afflictions might well have been appointed by our great Creator, merely as a test of our allegiance; more especially to fallen man, the fit subject of chastisement. But God, who is rich in mercy, whose peculiar attribute it is to educe good out of evil, has not so ordained it. Our earthly parents may chasten us after their pleasure: but He "*for our profit, that we may be partakers of his holiness.*"

How imperfectly do we estimate the true value of things! Did we rightly apprehend, or even duly consider, what it is to be "partakers of the holiness" of God, methinks it would be impossible for us to be sad, even in the midst of the bitterest afflictions. The privileges of a true Christian are indeed many. To know God, to trust in him, to love him; to have communion with the Father of spirits; to come to him as pardoned and beloved children in Christ Jesus: these, indeed, are high and heavenly blessings, in comparison of which, all that the world calls glory vanishes away, and is lost. Yet there is still a higher privilege, a better blessing, the fruit and the reward of suffering; "*to be made partakers of his holiness.*" This is the utmost point of exaltation: imagination can ascend no higher. If we may be partakers of the holiness of God, we shall undoubtedly be partakers also of his happiness; for holiness and happiness are one. Sin has separated the sister seraphs in this world; and while they roam around our vale of darkness, though, by a secret sympathy, continually tending to each oth-

er, some cloud still interposes to prevent their perfect union. But in heaven they shall be forever united, one in nature, and one in beauty.

Let us, then, act as beings worthy of our high destiny. Having these promises, "let us cast aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." "For we have need of patience, that after we have done the will of God, we may receive the promise." Now, "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." "Wherefore, lift up the hands that hang down, and the feeble knees." "For yet a little while, and he that shall come will come, and will not tarry." "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "And the redeemed of the Lord shall come to Sion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

Lastly, consider the delight which accompanies a true resignation. God is not angry because he chastens us; or if angry (alas, how many are our provocations!) his frowns are but the frowns of a parent;

"the graver countenance of love." "For a little moment I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The true Christian can look up to God in the midst of afflictions, as to a tender Father. Strengthened by his Spirit, convinced of his wisdom, deeply touched with a sense of his abundant and unmerited mercies, he can rejoice that he is permitted in any manner to contribute to advance the glory of his God; and can pray with his whole heart, that his "will be done on earth as it is in heaven." When faint with pain or sorrow, he remembers that the "Captain of his salvation was made perfect through suffering." To be made like him in affliction, is a sufficient honor in this world; he shall be made like to him in glory and happiness in a better. For his Saviour's sake, he is fully persuaded that, unworthy though he must be, the Father of light and life will vouchsafe to behold him with complacency; and in this blessed assurance, he is enabled, amid all the strange accidents and changes of this life, to lift an eye of joy and confidence upwards, and follow gladly whithersoever the hand of Heaven shall lead him. Like the patriarch of old, he rejoices to go out, not knowing whither he is going. It is enough for him that God is every where:

Safe in the hand of one disposing  
Power,  
Or in the natal or the mortal hour.

Nor is this all. If the highest earthly gratification is to be found in pleasing those we love;

if the humblest effort is delightful which can express an ardent and generous affection; can it be a mean satisfaction to testify, by filial docility and submission, that entire confidence, that heartfelt gratitude, and adoring love to our Almighty Father, which are the very elements that compose the temper and character of the true Christian? Holy and heavenly elements! which shall survive the lapse of ages, and triumph over the decays of nature. "The world passeth away, and the lusts thereof; but he that doeth the will of God endureth for ever."

[Ch. Ob.

### Cautions to Religious Youth.

**YOUTH** is a season of restlessness, perplexity, and danger:—of restlessness, in the motions of the body and the operations of the mind; of perplexity, in the choice and adoption of opinions; of danger, arising from the reception of maxims, and the pursuit of objects, which may contaminate the purity of the soul, diminish or destroy its peace, and cast a gloom over the most splendid truths of religion. Perhaps, therefore, it may not be altogether useless to suggest, to such of your younger readers as are concerned about the salvation of their souls, the following cautions.

1. Let me caution them against assuming to themselves a language and a mode of action which are not the simple dictate of the heart. This is easily detected by their elder

brethren, but not so easily noticed by themselves. Many things in their conduct will appear not to be natural; and if this proceed to a great degree, it will occasion some disgust in others, and, perhaps, in the person himself much subsequent pain.

In some cases, vanity may be the motive; but, in others, it may deserve a milder name. For instance; a pious young person, of an ardent mind is in habits of conversation and intimacy with an elder Christian friend, whose example is conceived to be worthy of imitation, and whose expressions fix upon the mind of the young aspirant. From the power of association, these expressions soon become natural, and are sometimes adopted as if they were his own. The example also is followed where imitation may be improper.

Now, the motive to all this is laudable; inasmuch as it proceeds from an earnest desire to be like the children of God. The young believer is anxious to be conformed, both in spirit and in action, to his brethren in Christ: and you may see him, upon his knees, imploring aid from the Holy Ghost, that he might be enabled to make higher attainments and be assimilated to the image of his Redeemer. So far all is well; but let him not be discouraged by a caution, guarding him against an imitation of language and action, which do not originate from the simple feeling of his own breast. If this habit be unobserved, it will acquire strength, and the consequence may be self-deception. He will



then have to retrace his steps back to the fountain of his own experience; when he may probably find that he has gone before his experience, and has assumed expressions which he did not thoroughly understand. If this fear have already suggested itself to him, let him take comfort from the thought, that the Spirit of the living God is no stranger to his bosom, since this itself is an evidence of his kind and gracious influence. And while he cherishes this holy jealousy over his own heart, he may take courage; for

—“best safety lies in fear.”

2. I would further caution them not to be satisfied with certain forms and times of devotion. A certain part of the morning and evening is frequently thought sufficient; while many things occur which have a tendency to kindle a flame of devotion in the soul, and such occurrences are not properly improved. Fixed times are undoubtedly very necessary, and those are the best which find the soul most free and active. But we must go farther than this, and cultivate an attention to prayer in all those circumstances which suggest it to our minds. If we should ever feel a kind of half formed inclination to go upon our knees, and to beg God's direction in any matter, or to thank him for his favors, we should instantly obey the gracious admonition. It is a suggestion from above: therefore let us not stifle it. Have we experienced any little disappointment, any trial which seeks for an al-

leviation which our dearest earthly friends are unable to afford? Let us fly to Him whose sympathetic bosom is opened to receive all our troubles, and who can speak peace to our souls. Are we harassed by the power of any corruption? To whom can we better repair, than to Him who died upon the cross that he might enable us to overcome it? Have we received any unkind treatment from the world? He who sustained a load of innumerable indignities, and that with unexampled patience, will, if we seek it, give us grace to endure the attacks of insult and derision with mildness and forbearance. Let us yield, therefore, to the softest impressions—inprove the most trifling incidents—think how willing God is to hear—how gracious he is in giving us any desire to pray. Let us go and make known our wants, for he will supply them, and will smile upon us. We shall then arise invigorated for new duties, and happy in having complied with the silent whisper of our conscience. Thus, by always obeying these blessed intimations, we shall cultivate communion with God, and learn, in all the comparatively little affairs of life, to make him our counsellor and friend, our soul will become imbued, as it were, with Divine affections; the irregularity of our corrupt desires will be restrained; the bias of our mind will be toward that which is good; our understanding will become enlightened, and our judgment matured.

3. Let me also caution the young against forming a low and imperfect standard of reli-

gion. The conduct of careless professors will be a snare to them. It is a stumbling-block productive of very extensive and very serious injury; inasmuch as many fall on it before the danger is perceived, or even suspected. The mind, in its advance towards maturity, is suspicious of its own conclusions, and is often unwilling to adopt any opinion without the sanction of some friend, or some respectable character upon whom it places reliance. When a sentiment has received a stamp from such a person, the cautious youth is disposed immediately to make it his own, and to act upon it with a confidence proportioned to the degree of respect with which the author of it is regarded. Thus it is in matters of religion. The young Christian, alarmed about the concerns of his soul, and anxious to acquire intelligence as to what may be required of him, and the affections which he is to cherish towards God, looks around him, and examines the conduct and from thence penetrates to the affections, of those whom he supposes to have made high and great attainments. But how often, alas! does the examination terminate in disappointment and perplexity! He discovers a remarkable discordancy between the ideas of excellence which he has received from the Scriptures, and that imperfection of character and dereliction of principle with which we are, all of us, indeed, too justly chargeable. If the youth had cherished his own first impressions received from the Bible, how much purer a form might religion often as-

sume among us! Like the rays of light which, in the passage from the sun, are turned from their original direction by the dense medium of the atmosphere upon which they fall; so the rays of heavenly light, beaming from the Gospel, are turned out of their course, in passing through the medium of human infirmity. Celestial objects, when thus viewed, appear not therefore in their true positions. Let, then, the diligent and devout inquirer consult a document which may correct his apprehensions, and inform his mind. Let him take up the Bible as his only guide. Let him endeavour to form his character after the great and exalted models whose excellences are developed in its sacred pages. Let him not be discouraged by the imperfections and sins of his own heart; but let him fix his standard high, and he may then hope to make a sure, though perhaps a tardy, approximation to the pure and holy rules of the Gospel.

4. Again: let not the young suffer their minds to be disturbed by the consideration of those mysterious subjects which human ingenuity can never fathom, much less explain. "In the waters of life, the Divine Scriptures," says the admirable Hall, "there are shallows, and there are deeps: shallows, where the lamb may wade; and deeps, where the elephant may swim."\* In this age, when doctrinal subjects are so often adverted to, the hint here suggested becomes the more important. The deep mysteries of the Gospel may ar-

\* Pratt's edit. Vol. VI. p. 270.

rest the attention of the young Christian, and his anxious mind may wish to examine and comprehend them. Let him defer all conversation upon such momentous topics till his mind have acquired more strength and vigor; for, certainly, they are in no way essential to the work of Divine grace in his soul. The light of truth will gradually shed its beams upon him; and then, that which he once, in vain, attempted to explore, he will, by the power of his growing faith, be disposed, in humble and devout submission, to approve.

5. But lastly; youth is the season when the noble and generous principles of our nature are in their fullest exercise, and unrestrained by the narrow prejudices and passions of maturer age. We admire, accordingly, every thing that is dignified, compassionate, and disinterested. When, therefore, the youthful mind begins to contemplate the dignity, the compassion, the disinterestedness of the Savior, in whom all these, and a thousand other noble qualities shone with such resplendent lustre, who can be surprised, that a flame of love should burst forth toward him as the adorable centre of every attractive grace!— But here, also, a danger may lie concealed. We may be apt to substitute warmth of affection, for sanctification of heart. We may be ready to think our attachment to be the effect of a solid and permanent estimation of the Saviour's character; when, in fact, it is produced by a fervid imagination. We must, therefore, guard against self-deception. Let us not flatter our-

selves with the idea of having made great advances in religion, because, at some periods, we feel a glowing love. Let us wait awhile, when, perhaps, the ebullition of some discordant passion, the influence of some corrupt propensity, will prove, by our inability to control its power, how low is the standard of our present attainment. There is, however, a distinction to be made between transient fervors of the mind, and the ascendancy of the affections towards God, which arises from a delightful intercourse with Heaven. In the latter case, as the soul becomes more conformed to the Redeemer's image, as its corruptions are more and more brought into subjection; then these advances, made and maintained by fervent prayer, cannot fail of bestowing a peace and joy like the joy in harvest, and that of men when they divide the spoil. But probably, we do not sufficiently keep this distinction in view.

It may be asked, however, by a young inquirer, Am I then to stifle the feelings, and repress the powerful sensibilities of my bosom? No! cherish the swelling and expansive ardor of your love, continue to speak the praises of your Saviour's goodness, till the theme outstretches the powers of utterance. But rest not here. Soar to higher, plunge to deeper, things. Has the reader made any advances in his spiritual career? Has he, through the help of Divine grace, obtained any conquests over his spiritual foes? Let him remember, that much still remains to be accomplished; that his vie-

tories must be followed up. Let him keep in view, the splendor of that treasure, the stability of that kingdom which await him; a treasure that shall never fade, a kingdom that shall never be moved. Let him take to himself the whole armour of God; then, though hosts of adversaries should assail him, he shall

stand undaunted and unmoved. Like a courageous veteran, he shall lift his head above all his foes, and overcome all opposition; and, when he has fought the fight, the Captain of his salvation shall lead him on to victory and triumph, to glory and a crown. [Ch. Ob.

## RELIGIOUS INTELLIGENCE.

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TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following is an extract of a letter from Mr. Smith, who, in company with Mr. Mills, is on a Missionary Tour through the western and southern states. It is forwarded to you under the apprehension that it may be interesting to your readers, and is at your disposal.

*“ On board a boat in the Ohio, just above the mouth of the Wabash, Jan. 12, 1815.*

DEAR SIR,

The object of our tour is, in the first place to promote the establishment of Bible Societies, and to water those already established—to obtain more accurate information respecting the religious state of this part of the union, in order that Missionary labors may be judiciously directed, and to distribute the scriptures. We have committed to our care 800 English Bibles, which we are sending into almost every State and Territory west of the mountains, and 4 or 5000 French Testaments, designed for the French, wherever they may be

found in this region. We had, besides, 13 or 14000 Religious Tracts, published by the New-England Tract Society. These, with preaching the Gospel, as often as opportunity presents, are some of the leading objects of our Mission.

We left Litchfield, in a light waggon, the last of July. We penetrated as far west as St. Louis on the other side of the Mississippi, a distance of about 1500 miles; we then returned 500 miles, to Lexington, Kentucky, expecting to go by the way of Nashville and Natches, to New Orleans. But the travelling, at this season, in this country, is excessively bad. We were obliged to relinquish the idea of going *by land*; we disposed of our horses, took passage on board of a boat, and are now on our way down the river. We shall probably be detained some time in the lower country, attending to the distribution of French Testaments, among the Catholics. But we hope to leave New-Orleans before the warm season commences, and to return through the Atlantic States, to our native land, and to the embraces of our friends. But my heart is pained when I think of the length of time, and the im-

mense journey which intervenes between the present and that happy period. Nothing but the consciousness that I am in the path of duty, could support me. But now I go cheerful and happy; for I think we have seen, already, some fruit of our labors.

You perceive, my dear sir, that it would require a volume to give all the interesting particulars of such a Mission as ours.—At present, I can only say, that the Lord has evidently smiled upon our attempts to serve him. We have had the satisfaction of assisting in the formation of two Bible Societies, which are actually established; and of many others which we expect will soon go into operation. The two are in Washington, Pennsylvania, and in Cincinnati, Ohio.

As we were travelling through the Indiana and Illinois Territories to the Missouri, we kept this object constantly in view. We conversed with men of influence on our route, and embraced every opportunity of presenting the subject to the people in our public meetings. We were surprised to find that though the subject was entirely novel, many having never heard of a Bible Society, it found almost universal approbation. In St. Louis, in a few days, a subscription of 30 names, and near \$300 was obtained towards the establishment of a society in that Territory. In Kaskaskias and in Shawnetown, subscriptions were started in favor of the establishment of two Societies in the Illinois Territory. In Vincennes, and in the eastern parts of the Indiana Territory, similar exertions are making, which we have every reason to believe will result in the formation of two Societies in that

Territory. At the head of these subscriptions stand the names of the Governors of the respective Territories, and of the most influential men of the different denominations. It was truly astonishing to see the readiness of all classes to favour the measure. Methodists, Baptists, Episcopalians, Presbyterians, Quakers, Catholics, Infidels and Nothingists—all subscribed. This is the Lord's doing, and it is marvellous in our eyes. We commend these infant or rather embryo Societies into his hand. He has brought them hitherto, and is able to raise them, give them life and vigor, and make them powerful instruments in diffusing the knowledge and savor of his name, through this dark and destitute portion of our land. And surely, my dear sir, there never was a country, called Christian, that more needed the aid of Bible Societies. Our hearts have been grieved at the nakedness of the land. A famine, more sore than that of bread, presses sorely on the inhabitants—a famine of the word of God. Probably, not more than a fifth of the inhabitants of the three territories are supplied with the scriptures. I have seen aged people who never have had a Bible, although they have been for years endeavoring to obtain one. In some instances, poverty has prevented, and when that does not prevent, very few Bibles can be obtained. There is not only a famine of the *written*, but also of the *preached* word. In Illinois and Missouri there is not a single Presbyterian preacher. In Indiana there are but one or two. There are, indeed, Baptist and Methodist preachers; but they are exceedingly illiterate. I have handed some of these a

printed paper to read, and they have been obliged to stop and ask me the pronounciation and meaning of several words before they could proceed. And the standard of morals is proportionably low. Often has the thought forcibly struck me, this is surely the land

of darkness and the shadow of death. Oh, that the Sun of Righteousness might arise and pour upon it a flood of day.

Yours with affection  
and respect,  
DANIEL SMITH.

APPENDIX TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE  
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Concluded from p. 78.)

APPENDIX (E.)

[Extracts of a letter from Mr. Newell to the Corresponding Secretary, dated Colombo, Ceylon, Dec. 20, 1813. This letter is very copious, and lest preceding letters should have miscarried, contains many facts which had before been communicated. The introduction of the letter, and the comparison of Jaffna and Bussora, as missionary stations, are selected to accompany the Report of the Prudential Committee.]

Rev. and dear Sir,

NEARLY two years have elapsed, since you sent us forth to carry the glad tidings of salvation to the perishing heathens in the east. Our Christian friends in America will perhaps expect, that before this time we have chosen our station, arrived at the field of our labors, commenced the study of the language or languages of the place, and made considerable progress in our work. It would be no less pleasing to me, than to you and them, to be able to communicate such intelligence. But I rejoice, dear Sir, to see, by your report for the last year, that you are prepared; and that you have endeavored to prepare the minds of the Christian public, to hear of our disappointments. It has pleased God, in his inscrutable wisdom, to call us, in the very outset, to pass through the depths of affliction, and to experience the disappointment of our dearest hopes. Perhaps God intends by these trials to humble us; to purify our hearts from pride and ambition; to crucify us to the world, and make us more sensible of our dependence on his grace, that we may be better prepared to serve him, in the kingdom of his Son, among the heathen. If tribulation work in us *patience*, and *patience experience*, and *experience hope*, we shall have reason to bless God that we have been so early and so deeply afflicted. Pray for us, fathers and brethren, that the things which have befallen us in Asia may turn out for the *furtherance of the gospel* of Christ; that as the *sufferings of Christ abound in us*, so our *consolation may abound by Christ*, that we may be able to comfort them, who are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[At the time of Mr. Newell's writing this letter, he took it to be certain beyond a doubt, that Messrs. Hall and Nott had been sent from Bombay to England, and that the British government over the dominions of the East-India Company was inexorably opposed to missions. He does not appear to have been informed of the great exertions, which had been made in England, to open India to the preachers of the Gospel. He considered himself as obliged to act alone, at least till he could be joined by fellow-laborers from this country. In this state of things, he looked around for the best place to establish an infant mission. His views on that subject are as follows:]

I have also written to our Committee at Calcutta for advice. I am wavering between two places, Ceylon, and Bussora at the head of the Persian gulf. They both have their advantages and disadvantages. I will give you a summary of my reasoning with respect to each.

The reasons for establishing our mission at Ceylon are these :

1. The country is the king's, and his majesty's government is friendly to missions. His Excellency General Brownrigg, the present Governor of Ceylon, has been pleased lately to say, that he is authorized by the *Secretary of State*, to encourage the efforts of all respectable ministers. Sir Alexander Johnstone, the chaplains, the Hon. and Rev. Mr. Twisleton and the Rev. Mr. Bissett, and indeed every influential character in the place, is favorably disposed.

2. There is here a very considerable scope for missionary exertions. The population of the island is variously estimated, from a million and a half to three millions. It is probably somewhere between these limits.

3. There are very great facilities for evangelizing this people. There are but two languages spoken in the Island, so that when a missionary has acquired these, he may preach to several millions of people. The natives can read and write. The whole of the Bible has been translated into the Tamul, the language spoken in the north of the island, and the New Testament into the Cingalese, which is spoken in the south and the interior. There are, at the lowest computation, 200,000 native Christians, as they are called, but who are totally ignorant of Christianity. "They have no objection to the Christian religion," says Mr. Twisleton, "but for their amusement are apt to attend the Buddhist festivals." Under the head of facilities may be reckoned the schools. There are about 100 already in operation, and the government is establishing others in every part of the island. Here we should be perfectly secure, under the protection of the British government, from all those dangers to which we should be exposed in the Burman country.

4. There are but two missionaries in the whole island, Mr. Errhardt, a German, from the London Society, and Mr. Chater, from the Baptist Society, the same that was four years in the Burman country. Mr. Vos, who was sent hither by the London Society, has left the place, and gone to the Cape, where he is settled in a Dutch church. Mr. Palm, another of the missionaries from the London Society, has left Jaffna, where he resided eight years, and has been appointed by government to the Dutch church here in Colombo, so that he ceases to act as a missionary. Mr. E. has not yet acquired the Cingalese lan-

guage ; nor has Mr. C. yet had time to acquire it, so that there is not at this time one missionary on the island, who can speak to the people in their own tongue.

5. Mr. Chater has told me, that Mr. Talfrey, (who has been engaged in translating the New Testament into Cingalese,) has repeatedly expressed a desire, that I would apply myself to the study of Cingalese, and qualify myself to carry on the translation. Mr. C. has also expressed the same wish. There seems to be no jealousy on this point. Mr. C. himself wishes me to stay here. He is somewhat advanced in the acquisition of the Cingalese, having been here a year and a half, and it is his intention to engage in the business of translation ; but he wishes that more than one may be engaged in the work.

6. If we take our station at Jaffna, where the Tamul language is spoken, we have an immense field before us ; for the same language is spoken just across the channel, on the neighboring continent, by seven or eight millions of people. The intercourse between the island and continent, is nearly as easy and frequent, as if they were contiguous. Besides, on the little island Ramisseram, between Ceylon and the continent, is one of the most famous Hindoo temples, that is to be found in all India. Sir Alexander Johnstone recommended this place to me, as a missionary station, on account of the crowds of pilgrims, who resort to this temple from all parts of the continent. The Brahmins here are said to have the power of restoring *cast*, when it is lost, a prerogative which is not claimed by the priests of any other temple in India. I visited this place in September, on my way to Jaffna, upon the recommendation of Sir Alexander. The result of my inquiries was a conviction that much good might be done here by distributing tracts, and portions of the Scriptures, among the pilgrims who would carry them to the various parts of the continent from which they came, and thus divine instruction would be conveyed to many places, where no European missionary might go for a hundred years to come. We cannot be allowed to settle on the continent at present, perhaps never. But a station at Jaffna is in fact the same thing, as one any where in the south of India. Our personal labors can extend but a little way around us, wherever we fix our station. There are a hundred and twenty thousand natives in Jaffna, and this is more than we can instruct ourselves. We might establish an institution for the religious education of youth, to raise up and qualify the natives themselves for schoolmasters, catechists, and itinerating missionaries ; and if Christianity be once firmly established in Jaffna, it must from its nature spread into the adjoining continent. Then, if some of us learn the Cingalese language too, we may prepare and send forth missionaries in that language also, to carry the Gospel up into the Candian country in the interior of the island. These are the principal arguments for establishing our mission here.

I will enumerate particularly my reasons for a mission to Bussora, on the Euphrates, near the Persian gulf.

1. Bussora is a commercial town, the great emporium of western Asia, through which the merchandise of the east is distributed to Persia, Arabia, and Turkey. It is situated on the confines of these three



extensive countries, and the Persian, Arabiac, and Turkish languages are, I believe all spoken there.

2. In the whole of western Asia, containing a population of forty or fifty millions there is not one protestant missionary. The Karass mission, (which is certainly a most important one.) is, I believe, within the limits of Europe.\* The Turkish and Tartar languages are the proper sphere of this mission; the Arabic and Persian, that of a mission to Bussora.

3. It is an object of primary importance to procure correct translations of the whole Bible into Persian and Arabic. The Arabic alone was said by the late Rev. Mr. Martyn to be of more importance than three fourths of all the translations now in hand. This gentleman had undertaken to superintend the translation of the Scriptures into these two languages with the assistance of N. Sabat, the converted Arabian, and Mirza Fitrut, a learned Persian. Mr. M. died in December last, on a tour through Persia and Arabia, having only completed the New Testament in both languages. Whether any other person in Bengal will take up the work, and finish it I do not know. I have written to ascertain. But even if the Bible were completed in both languages, it would be of little use, until some person would go and carry it to them, and say to the people, *Hear the word of the Lord.*

4. There are numerous bodies of Christians, of different sects, scattered through these countries, who have sunk into the grossest darkness for want of instruction, but who would gladly receive the Bible. These Christians might be made instrumental in diffusing the light around them, but would never take the lead in such a work. How many ages did the Syrian Churches of Travancore live in the midst of an idolatrous people without ever thinking of giving them the Bible, or even of translating it into the vulgar tongue for their own use. But no sooner was the thing proposed by Dr. Buchanan, than the Syrian bishop himself sat down to the work, and the Malayalim Gospels have already been published. It is highly probable that in the Syrian and Armenian churches in those western regions, men may be found qualified and disposed to assist in spreading the light around them.

5. The Persians and Arabians rank as high in the scale of intellect, as any people in the world; and, if truly converted, would become very useful to the cause of Christianity.

6. There are several considerations, which, at the present time, seem to furnish a high degree of probability, that the Gospel may be spread through these hitherto benighted regions. In the first place, the mussulmans are a kind of heretical Christians. They profess to believe in one God; in Moses and his law, David and his Psalms, Jesus and his Gospel; though they say these books have been corrupted by the Christians. And besides, the Persians profess so lax a system of Mahometanism, that they are considered by some other mussulmans as a kind of heretics. It is certain that Christians are, and ever have been, tolerated in Persia. When I was in Bengal, Mr. Sabastiani, a Catholic missionary, arrived there, who had been ten or twenty years in Persia, and reported that the Christians in that coun-

\* Karass, is in Russian Asia.

try were numerous. The story, which Dr. Bushanan has related, of Nadir Shah's attempt to get the Gospels translated into Persian, is a proof that they are not very scrupulous about admitting new religions into the country. When the late Mr. Martyn was last year at Shiraz, the seat of the Persian court, he wrote, that "the men of Shiraz had offered to assist him in translating the Bible into Persian."

All these circumstances seem to indicate the dawn of Gospel day on those regions where the star, which led to Bethlehem, first appeared. Especially the progress of *Wahhahbe*, the Arabian conqueror, seems to portend the speedy downfall of the Mahometan power. The creed of this adventurer is simply this; *There is no other God but God*. He denies the divine mission of Mahomet, and the authority of the Koran, and destroys all the monuments of Mahometan superstition, which fall into his hands. He is said to show more favor to Christians than to mussulmans; but he sets himself up as a prophet, or rather pretends to a divine commission.

But after all it must be confessed, a mission to these parts would be attended with considerable hazard. If the Gospel should spread, and be embraced by persons of consequence, persecution would most probably follow. Already the streets of Bucharia have been stained with the blood of a martyred Christian. In that bigoted city, Abdallah, the noble Arabian convert, witnessed a good confession, and, in the presence of a wondering crowd, laid down his life for the name of the Lord Jesus. But Abdallah was a nobleman, and filled an office of the highest dignity in the Persian court. The common people, I believe, are not persecuted for changing their religion. But shall we wait till Persia and Arabia are willing to change their religion before we offer them the Gospel? Great and discouraging difficulties lie in our way, wherever we would attempt to propagate the Christian religion. In China Mr. Morrison is translating and publishing the Scriptures, in opposition to an *imperial edict*, which renders him every moment liable to be seized and put to death.

Finally, a mission to western Asia would be all our own; and it would be free from the objections which I stated to establishing our mission in British India. We should be in the neighborhood of Mesopotamia, Syria, Palestine, and Egypt, those interesting theatres, on which the most wonderful and important events, recorded in sacred history, took place. There are Christian churches in all these countries. Might we not, by giving them the Bible, of which they have long been destitute, rekindle their zeal, and lift up in the midst of them a *great light*, that will dart its cheering beams far into the regions of thick darkness, by which they are surrounded! When I think of these things, I long to be on my way towards Jerusalem. But, dear Sir, I stand alone; I have no missionary associate to advise with, and I am afraid to rely on my own judgment. What would I not give to be one half hour with you. We could settle the business at once. Could I know that it would meet the approbation of the Society at home, I think I should be decided.

A consideration of minor importance, which makes me desirous of engaging in the mission, is, I have been at very considerable ex-

pense in procuring Persian and Arabic books, and have devoted several months to the study of the Persian language. This I did with a view to Bombay, which I must now give up.

I am sorry that I cannot say to you in this letter precisely what I intend to do. I fear our disappointments and delays will prove a severe trial to the faith and patience of our Christian friends. But you will be able to inform them that nothing has befallen us but what is common to similar attempts in the first outset. The Baptist mission, which is now so flourishing, was severely tried for a time. They got no permanent establishment for six or seven years after the first missionaries came out. In two instances, where they have attempted to plant new missions, their missionaries have spent four or five years, and many thousands of rupees, and after all have abandoned the attempt and gone to other places. The same discouragements have been experienced by some of the missionaries of the London Society.

In the mean time, I hope I am not altogether useless. I have preached in English constantly, once, twice, or three times a week since my arrival in Ceylon. There are thousands of half-cast people, in and about Colombo, who stand in need of instruction as much as the heathens, and who understand the English language. Mr. Chater has a place of worship here, in which we preach alternately twice a week. We also keep the monthly prayer meeting, and a private prayer meeting every Monday evening. While I was at Jaffna. I (with the permission of Mr. Twisleton, senior chaplain) performed divine service in the fort for the few civil and military officers and soldiers there, as they have no chaplain at that station. For this month past, since I have been obliged to give up the hope of going to Bombay, I have laid aside the study of the eastern languages, until I am determined where I am to labor; and I am at present reviewing my Greek and Hebrew, with the study of critical works on the Bible.

I have deposited in the letter-box at Galle two parcels directed to you. One contains two printed documents, Mr. Bisset's sermon before the Colombo Bible Society, and a specimen of the eastern translations now in the mission-press at Serampore. The other is a manuscript of six sheets of letter paper, containing extracts from Mrs. Newell's letters and diary, and an account of her sickness and death. In this communication you will find much information respecting our affairs, which I have not repeated in my letters to you. I shall enclose in this a letter to Mrs. Atwood, which I wrote some time ago. All these are left open for your perusal. The letter and the manuscript, when you have read them, I wish you to send to my dear mother, Mrs. Atwood. I received letters by the Alligator—did not get them till the first of November. Your official letter, and that of Mr. Evarts, the brethren Hall and Nott have. I have not seen them. The books are at Calcutta. We have received no order from the Committee at Calcutta respecting supplies, but expect one soon. The Rev. Mr. Brown is dead, and Mr. Harington is absent. The Rev. Mr. Thomason, (a good man,) has taken the place of Mr. Brown, and G. Udny, Esq. (another good man,) the place of Mr. Harington.

I expect another opportunity of sending letters in about a month; and shall write again at that time, and mention such things as do not occur to me now. I hope then to be more particular, respecting my future prospects. This letter must serve for all my friends, for this time. The brethren Hall and Nott, I trust, will immediately return from England, and join me. Some more will probably come out with brother Rice.

Rev. and dear Sir, I am your servant for Jesus' sake,

SAMUEL NEWELL.

REPORT OF THE DIRECTORS TO THE  
TWENTIETH GENERAL MEETING  
OF THE LONDON MISSIONARY SOCIETY,  
MAY 12, 1814.

Christian Friends,

TO those of you who recollect the first meeting of this Society, in the memorable month of September, 1795, who can trace its gradual progress from year to year, and who now contemplate the number of missionaries employed in various parts of the world, and the happy success of their labors, together with the flourishing state and extensive usefulness of other institutions which sprung from this, the present occasion must afford a high degree of sacred delight, approaching perhaps to the felicity of the heavenly world, where the conversion of sinners on earth, and the enlargement of the Mediator's kingdom, contribute to the joys of the redeemed.

Which of us, at the first commencement of the Society, could have ventured to hope that in less than twenty years so general a movement of the Christian church would be effected; that so many hundred thousands of languid professors would have been roused from their supine and torpid state; that with so much union of spirit, so much ardor of desire, so much energy of exertion, so much liberality and benevolence, they would concur in sending the heralds of the Gospel, and the Scriptures of truth, to the remotest nations of the earth. This hath God done! His be the glory! be our's the joy!

The Directors for the past year

will now complete their duty, by laying before you a brief account of their proceedings during that period, with the present state of the several missions under your patronage.

### OTAHEITE.

The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating, that after the patient labors of fifteen years, enlivened only by some faint rays of hope, those labors were not entirely fruitless; your faithful missionaries at Otaheite feel themselves rewarded for all their toil by the conversion of King Pomarre to the faith of the Gospel. They did indeed derive some solace from the belief, that a few individuals, feeling in their departing moments the need of that salvation which they had too long neglected, cast their dying eyes to the cross, and expired in hope of eternal life by Jesus Christ. They faithfully persisted for many a long year; having received of the Lord, and of the Society, this ministry, they fainted not; and after they were driven from the scene of their labors by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of divine grace on the heart of the king. The Directors first received this welcome information by a letter dated October 21, 1812, which however did not arrive till October, 1813. On the

18th of July, 1812, Pomarre declared to the missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith, by being baptized. The missionaries, greatly rejoiced, assured him that they would not cease to pray for him, but thought it prudent to defer his baptism till he should have received further instruction, and until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced; but was earnestly desirous of immediately building a convenient house for divine worship; this however was deferred for a while, until the peace of the island should be fully established.

Subsequent letters seem to afford increasing evidence of Pomarre's sincerity. The missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he labored to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity. We trust therefore we may indulge the pleasing hope, that Pomarre is become a real Christian; and, if so, that his influence and example will at least induce his subjects to hear more attentively, and examine more carefully, the great truths proposed to them by our missionaries.

One of the brethren, in a letter dated New South Wales, in June 1813, says: "I shall only add, respecting him that supposing him to be a *real convert*, of which there is every rational evidence and there can be no reasonable doubt, he is, not to say the *greatest*, (which I think I might venture to say) but *one of the greatest* miracles of grace ever exhibited on the stage

of this world. To God's holy and glorious name be all the praise."

But Pomarre appears not to be the only fruit of our brethren's labors. "There are others," say they, "whom the Lord is drawing to himself from among this people; there is one man in particular of whom we entertain good hopes: we have little doubt that his heart is changed by divine grace, but we do not like hastily to baptize any.— One of our domestics, who departed this life the other day, we hope died in a safe state; he cried for pardoning mercy through Christ as long as he was able." Other circumstances, they observe, are encouraging, but they add, "We wish still to keep the maxim we have hitherto (perhaps too rigidly) adhered to— to say too little about such things rather than too much."

While the Society rejoice in this pleasing intelligence, they cannot but feel pain in reflecting upon the serious loss which this mission has sustained by the death of several of the pious females.

Mrs. Henry died July 28, 1812. She was a most valuable woman, patient and resigned under all privations and hardships. Her natural disposition was amiable, her piety unaffected, and her love for the poor heathen unfeigned. She died after a tedious illness, worn out in the service of the mission.

Mrs. Davies was also an excellent woman; she unexpectedly departed on the 4th of September, 1812; her infant followed her to the grave three weeks after.

Mrs. Hayward also, after suffering much from a complication of disorders, departed October 4, 1812. She was greatly supported in the prospect of death by the precious promises of the Gospel.

These valuable women are doubtless gone to receive the gratuitous reward of those labors and sufferings, which they voluntarily encountered, that they might advance the kingdom of Christ in the world; and their memory is blessed.

The missionaries had come to a determination, agreeably to our directions, to separate and form a mission on another of the Society

Islands, and they had fixed upon Reiatea, as the largest or most central of the group; but the melancholy losses they had sustained rendered it necessary to defer the execution of their plan, especially as they were about to build a vessel of about fifty or sixty tons, as strenuously recommended to them by his excellency Governor Macquarrie and the Rev. Mr. Marsden, to both of whom the Society is much indebted for their kind attention to the missionaries.

It is with great satisfaction we learn, that the obstacles which appeared to be in the way of establishing a mission in the Island of New Zealand, were likely to be removed; a young chief of that country, who had resided for two years at Port Jackson, having returned to it, and introduced agriculture and other arts of civilized life, and who was likely to become a true friend to the missionaries who may hereafter go thither.

#### AFRICA.

DURING the past year, the communications from Africa have been peculiarly interesting. Our dear brother, Mr. Campbell, agreeably to the proposed object of his mission, has visited the various missionary stations in distant parts of South Africa; has suggested many excellent regulations for their improvement; and has fixed upon several new places, in which missionary settlements may probably be established. A minute account of his journeys would fill a volume; and such a volume we trust he will supply after his return to England, which is shortly expected: \* a very slight sketch is all that can be admitted into this report.

After a careful examination of official papers relating to the missionaries, with which he was in-

\* *Mr. Campbell arrived in London, May the 7th, and gave the Society a full account of his mission on the 12th. It was thought proper, however, to give this concise statement of his proceedings, as well as of the several settlements.*

duced, and obtaining passports from his Excellency the Governor, Sir John Cradock, to the Landrosts of the districts through which he was to pass, he left Cape Town on the 21st of February, 1813, accompanied by Mr. Hammes (a valuable friend and agent of our Society,) his son, Mr. Bartlett, a catechist, and several Christian Hottentots, and others belonging to Bethelsdorp. In a fortnight he reached the Drosdy of George, the inhabitants of which are desirous of having a missionary settled among them. Mr. Campbell promised that Mr. Pacalt should be sent to them for a time, to be succeeded by Mr. Wimmer.

Mr. Campbell reached Bethelsdorp on the 20th of March, and was received by Mr. Read and all the missionary brethren with the most cordial affection, and by the Hottentots with the liveliest expressions of joy.

He witnessed a greater degree of civilization than he was led to expect from the reports in circulation, on his arrival in South Africa. He found at Bethelsdorp, natives exercising the businesses of smiths, carpenters, sawyers, basket-makers, turners, &c. He saw cultivated fields, extending two miles in length, on both sides of a river; their cattle had increased from two hundred and eighteen to two thousand two hundred and six; from three hundred to four hundred calves were produced in a year, not more than fifty of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among them: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty rix dollars; they proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy rix dollars in aid of this Society.

Such are the precious fruits of

the seed sown among them by Dr. Van der Kemp, Messrs. Read, Ulbricht, Wimmer, and other faithful missionaries!—Such are the powerful effects of divine truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion. Thus, we see a Christian church, cultivated fields and gardens; useful manufactories; an hospital; and an Auxiliary Missionary society among *Hottentots*! Who now will doubt whether the Gospel ought to be preached to uncivilized nations?

It is peculiarly pleasing to find that the Lord has raised up several native preachers from among the converted *Hottentots*, who preach to their countrymen with great acceptance and usefulness. One of these preached at Plettenberg's Bay with great success.

From Bethelsdorp Mr. Campbell proceeded through a wild country almost uninhabited, on the borders of Caffreland, in order so fix upon two spots eligible for missionary settlements, in ZUREVELD, near the Great Fish River, the Government having kindly promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed upon, where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a settlement,

Mr. Campbell next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and had the pleasure of witnessing the happy effects of his labors; here also he met with John, Mary, and Martha, the *Hottentots* who visited England in the year 1803.

Here Mr. C. continued about a week, and was favored with an interview with a Mr. Burchel, a botanical traveller in South Africa, who had just returned from an excursion very far north and who was the first European who had penetrated to that part of Africa from

Graaf Reinet. After receiving from him the most valuable directions and cautions, and accompanied by the native who had been his guide, he commenced his journey to the Orange River, about the 10th of May; Mr. Kitcherer, and other friends accompanying him a week's journey, as far as the limits of the colony, preaching, wherever they had opportunity, to the boors and the heathen, some of whom, alas! had never heard of a God, nor had they a word in their language whereby to denote him. He crossed the wild Boschmen's country until he reached the Orange River, and after travelling about one hundred miles along its banks to the eastward, he found a ford which he safely crossed; he describes the river as wider than the Thames at London Bridge.

On the next day he reached Klaar Water, the Missionary settlement which has long been under the care of the Brethren Anderson, Kramer, and Janz. Here he remained but a few days, and left it, accompanied by Messrs. Anderson, Kok, and Hendrick, in order to explore a large and populous city which had been described to him.

After travelling ten days in the direction N. N. E. they arrived at the city of LATAKKOO, which contains about 1500 houses, neatly built, and about 8000 inhabitants. After waiting ten days for the King Matteebee, who was absent on a jackal-hunt, Mr. Campbell was introduced to him at sunset, and at the very time of the monthly missionary prayer-meeting; when our friend requested leave to send missionaries to his people, to acquaint them with the religion of Jesus Christ. After starting several objections to that measure, which Mr. C. was enabled to answer to his complete satisfaction, the king gave him this laconic answer—'Send them, and I will be a father to them.' This conference was repeated publicly, at the request of the king, on the next day, in the presence of his subjects, and the same liberty to send missionaries openly granted.

Here Mr. Campbell obtained the

important information, that there were twenty tribes of people north of Latakkoo, who all speak the same language, and who, are reported to be still more civilized.—The hope of being able, at a future day, to visit these people by able and faithful missionaries, and to diffuse among them the knowledge of our Saviour, so agitated with joy the heart of our zealous brother, that for several successive nights he could scarcely sleep. May the cheering prospect ere long be realized! Our Brother Reed had similar impressions, regarding the immense field that is now opened to British Christians.

From Latakkoo, Mr. Campbell travelled *eastward*, and in five days reached a large Coranna town called *Malapheetze*, where he understood that no white man had been seen before; to this place also he obtained leave from the chief and majority of the inhabitants to send Missionaries.

Travelling southward from thence he went in search of the *Malalaren* River, and discovered a krall, situated in a most beautiful valley, where *Makoon*, the chief of all the Boschemen in that part of Africa, resided; he appeared to be a man of talents, and though he had never before seen an European, he consented to Mr. Campbell's proposal of sending missions there also.

From thence, Mr. C. travelled along the *Malalaren* River to its junction with the Great Orange River, which he discovered was composed of four smaller rivers, the *Malalaren*, the *Yellow* River, and two others which he named, in compliment to his respected friends, the Governor and Secretary at the Cape, the *Cradock* and the *Alexander*. This geographical discovery has since afforded great pleasure to gentlemen of science at the Cape.

Mr. Campbell and his friends then returned to Klaar Water, after a circular tour of six weeks; and Mr. C. continued about a fortnight there to arrange the affairs of that settlement.

Our enterprising brother then proceeded on a route entirely new,

directly across the continent of Africa, westward, pursuing nearly the course of the Great Orange River, and on the 13th of September, reached Little Namaqualand, on the western coast, where he had the pleasure of meeting the Missionary Brethren Albrecht, Schmelen, and Ebner, laboring in their usual manner.

From hence Mr. Campbell despatched Mr. Schmelen towards the mouth of the Great River, distant about ten days journey, to ascertain if possible, whether supplies could be obtained by sea from the Cape. Should this be found practicable, it would be found of inestimable advantage to all the settlers on the banks of that great river, and save the great labor and heavy expense of long journeys by land to and from Cape Town.

Mr. Schmelen was desired after exploring the country, especially the coast of Great Namaqualand, to penetrate if possible, into the Damara country, to obtain information concerning its inhabitants, and the regions beyond them, known to Europeans only by name. His journey, it is hoped, says Mr. Campbell, "will open such extensive fields of usefulness as will try the faith and liberality of the benevolent public;" but he adds a sentiment, in which we are certain that the whole Society will heartily concur—"that British Christians only require the fields to be fairly laid open before them"—their ample contributions will follow of course.

One circumstance, among the many difficulties and deliverances which Mr. Campbell experienced, must not be omitted. In the midst of that desolate wilderness through which he passed, an attack was one night made on his company by a party of wild Boschemen, who killed one of the Hottentots, and carried off all their oxen, which were more than one hundred. This left the brethren in a situation, the peril and horror of which we can scarcely conceive: for had not their oxen been recovered, their total destruction seemed inevitable. In their trouble they called upon God, put themselves into the best posture



of defence they could, and sent a party of Hottentots in pursuit of the plunderers; most happily they overtook them, the Buschemen fled, and the cattle were brought back before morning. Such a memorable deliverance demands the warmest gratitude of the whole Society.

After a journey of nine months, replete with dangers, discoveries, and mercies, our dear brother returned to the Cape in better health than when he set out; for such was then the state of his health, that he scarcely expected to return.

He closes that interesting letter from which this part of the report is extracted, with the most earnest request that six or more missionaries may immediately be sent to Africa to supply the stations proposed. The Directors have not yet been able to accomplish this, but have been taking preparatory measures for the purpose, and are in hope of soon obtaining suitable missionaries both in Britain and in Holland.

The Director's need not enlarge on this interesting intelligence: every member of the Society feels its importance, and will doubtless rejoice in the prospect of a wide diffusion of the blessings of the Gospel, and its concomitant blessings of civilized life and social happiness.

#### NAMAQUA COUNTRY.

IT will be recollected, that about the close of the year 1810, Mr. and Mrs. Albrecht, (with many of their people) being under the most painful apprehensions from the threatened invasion of Africaner, a notorious plunderer, left the settlement at Warm Bath, in the Great Namaqua Country, removing what they could of their property, and hiding the rest in the earth;\* after sever-

\* *In August 1812, some of the brethren visited this spot, attended by twelve armed men: they found the place almost without inhabitants: they examined the place where Messrs. Albrecht and Sydenfaden had buried part of their goods, a few of which they found, but the greater part had been carried off. The houses and church*

al painful removals Mr. and Mrs. Albrecht reached Cape Town, in order to procure the assistance of the Governor. It will also be recollected, that having settled their affairs there, they again journied northward, hoping, if practicable, to resume their labors at the Warm Bath. After sustaining extreme hardships and difficulties for three months, in the wilderness, they reached Silver Fountain, the residence of the friendly Captain Kok. There, it will be remembered, that our most excellent female missionary Mrs. Albrecht, terminated her pilgrimage, and departed to her eternal rest, April 13, 1812.

Sometime after this event, Mr. Albrecht, accompanied by Mr. Schmelen, paid a visit to the Namaquas, south of the Orange River, and preached the Gospel in various places, in some of which deep impressions appeared to have been made. Some of their people wished them to return to Warm Bath, but they were convinced, that on account of the sterility of the country, they would soon be under the necessity of dispersing; they were also under apprehensions of a renewed attack from Africaner; they determined, therefore, on residing for the present at least at Kamiesberg, as being nearer the colony, and because the Orange River would prove a kind of barrier to them from their enemies. Here also they would have nearly the same people to instruct as had formerly lived at the Bath. The ground however is barren and unfit for agriculture; but there are several springs of water. The number of persons residing at this station, were, according to the last accounts, about five hundred, besides the bastard Hottentots at the neighboring krall of Byzondermeid, who amounted to one hundred and forty-five, including men, women, and children.

*were burnt down, a few walls only were standing. Thus a place in which the Lord had greatly blessed his word was become a heap of ruins, and a habitation of lions. The country around was almost deserted.*

Others had left the country in consequence of the depredations of Africaner. The loss sustained at the Warm Bath, and the expense occasioned by the long journies of the missionaries, is very considerable; in which is included a great number of sheep and goats; besides eighteen oxen, which could not proceed on their journey, and others stolen and slaughtered by the Boschemen.

The present station of the brethren Albrecht, Schmeleu, Helm, and Ebner, is about three days journey from their former residence at the Warm Bath. When Mr. Campbell was at this place, he wrote a conciliatory letter to Africaner, and sent him some presents, thus returning good for evil, and not without hope that the brethren would be permitted to return to their former residence, to which the people were much attached.

#### KLAAR WATER, NEAR THE ORANGE RIVER.

THE Directors regretted in their last Report, that they had heard nothing of Mr Anderson, at the Orange River, for a long time: during the past year, however, they have received several letters from him.

Mr. Anderson, who had been a very long season at the Cape, set off, (with his wife and youngest child) on the 19th of June, 1811.—At Tulbagh, (formerly called Roodesand) they were joined by Mr. Kramer, his wife, and child. They were alarmed, on the road with repeated reports of enemies, who were lying in wait to attack them; they were frequently much perplexed, not knowing what to do; they persisted, however, on their journey without any molestation, and, by the good providence of God arrived safely at Klaar Water, on the 20th of September, late in the evening. On the next morning, a public meeting was held to offer up thanks to God for their preservation on their journey, and for his numerous favors bestowed upon Mr. Janz, who had continued at this station during the absence of Mr. Anderson.

Mr. Anderson complains much of the general lukewarmness of the people; there had been lately but few awakenings among them; but he expresses an earnest desire for a gracious revival. About three hundred persons generally attended the preaching of the word on the Lord's days, and the behavior of the people was, in general, decent and moral. In agriculture but slow progress was made, and the corn raised was insufficient for the subsistence of the people. Their cattle, however, are multiplied. One individual in the settlement had 400 head of cattle, 1700 sheep, and 300 goats; others had 200 head of cattle, and several from 50 to 100, so that in the last year, the colony of the Cape had been supplied from Klaar Water with about 500 head of cattle; in return for which they brought back waggons, horses, and other articles. This progress in civilization is very cheering to the benevolent mind. The number of people in this settlement was, in August 1812, about seven hundred or eight hundred, including men, women, and children. Four persons had been baptized and received into communion in the course of the year.

For several years after the missionaries took up their residence among this people, they lived a wandering life, consequently were obliged to follow them from place to place, which was extremely inconvenient to the missionaries, and a great obstacle to the civilization and improvement of the people.—However, at length, after many intreaties, the people resolved to take up a settled residence at Klaar Water, and two neighboring out-posts. Since that time they have cultivated and sown a considerable portion of ground, planted several gardens, some of them have built houses of stones, and now begin to feel themselves at home.

#### SILVER FOUNTAIN.

MR. and MRS. SASS, after a most difficult and hazardous journey, through the wilderness, in which they lost several of their oxen, and were without bread for nearly a

month, reached, at length, the residence of Captain Kok. Their gratitude to God, and to him, was greater than they could express; they were filled with astonishment at the divine goodness, so that they wept tears of joy and thankfulness through the silent hours of the night. Here the people were so desirous of hearing the word, that they intreated him to preach to them twice every day, and on the Lord's day thrice. They built him a little hut to dwell in, urging him to reside among them as their teacher, till they should be able to remove to the neighborhood of Mr. Anderson, near the Orange River, where he might have two hundred hearers, and obtain a garden and ground for vegetables and corn. Mr. Sass promised to comply with their request, if agreeable to the Society at home. This plan was also approved by Mr. Albrecht, who arrived soon after, having been helped forward in his journey by the oxen sent to meet him by Captain Kok.

Many persons here received the word with joy, and several individuals appeared to be really converted to the Lord. One person, of some influence, who had been an enemy, now fell under the power of the word, and rejoiced that her house and garden could afford any refreshment to the missionaries who instructed them. A farmer and his family, who came from a distance, begged leave to stay at Silver Fountain for the purpose of instruction. Several others resorted to this place for the privilege of hearing the Gospel. The number of the people, in the beginning of the last year, (including old and young) was about 118.

Here we must mention, with the deepest concern, that Mrs. Sass, (formerly Miss Gordon, a sister of Mr. Gordon, one of the Missionaries in India) was removed by death, after a very short illness, from her useful employment, as the helper of our brother Sass in his evangelical labors. This took place at the very time when Mr. Campbell called at Silver Fountain, on his long journey. "I think," says he, "she

was as well suited to the missionary work, as any female in the world. We spent two pleasant days together, when she was in good health, but on the third she entered the realms of endless day, with the serenity of a martyr."

Messrs. Read and Wimmer were for a time at the Hooge Krall, the Drosdy of George, near Bota's Place, where they preached both to free persons and slaves, who heard them with great interest, and it is believed with no small profit, and most earnestly intreated that a missionary should come and reside among them. The brethren much approved of this measure, and Mr. Wimmer felt himself strongly inclined to reside among them. When the people of this krall were apprised of the approach of Mr. Campbell and his friends, they sent messengers to meet him, and about fifty of them came several miles to welcome him, expressing the greatest anxiety to know whether or not they might expect a missionary, and when one was promised by Mr. Campbell, they displayed the highest degree of satisfaction. "Could I," says Mr. Campbell, "have brought the great missionary assemblies in the month of May to this krall, to witness the scene that passed, I think they would have thrown in their gold by handfuls to aid the missionary funds." At present, Mr. Pacalt, (whose ultimate destination is the island of Madagascar) is laboring with success among these Hottentots, till an opportunity shall occur for his reaching that island, when it is expected Mr. Wimmer will succeed him at Hooge Krall.

The journal and letters of Mr. Messer, at Bracketsdale, contain many pleasing instances of the power of divine grace on the hearts of the Hottentots, several of whom were slaves. Mr. Messer seems to possess a true missionary spirit, and delights greatly in seizing every opportunity of doing good. He sometimes preached at five o'clock in the morning to the slaves, who went away from the meeting singing to their work. The arrival of Mr. Campbell and Mr. Thom af-

forded great pleasure to Mr. Messer, who was exceedingly refreshed in spirit by their visit and prayers. Mr. Messer's engagement with Mr. Ross, among whose slaves, and others from the neighborhood, he had been laboring for twelve months, having terminated, it was judged necessary for him to remove to Bethelsdorp, to supply the place of some Missionaries who were on the eve of removing to other stations, where we trust his labors will be attended with the blessing of God.

## CAPE.

FROM Mr. Thom, at the Cape, many valuable communications have been received during the past year. He continues to preach three or four times a week to a considerable number of persons, chiefly the soldiers of the 93d regiment, (Sutherland Highlanders,) of whom he has frequently from two hundred to six hundred hearers. He speaks very highly of their moral conduct, their serious piety and their exemplary liberality. Among other charitable objects, they have contributed seven hundred rix dollars, (above one hundred pounds sterling) to the missionary cause. Seventy of these pious soldiers have been formed into a Christian Church. The transient labors of the Brethren Read, Pritchett, Hands, Brain, and Thompson, while they were at the Cape, appear to have contributed to those pleasing results which Mr. Thom has witnessed. But Mr. Thom's labors are not confined to the ministry of the Gospel; he has been instrumental in the formation of religious institutions, and in the distribution of the Scriptures, other books, and religious tracts; he has also under his care some young men, intended for the work of the ministry.

In the month of September last he administered the Lord's Supper to more than one hundred communicants, when about four hundred persons were spectators.

In the month of January, 1812, Captain Kok, with more than twenty Hottentots, paid a visit to the Cape, when a meeting was held for prayer and conference with

them. Many questions were proposed by Mr. Thom, which were answered in a manner which proved that the instructions which had been given them by the Brethren Anderson, Janz, and Kramer, at Klaar Water, had not been in vain. Those who have read the account of this conference (published in the Evangelical Magazine for July, 1813,) will rejoice to find that the minds of the Hottentots, enlightened by the Spirit of God, are well able to receive the distinguishing doctrines of the Gospel, and that their Christian experience is exactly of the same kind with that of their polished brethren in Europe. It affords also strong encouragement to Missionaries to proceed in their labors of love among the heathen.

Mr. Milne, a Missionary to China, who was present on this affecting occasion, says, "If some of you, my aged fathers, who have long exercised faith in the promises of God, and have long been praying for their accomplishment, could now see Ethiopia literally stretching out her hands to God, I think you would be almost ready to fall into the arms of death with the song of Simeon in your mouths, *'Lord, now lettest thou thy servants depart in peace.'*"

## INDIA.

WHEN this Society last assembled, every member of it felt deeply interested in the applications made to the Legislature, (from all classes of pious men, and from all parts of our country,) for permission to send missionaries to India. The public feeling was never more warmly expressed. Nine hundred petitions, (a number unequalled on any other occasion) claimed liberty to preach the Gospel to the millions of India. The Legislature of our country, attentive to the public voice, decided in favor of the petitioners, and an Act for the purpose requested, passed both houses of Parliament, and received the royal assent on the 21st of July, 1813.

This Society cannot forget how much they owe to those honorable members of both houses of Parlia-

ment, who readily presented their petitions, and supported them by their manly and pious eloquence. Their thanks are also due to his Majesty's Ministers, who, in the most polite and obliging manner, listened to their representations. The happy effect of this Act has already been experienced, and liberty allowed for Missionaries to proceed to the East. The expenses attending this application to Parliament were considerable, but the very great importance of the object, will, no doubt, fully justify, in the opinion of the Society, the contribution made for this purpose by the Directors.

In our Report of the several East India Missions we begin with

#### VIZAGAPATAM.

HERE the Brethren Gordon and Prichett continue to labor, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they can now declare to the people in their own tongue, the wonderful works of God. They go frequently into the villages around them, reading and explaining portions of the word of God, to which many pay an attentive regard, pressing close that they may more exactly hear what is said. Sometimes they have visited the idol temples, and have prevailed upon some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one of the Gospels, and promised to peruse it diligently; "and thus," say the Missionaries, "will the Gospel, for the first time, be conveyed to what may be called the head-quarters of superstition here."

It affords great satisfaction to learn that the converted Bramin *Anunderayer* goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, *Narasimooloo*, they entertained good hopes, and intended when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read: "This is the way," say they "by which the

truth must be propagated, and present appearances produce such hopes as repel the force of the insinuations of many that our views are chimerical."

Their visits to the native schools, sometimes afford a high degree of pleasure. When they entered one of these, they found a number of children, repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their Palmyra leaves. Thus they perceived copies of the word of God quickly multiplied, and that by the hands of the heathen themselves. "O that this practice," say they, "might be universally adopted;" in this pious wish we must all cordially unite, and should the establishment of Schools in India be rendered, as we hope it will be, more general, this method will we trust be diligently observed.

#### GANJAM.

MR. LEE, who was at Vizagapatam, has removed, with the consent of his brethren, and at the invitation of some friends of religion, to Ganjam, a populous town on the coast. Here he is surrounded not only by a vast body of the natives, but also by a multitude of Portuguese and country-born people. When we last heard from him, he was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have another opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship was encouraging. About one hundred persons attend twice on the Lord's day, and hear the word with seriousness, and he hopes with good effect. In the morning he reads the church service before the sermon. He wishes that more Missionaries may be sent to assist him.

#### TRAVANCORE.

MR. RINGELTAUBE still resides at Magilady, near Oodagherry, in Travancore, and continues his labors at several villages in that neighborhood. In the summer of 1812, he

took a journey to the eastward, and at Negapatam was happy to meet with some of the fruits of Mr. Vos's ministry at that place. His successor has a flourishing school there. At Tranquebar he had a dangerous illness, from which, however, he was happily restored. In the month of October he reached his usual residence and resumed his labors. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at Ec-tamoly and Auticada they attend much better; at the latter place he thinks of enlarging the church. Pittalow and Covilvilly appear stationary; but a new congregation has sprung up at Ananda-nadancudi-yirappa, where the people have erected a small church; upon the whole, there has been an increase in number; one hundred and forty-six have been baptized since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another missionary to labor with him (in addition to the Catechists he already employs,) as they conceive there are many people in that quarter disposed to listen to the truth.

We are sorry to learn from Mr. Ringeltaube's journal, that many of the Syrian priests in that neighborhood are inclined to the Church of Rome, and more than a few congregations have joined it.

#### BELHARY.

SINCE our last Report, we have learned that Mr. Hands, at Belhary, had been alarmingly ill with the liver complaint; he was, however, mercifully recovered, and after a journey to Vizagapatam and to Madras (to which he was advised,) returned to his station and resumed his labors, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has

been received as a missionary under the patronage of this Society.

On his long journey from Belhary to Vizagapatam, (more than five hundred miles,) wherever he halted, he usually endeavored to publish among those who knew the Canara language, the truth of the Gospel, which in general the people were so ready to hear, that they crowded the *choultry* from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbors. Many places he passed through seemed to be eligible stations for missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once favored deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

In the last letter to the Directors received from Mr. Hands, he states, that his charity school was in a flourishing state; and that he had nearly forty boys in his native school. Some additions had been made to the church. He was engaged in correcting his translation of the Gospel of St. Matthew into the Canara language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

#### CHINSURAH.

MR. MAY, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Aug. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, espe-

cially to the rising generation. The Directors lament that they have received no letter from him of a later date than Feb. 4, 1813, when he had but just entered upon his labors. In that letter he requests an allowance for the purpose of employing native schoolmasters. With this proposal they have most readily complied, and wish to assure their brethren of this Society, that not only at *Chinsurah*, but at Belhary, Vizagapatam, Ganjam and Travencore, they have urged the missionaries to use their utmost endeavors to promote native schools, promising ample assistance for that important purpose; and the Directors will no doubt keep this object always in view, as a principal means, in connexion with the preaching of the word, (but by no means to supercede it,) for the ultimate welfare of the heathen.

We are concerned to state, that Mrs. May has also been removed by death; her end was peace, but the loss is severely felt by Mr. May.

(To be continued.)

#### INSTALLATION.

On Wednesday, the 15th ult. the Rev. JOHN BARTLETT was installed as Pastor over the Presbyterian Church and Congregation in Windsor, (Wintonbury society.) The services were performed in

the following order:—Introductory Prayer, by the Rev. Allen M'Lean, of Simsbury; Sermon, from Gal. iv. 8, 9, by the Rev. Shubael Bartlett, of East-Windsor; Consecrating Prayer, by the Rev. Nathan Perkins, D. D. of West-Hartford; Charge, by the Rev. Abel Flint, of Hartford; Right Hand of Fellowship, by the Rev. Henry A. Rowland, of Windsor; Concluding Prayer, by the Rev. Dr. Perkins. A numerous audience attended, and the exercises were solemn and impressive.

#### ORDINATION.

On the 25th Jan. the Rev. CHESTER COLTON, was ordained to the work of the Ministry over the Church and Congregation of Brentwood, in the State of New Hampshire. The Rev. Mr. Kelly made the introductory prayer; the Rev. Mr. Rowland preached from 1 Cor. i. 21; Rev. Mr. Holt offered the Consecrating prayer; the Rev. Doctor Pierson gave the charge; the Rev. Mr. Webster gave the right hand of Fellowship; and the Rev. Mr. Abbot made the concluding prayer.

#### Donations to the Missionary Society of Connecticut.

1815.					
Jan. 23.	From Rev. William Fisher, contributed by a number of Females in Stamford, Middlesex Society,				\$ 14 70
26.	From Rev. Ebenezer Kingsbury, collected in new settlements,				4 02
	From Rev. Joseph Treat,	do.	do.		8 52
	From Rev. William R. Gould,	do.	do.		9 31
Feb. 3.	From a Friend of Missions,	-	-	-	2 00
7.	From a Friend of Missions,	-	-	-	1 00
					\$ 39 55

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EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VIII.]

APRIL, 1815.

[NO. 4.

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*To the Editors of the Connecticut Evangelical Magazine,*  
GENTLEMEN,

HAVING seen a recent Address to the Public, entitled "A Solemn Review of the Custom of War," I inclose it for your perusal, with a request that it may be re-published in your Magazine.

AN OLD MAN.

We have perused "The Solemn Review," and are happy in being instrumental of its more extended circulation. EDS.

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*A Solemn Review of the Custom of War ;*

*Showing that War is the effect of Popular Delusion, and Proposing a Remedy.*

SECTION I.

"*Shall the sword devour forever ?*"

WE regard with horror the custom of the ancient heathens in offering their children in sacrifice to idols. We are shocked with the customs of the Hindoos, in prostrating themselves before the car of an idol to be crushed to death ; in burning women alive on the funeral piles of their husbands ; in offering a monthly sacrifice, by casting living children into the Ganges to be drowned. We read with astonishment of the sacrifices made in the papal crusades, and in the Mahometan and Hindoo pilgrimages. We wonder at the blindness of Christian nations, who have esteemed it right and honorable to buy and sell Africans as property, and reduce them to bondage for life. But that which is fashionable and popular in any country is esteemed right and honorable, whatever may be its nature in the views of men better informed.

But while we look back with a mixture of wonder, indignation and pity, on many of the customs of former ages, are we careful to inquire, whether some customs which we deem honorable, are not the effect of popular delusion ? and whether they will not be so regarded by future generations ? Is it not a fact, that one of the most horrid customs of savage men, is now popular in every nation in Christendom ? What custom of the most barbarous nations is more repugnant to the

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feelings of piety, humanity and justice, than that of deciding controversies between nations by the edge of the sword, by powder and ball, or the point of the bayonet? What other savage custom has occasioned half the desolation and misery to the human race? And what but the grossest infatuation, could render such a custom popular among rational beings?

When we consider how great a part of mankind have perished by the hands of each other, and how large a portion of human calamity has resulted from war; it surely cannot appear indifferent, whether this custom is or is not the effect of delusion. Certainly there is no custom which deserves a more thorough examination, than that which has occasioned more slaughter and misery, than all the other abominable customs of the heathen world.

War has been so long fashionable among all nations, that its enormity is but little regarded; or when thought of at all, it is usually considered as an evil necessary and unavoidable. Perhaps it is really so in the present state of society, and the present views of mankind. But the question to be considered is this; cannot the state of society and the views of civilized men be so changed as to abolish a barbarous custom, and render wars unnecessary and avoidable?

If this question may be answered in the affirmative, then we may hope "the sword will not devour forever."

Some may be ready to exclaim, none but God can produce such an effect as the abolition of war; and we must wait for the millennial day. We admit that God only can produce the necessary change in the state of society, and the views of men; but God works by human agency and human means. God only could have overthrown the empire of Napoleon; but this he did by granting success to the efforts of the allied powers. He only could have produced such a change in the views of the British nation, as to abolish the slave trade; yet the event was brought about by a long course of persevering and honorable exertions of benevolent men.

When the thing was first proposed, it probably appeared to the majority of the people, as an unavailing and chimerical project. But God raised up powerful advocates, gave them the spirit of perseverance, and finally crowned their efforts with glorious success. Now, it is probable, thousands of people are wondering how such an abominable traffic ever had existence in a nation which had the least pretensions to Christianity or civilization. In a similar manner God can put an end to war, and fill the world with astonishment, that rational beings ever thought of such a mode of settling controversies.

As to waiting for the millennium to put an end to war, without any exertions on our own part; this is like the sinner's waiting God's time for conversion, while he pursues his course of vice and impiety. If ever there shall be a millennium in which the sword will cease to devour, it will probably be effected by the blessing of God on the benevolent exertions of enlightened men. Perhaps no one thing is now a greater obstacle in the way of the wished for state of the church, than the spirit and custom of war, which is maintained by Christians themselves. Is it not then time, that efforts should be made to en-

lighten the minds of Christians on a subject of such infinite importance to the happiness of the human race ?

It is not the present object to prove, that a nation may not defend their lives, their liberties and their property against an invading foe ; but to inquire whether it is not possible to effect such a change in the views of men, that there shall be no occasion for *defensive* war. That such a state of things is desirable, no enlightened Christian can deny. That it can be produced without expensive and persevering efforts is not imagined. But are not such efforts to exclude the miseries of war from the world, as laudable as those which have for their object the support of such a malignant and desolating custom ?

The whole amount of property in the United States is probably of far less value, than what has been expended and destroyed within two centuries by wars in Christendom. Suppose, then, that one fifth of this amount had been judiciously laid out by peace associations in the different states and nations, in cultivating the spirit and art of peace, and in exciting a just abhorrence of war ; would not the other four fifths have been in a great measure saved, besides many millions of lives, and an immense portion of misery ? Had the whole value of what has been expended in wars, been appropriated to the purpose of peace, how laudable would have been the appropriation, and how blessed the consequences !

## SECTION II.

“ Shall the sword devour forever ? ”

That it is possible to produce such a state of society, as to exclude national wars, may appear probable from the following facts.

1. It is impossible for the rulers of any one nation to do much in carrying on a war with another, without the aid of subjects, or the common people.

2. A war between two nations is generally produced by the influence of a small number of ambitious and unprincipled individuals ; while the greater part of the nation has no hand in the business until war is proclaimed.

3. A vast majority of every civilized nation, have an aversion to war ; such an aversion that it requires much effort and management, to work up their passions so far, that they are willing personally to engage in such hazardous and bloody conflicts. The more any people are civilized and christianized, the greater is their aversion to war ; and the more powerful exertions are necessary to excite what is called the *war spirit*. Were it not for the influence of a few ambitious or revengeful men, an offensive war could not be undertaken with any prospect of success, except when the mass of the people are either uncivilized, or slaves. If then, as great exertions should be made to excite a just abhorrence of war, as have often been made to excite a war spirit, we may be very certain that rulers would find little encouragement to engage in any war, which is not strictly defensive. And as soon as offensive wars shall cease, defensive wars will of course be unknown.

4. It is an affront to common sense, to pretend that military officers and soldiers have no right to inquire whether a war be just or unjust; and that all they have to do is to obey the orders of government. Such a doctrine is fit to be taught only to slaves without souls. If a man is called to fight, he should be faithfully informed, and fully satisfied, that he is not to act the part of a murderer, that the blood of men may not be required at his hands. Every soldier ought to be impressed with the idea, that offensive war is murderous, and that no government on earth has any right to compel him to shed blood in a wanton and aggressive war. Yet in the present state of general delusion, the soldiers and most of the citizens are treated as having no more right to judge of the justice or injustice of a war, than the horses employed in military service: On one side a war is certainly unjust and murderous. Yet on both sides it is considered as the duty of soldiers to submit to the orders of government, and fight, whether it be murder, or not murder! With the same propriety it might be considered as the duty of a citizen, to obey an order of government for murdering an individual of his own nation.

5. National wars often originate from such petty offences, as would not justify the taking of a single life, and from false principles of honor, which every Christian should abhor. What can be more perfect delusion, than to suppose the *honor* of a nation requires a declaration of war, for such offences as would not justify one individual in taking the life of another? Or what can be more absurd than to suppose the honor of a nation requires going to war, while there is not even the prospect of advantage? Is such petulance, as would disgrace a common citizen, or such a revengeful spirit, as would disgrace a savage, becoming the dignity of a national government, or the ruler of a Christian people?

To sacrifice human beings to false notions of national honor, or to the ambition or avarice of rulers, is no better than to offer them to Moloch, or any other heathen deity. As soon as the eyes of people can be opened to see that war is the effect of delusion, it will then become as unpopular as any other heathenish mode of offering human sacrifices.

It is enough to fill the mind of any reflecting man with horror, to think of the millions of his fellow men who have been sacrificed to the ambition, the avarice, the petulance, or the profligacy of ungodly rulers. How shocking the thought, of armies meeting under the influence of enmity, artificially excited, to plunge their bayonets into the breasts of each other; and thus to offer human sacrifices by thousands, to some idolized phantom of ambitious or revengeful men! In every war that has taken place, the soldiers, on one side or the other, have been either the slaves or the dupes of deluded or unprincipled rulers. The soldiers on each side often meet without ever having experienced the least injury from each other; with no enmity but what has been artificially excited, and without having the least ground to be offended with each other, any more than they had in a time of perfect peace. Yet those who never had any provocation from one another, nor any hand in proclaiming the war, are by art inspired with enmity, and made to thirst for each other's blood, and to perish by each other's

hands. A more barbarous mode of offering human sacrifices was never practised by the most savage nations; nor one, it is believed, more abhorrent in the eyes of Heaven.

Public wars and private duels seem to be practised on similar principles. Gentlemen may fight and kill for petty offences; but if common people do the same, they are hanged as murderers. Gentlemen of the sword cannot wait the slow operation of law, for the redress of supposed wrongs, but must show themselves men of spirit, that is, ready to kill for an offensive word. What is deemed honorable virtue in them, is shameful vice in other people. That benevolent, forbearing spirit, which is the glory of good people, is thought beneath the dignity of a gentleman of honor. First to give a challenge, and thus notify a man of a wish to kill him, is supposed to exclude the sin of murder. So in regard to war makers, that magnanimity and forbearance, which would adorn the character of a private Christian, is despised by the ambitious ruler in relation to himself. And that petulance, rashness, and disregard to the lives of others, which would render a private citizen the object of just and general abhorrence, are regarded by many, as honorable traits in the character of one who is exalted to rule over men. If in the exercise of this haughty, unfeeling and vindictive temper he declares war, this declaration, he fancies, will secure him from the guilt of murder. Thus thousands after thousands are sacrificed on the altar of his ungodly ambition; and every means which ingenuity can invent, is employed to delude the unfortunate victims, and make them believe, that with such sacrifices God is well pleased.

There is, however, one circumstance usually attending public wars, which renders them more detestable than private duels. The duellist usually has the generosity to do his own fighting; but war makers usually have the meanness to avoid the dangers which they create, and to call on other people to fight their battles.

Duelling is indeed a horrible custom; but war is as much more horrible, as it is more desolating and ruinous. As to the principles on which war is practised, it has no advantage of duelling. It is in fact *national duelling*, attended generally with this dishonorable circumstance, that those who give and accept the challenge, call together a multitude of seconds, and then have not the magnanimity, first to risk their own lives, but they involve their seconds in a bloody contest, while they themselves stand remote from danger, as spectators, or at most as directors of the awful combat. Or perhaps more commonly, after issuing their bloody mandate, they indulge in pleasure, regardless of the suffering of others. So "the king and Haman sat down to drink; but the city of Shushan was perplexed."

### SECTION III.

*"Shall the sword devour forever?"*

In favour of war several pleas will probably be made.

First, Some will plead that the Israelites were permitted, and even commanded to make war on the inhabitants of Canaan. To this it

may be answered, that the Giver and Arbitrator of life had a right, if he pleased, to make use of the savage customs of the age, for punishing guilty nations. If any government of the present day should receive a commission to make war as the Israelites did, let the order be obeyed. But until they have such a commission, let it not be imagined that they can innocently make war.

As a farther answer to this plea, we have to observe, that God has given encouragement, that under the reign of the Messiah, there shall be such a time of peace, "that nation shall not lift up a sword against nation, neither shall they learn war any more." Micah iv. 3. If this prediction shall ever be fulfilled, the present delusion in favor of war must be done away. How then are we to expect the way will be prepared for the accomplishment of the prediction? Probably this is not to be done by miraculous agency, but by the blessing of God on the benevolent exertions of individuals to open the eyes of their fellow mortals, in respect to the evils and delusions of war, and the blessings of peace. Those who shall be the instruments of producing so important a change in the views of men, will be in an eminent sense "peace makers," and will be entitled to the appellation and privileges of "the sons of God." How much more glorious the achievement, to conquer the prejudices and delusions of men on this subject by kindness and reason, than to conquer the world by the edge of the sword!

A second plea in favor of the custom of war may be this—that war is an advantage to a nation, as it usually takes off many vicious and dangerous characters. But does not war make two such characters for every one it removes? Is it not in fact the greatest school of depravity, and the greatest source of mischievous and dangerous characters that ever existed among men? Does not a state of war lower down the standard of morality in a nation, so that a vast portion of common vice is scarcely observed as evil? Let any one who was old enough to observe the state of morals prior to our revolution, ask himself, what was the effect of that war on the morals of New England?

Besides, is it not awful to think of sending vicious men beyond the means of reformation, and the hope of repentance! When they are sent into the army, what is this but consigning them to a state where they will rapidly fill up the measure of their iniquity, and become "fitted to destruction!"

Thirdly, It will be pleaded, that no substitute for war can be devised, which will insure to a nation a redress of wrongs. In reply we may ask, Is it common for a nation to obtain a redress of wrongs by war? As to redress, do not the wars of nations resemble boxing at a tavern, when both the combatants receive a terrible bruising, then drink a mug of flip together and make peace; each however, bearing for a long time the marks of his folly and madness? A redress of wrongs by war is so uncommon, that unless revenge is redress, and multiplied injuries satisfaction, we should suppose that none but madmen would run the hazard.

But if the eyes of people could be opened in regard to the evils and delusions of war, would it not be easy to form a confederacy of nations, and organize a high court of equity, to decide national con-

troubles? Why might not such a court be composed of some of the most eminent characters from each nation; and a compliance with the decision of the court be made a point of national honor, to prevent the effusion of blood, and to preserve the blessings of peace? Can any considerate person say, that the probability of obtaining right in such a court, would be less than by an appeal to arms? When an individual appeals to a court of justice for the redress of wrongs, it is not always the case that he obtains his right. Still such an appeal is more honorable, more safe, and more certain, as well as more benevolent, than for the individual to attempt to obtain a redress by his pistol or his sword. And are not the reasons for avoiding an appeal to the sword, for the redress of wrongs, always great in proportion to the calamities, which such an appeal must naturally involve? If this be a fact, then there is infinitely greater reason, why two nations should avoid an appeal to arms, than usually exists against a bloody combat between two contending individuals.

In the fourth place it may be urged, that a spirit of forbearance on the part of a national government, would operate as an invitation to repeated insult and aggression.

But is this plea founded on facts and experience? Does it accord with what is well known of human nature? Who are the persons in society that most frequently receive insult and abuse? Are they the weak, the benevolent, and the forbearing? Do these more commonly have reason to complain, than persons of quick resentment, who are ready to fight on the least provocation?

There are two sects of professed Christians in this country, which, as sects, are peculiar in their opinions respecting the lawfulness of war, and the right of repelling injury by violence. These are the Quakers and the Shakers. They are remarkably pacific. Now we ask, does it appear from experience that their forbearing spirit, brings on them a greater portion of injury and insult than what is experienced by people of other sects? Is not the reverse of this true in fact? There may indeed be some instances of such gross depravity, as a person's taking advantage of their pacific character, to do them injury, with the hope of impunity. But in general, it is believed, their pacific principles and spirit, command the esteem even of the vicious, and operate as a shield from insult and abuse.

The question may be brought home to every society. How seldom do children of a mild, forbearing temper experience insult or injury, compared with the waspish, who will sting if touched? The same inquiry may be made in respect to persons of these opposite descriptions of every age, and in every situation of life; and the result will be favorable to the point in question.

Should any deny the applicability of these examples to national rulers, we have the pleasure of being able to produce one example, which is undeniably applicable.

When William Penn took the government of Pennsylvania, he distinctly avowed to the Indians his forbearing and pacific principles, and his benevolent wishes for uninterrupted peace with them. On these

principles the government was administered, while it remained in the hands of the Quakers. What then was the effect? Did this pacific character in government invite aggression and insult? Let the answer be given in the language of the Edinburgh Review of the Life of William Penn. Speaking of the treaty made by Penn with the Indians, the Reviewer says:

“Such indeed was the spirit in which the negotiation was entered into, and the corresponding settlement conducted, that for the space of more than *seventy years*—and so long indeed as the Quakers retained the chief power in the government, the peace and amity which had been thus solemnly promised and concluded, never was violated; and a large though solitary example afforded, of the facility with which they, who are really sincere and friendly in their views, may live in harmony with those who are supposed to be peculiarly fierce and faithless.”

Shall then this “solitary” but successful “example” never be imitated? “Shall the sword devour forever?”

#### SECTION IV.

Some of the evils of war have already been mentioned, but the field is almost boundless. The demoralizing and depraving effects of war cannot be too seriously considered. We have heard much of the corrupting tendency of some of the rites and customs of the heathen; but what custom of the heathen nations had a greater effect in depraving the human character than the custom of war? What is that feeling usually called a *war spirit*, but a deleterious compound of enthusiastic ardor, ambition, malignity and revenge? a compound which as really endangers the *soul* of the possessor, as the *life* of his enemy! Who, but a person deranged or deluded, would think it safe to rush into the presence of his Judge with his heart boiling with enmity, and his brothers blood dripping from his hands! Yet in time of war, how much pains is taken to excite and maintain this blood-thirsty disposition, as essential to success!

The profession of a soldier exposes him to sudden and untimely death, and at the same time hardens his heart, and renders him regardless of his final account. When a person goes into the army, it is expected of him, that he will rise above the fear of death. In doing this he too commonly rises above the fear of God, and all serious concern for his soul. It is not denied that some men sustain virtuous characters amidst the contaminating vapors of a camp; and some may be reformed by a sense of the dangers to which they are exposed; but these are uncommon occurrences.

The depravity occasioned by war, is not confined to the army. Every species of vice gains ground in a nation during a war. And when a war is brought to a close, seldom, perhaps, does a community return to its former standard of morals. In time of peace, vice and irreligion generally retain the ground they acquired by war. As

every war augments the amount of national depravity, so it proportionably increases the dangers and miseries of society.\*

Among the evil effects of war, a wanton undervaluing of human life ought to be mentioned. This effect may appear in various forms. When a war is declared for the redress of some wrong, in regard to property, if nothing but property be taken into consideration, the result is not commonly better, than spending five hundred dollars in a law suit, to recover a debt of ten. But when we come to estimate human lives against dollars and cents, how are we confounded! "All that a man hath will he give for his life." Yet, by the custom of war men are so deluded, that a ruler may give fifty or a hundred thousand lives, when only a trifling amount of property is in question, and when the probabilities are as ten to one against him, that even that small amount will not be secured by the contest. It must however again be remarked, that war makers do not usually give their *own lives*, but the *lives of others*. How often has a war been declared with the prospect that not less than 50,000 lives must be sacrificed; and while the chief agent in making the war would not have given his own life, to secure to his nation every thing that he claimed from the other? And are rulers to be upheld in thus gambling away the lives of others, while they are careful to secure their own! If people in general could obtain just views of this species of gambling, rulers would not make offensive wars with impunity. How little do they consider the misery and wretchedness which they bring on those, for whom they should exer-

\* It has been suggested by a friend that there is an exception to this account—that Great Britain has been engaged in war the greater part of the time for a century, and that probably the moral and religious character of the nation has been improved during that period.

Admitting the correctness of this statement, it amounts to no more than one exception from a general rule; and this one may be accounted for, on the ground of singular facts.

1. The Island of Great Britain has not been the seat of war for a long course of years. The wars of that nation have been carried on abroad; and their army and navy have had little intercourse with the population at home. This mode of warfare has tended to remove from their own country the corrupting influence of military camps. Had their Island been the seat of war for eighty years out of a hundred, the effects would, in a great measure, have been reversed. But

2. There have been within 20 years, singular efforts in that nation, which have had a tendency to counteract the moral influence of war. Their Missionary Societies, their Bible Societies, and a vast number of religious, moral, and charitable institutions, must have had a powerful and favorable influence on the character of the nation. By these, and not by wars, the moral state of the nation has been improved.

After all, we are perhaps not very adequate judges of the present depravity in that nation. Their army and navy may still be considered in estimating the amount of national depravity, as well as of population. Let these return home, be disbanded, and mixed with the general mass of citizens; what then would be the moral state of society in Great Britain?



cise the kindness and care of a father ! Does it not appear that they regard the lives of soldiers as mere property, which they may sacrifice, or barter away at pleasure ? War is in truth the most dreadful species of gambling. Rulers are the gamblers. The lives and property of their subjects are the things they put to hazard in the game ; and he that is most successful in doing mischief, is considered as the best gamester.

If by the custom of war rulers learn to undervalue the lives of their own subjects, how much more do they undervalue the lives of their enemies ! As they learn to hear of the loss of five hundred, or a thousand of their own men, with perhaps less feeling than they would hear of the death of a favorite horse or dog ; so they learn to hear of the death of thousands after thousands on the side of the enemy, with joy and exultation. If their own men have succeeded in taking an unimportant fortress, or a frigate, with the loss of fifty lives on their own side, and fifty-one on the other, this is a matter of joy and triumph. This time they have got the game. But alas ! at what expense to others ! This expense, however, does not interrupt the joy of war makers. They leave it to the wounded and the friends of the dead to *feel* and to *mourn*.

This dreadful depravity of feeling is not confined to rulers in time of war. The army becomes abandoned to such depravity. They learn to undervalue not only the lives of their enemies, but even their own ; and will often wantonly rush into the arms of death, for the sake of military glory. And more or less of the same want of feeling and the same undervaluing of human life, extends through the nation in proportion to the frequency of battles, and the duration of war.

If any thing be done by the army of one nation, which is deemed by the other as contrary to the modern usages in war ; how soon do we hear the exclamations, of *Goths and Vandals* ! Yet what are Christians at war, better than those barbarous tribes ? and what is the war spirit in them, better than the spirit of *Goths and Vandals* ? When the war spirit is excited, it is not always to be circumscribed in its operations, by the refinements of civilization. It is at best a bloody and desolating spirit.

What is our boast of civilization, or christianization, while we tolerate as popular and justifiable the most horrid custom which ever resulted from human wickedness. Should a period arrive when the nations " shall learn war no more ;" what will posterity think of our claims, as Christians and civilized men ? The custom of sacrificing men by war, may appear to them as the *blackest* of all heathen superstitions. Its present popularity may appear as wonderful to ages to come, as the past popularity of any ancient custom now does to us. What ! they may exclaim, could those be *Christians*, who would sacrifice men by thousands to a point of *honor*, falsely so called ; or to obtain a redress of a trifling wrong in regard to property ! If such were the customs of Christians, what were they better than the heathens of their own time ?

Perhaps some apologist may rise up in that day, and plead, that it appears from the history of our times, that it was supposed necessary

to the safety of a nation, that its government should be quick to assume a warlike tone and attitude, upon every infringement of their rights ; that magnanimous forbearance was considered as pusillanimity, and that Christian meekness was thought intolerable in the character of a ruler.

To this others may reply—Could these professed Christians imagine, that their safety depended on displaying a spirit the reverse of their Master's? Could they suppose such a temper best calculated to insure the protection of Him, who held their destiny in his hands? Did they not know that wars were of a demoralizing tendency, and that the greatest danger of a nation resulted from its corruption and depravity? Did they not also know, that a haughty spirit of resentment in one government, was very sure to provoke a similar spirit in another? that one war usually paved the way for a repetition of similar calamities, by depraving each of the contending parties, and by fixing enmities and jealousies, which would be ready to break forth on the most frivolous occasions?

*(Remainder to be inserted in our next.)*

*A Sketch of the Sacred History contained in the Books of Judges and Ruth, with Remarks on their Authenticity and Inspiration.*

**I**N our former papers, we have endeavored to present some of the evidence of the Credibility and divine Inspiration of the Holy Scriptures, as far as the close of the book of Joshua. From the beginning of Exodus to the end of Joshua, the sacred history is principally taken up with the events of divine providence, concerning the people of Israel, from the time of their departure from Egypt to their quiet settlement in the land of Canaan. This was a period of about fifty years. This is the most important period in the history of Israel. The time between the government of Joshua and the kings of Israel, a space of near three centuries and a half, though less interesting than the preceding and succeeding periods, is still produc-

live of many very important events, highly interesting to the church of God. The history of this period is given us by an inspired pen in the book of Judges.

During the sojourning of Israel in the wilderness, they were under the immediate government of God, with the administration and guidance of his servant Moses. After the death of Moses, the same form of government continued, the duties of the administration, the gift of inspired wisdom, and the confidence of the people, devolving, by divine appointment, upon Joshua his successor. Agreeably to the declaration of the prophet Samuel, the God of Israel was their king: still it was necessary that civil rulers should be employed among them, for the regulation of their ordinary concerns, and the preservation of internal peace.

After the death of Joshua, no public leader being immediately designated by the Most High,

the people soon relapsed into negligence and disorders. They neglected the holy institutions of God, they forgot his precepts, notwithstanding they had been so often warned that upon the observance of these their national preservation was dependent. Their enemies soon began to increase and strengthen, internal broils were rising among them, and they were imminently threatened with all the evils of anarchy and oppression. Under these circumstances, seeing their danger, they began to feel the want, and earnestly to desire a king. But the same reason for which they desired a king, that they might be like all other nations, was a reason with the Most High that a king should not be given them. He designed to continue them a distinct and separate people, that they should ever remain unconnected with the rest of the nations. This purpose of God is revealed by the mouth of Balaam, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." In order to maintain this distinction, it was necessary that their institutions and manners should be, as far as possible, distinct from those of all other people. But to prevent the evils of anarchy, and the dangers of external oppression, their covenant God was mercifully pleased, from time to time, to raise up eminent characters, signally distinguished with natural powers and preternatural endowments, under the appellation of Judges, to manage their internal government, and lead their armies to war and victory. These Judges continued from the time of

Joshua to the reign of Saul their first king. The book of Judges contains a very succinct account of the characters, and some of the principal transactions of these Judges of Israel; and thereby supplies the important period of sacred history between those great prophets, Moses and Joshua, and the kings whom God appointed to reign over his people.

The history contained in this sacred book is not a regular chronological series of events, but rather sketches of character taken from many illustrious instruments of the divine dispensations; with a number of striking displays of the wisdom and faithfulness of God, in the accomplishment of his purposes, and in the protection of his people. These events are scattered through the whole period between Joshua and Samuel, so giving us, substantially, an unbroken narrative of the dispensation of divine providence towards the church.

During this long period of the Judges of Israel, when the people of God forgot his precepts and turned to the worship of idols, he usually punished them by means of the neighboring nations, who were permitted to prevail against them, and oppress them with tribute and servitude. From these oppressions, the Judges, guided and supported by the God of their fathers, procured for them, from time to time, great deliverances.—The first oppression particularly mentioned is by Cushan-Rishathaim, king of Mesopotamia. In this oppression Israel cried unto the Lord, and the Lord raised up a deliverer,

Othniel the son of Kenaz. After which, Othniel judged Israel forty years. Their next deliverance was by Ehud, who killed Eglon the king of Moab, who had long been their oppressor. After this transaction, Ehud became Judge of Israel. After him, Shamgar delivered his people from the oppressions of the Philistines. A very severe oppressor by whom Israel was afflicted after this, was Jabin king of Canaan. From him they were delivered by Deborah and Barak, which deliverance is celebrated in a song of praise. The next deliverance of Israel was by the instrumentality of Gideon; one of the most brilliant instances of divine interposition in favor of the church found on sacred record. He was expressly called to the work by the command of God, who appeared to him in a visible form, and, by a striking miracle, convinced him that his call was divine. His army being reduced by the divine appointment, to three hundred men, God delivered the Midianites into his hands, and they were utterly destroyed. In succeeding times, Israel was delivered successively from oppressions, and judged in peace, by Tola, Jair, Jephthah, and others, till the time of Sampson. By his wisdom, and by his extraordinary strength, which was a supernatural endowment, he often made the enemies of Israel tremble; frequently destroying them in great numbers. — Sampson is the last of the Judges whose history is given in this book. The lives of Eli and Samuel, who were Judges in Israel, are given us in the first book of Samuel. In the

latter chapters of this book, we have an account of the sufferings of the tribe of Dan, and their idolatry; of the wickedness of the Benjamites of Gibeah; of the virulent civil war that arose in consequence, issuing in the almost total destruction of the tribe of Benjamin. This being a brief view of the history contained in the book of Judges, we will proceed to some remarks.

1. It is obvious to every reader that the book of Judges is destitute of the name of the writer. This is true of several of the books of the Scriptures, but the fact does not invalidate their authenticity. The authenticity of any ancient writing, if the external and internal evidence be sufficient, is fully established, though we know not the real author. . . . Many of the best histories, both ancient and modern, are destitute of the name of the writer. This is sometimes omitted from modesty, sometimes from other causes. But when the history is clearly a narrative of facts, this circumstance does not detract from its authenticity. The history of the retreat of the ten thousand Greeks, usually ascribed to Xenophon, which however is without a name, is universally considered to be as authentic as any portion of ancient history. Many other anonymous histories are received, in the same manner, as authentic, by universal consent. The book of Judges was undoubtedly written by the prophet Samuel. From a number of testimonies contained in the sacred volume, Samuel, appears to have been one of the most eminent of the inspired

penmen. He was the last of the Judges, and, therefore, very properly their historian. This book of Judges, from various internal evidences, appears not to have been written earlier than the time of Samuel. It appears also, that it was written previous to the reign of David. It is said, *Judg.* i. 31. "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." Yet the Jebusites actually were driven from Jerusalem in the beginning of the reign of David. This history then, we justly conclude to have been written before that event. In the 11th chapter of the 2d of Samuel, there is a particular reference to the history of the death of Abimelech, contained in the 9th chapter of Judges. This was about the middle of the reign of David. We conclude therefore that the history contained in this book, was written and well known at that time. The period then in which this book must naturally have been written, is limited to the time of Samuel. From the character which he sustains as an eminent prophet of God, he is most justly concluded to be the writer.

2. The history contained in the book of Judges is authentic. We here find a long series of events, concerning God's ancient people, confirming what had been written and foretold by Joshua and Moses. They are often stated to be a rebellious and wicked people, greatly addicted to idolatry, always inclined to forget their covenant God, and to disregard his pre-

cepts. It was abundantly foretold by Moses, who spake under the guidance of the Holy Spirit of truth, that, in the times of their disobedience, they should be given up to the oppression of their enemies, and that they should rule over them. They were assured, if they were disobedient, and forsook the worship and service of the God of Israel, that the nations which had been given them to subdue, would increase upon them, would greatly corrupt them, and subject them to grievous servitude. In the book of Judges, we find all these predictions verified. We see this ungrateful, unbelieving people, forsaking the God of their fathers, relapsing into idolatry and wickedness, and corrupting themselves by their intercourse with those people which God had charged them to drive out before them. Agreeably to the divine denunciations, we see them in consequence of these corruptions, given up to the resentment of their oppressors. The God of Israel who had fought their battles leaves them to the victory of their enemies, and they are repeatedly subjected to hard servitude. It was the general custom of nations, in those early times in which men were first united under political governments, to subject prisoners of war and the people of conquered countries to slavery. The sacred history before us furnishes many instances of this practice.

As God had declared by Moses and Joshua that, in the transgressions of his people, he would give them up to the oppressions of their enemies; so he had promised, for he was long-suffering

and gracious, that, in times of their humiliation and repentance, when they should renounce their idolatry and return to the service of God, he would regard their sufferings, he would remember his holy covenant, and provide deliverance for them. Of the performance of these covenant engagements, we have many striking instances in the book of Judges. In the darkest times, when they were groaning under the yoke of oppression, or the more grievous bondage of general corruption and wickedness, when a few were found crying to God for help, the Lord heard their groaning, raised up patriots and captains, broke the yoke of their oppressors, and brought them back from the service of idolatry. Thus, if Moses were a true prophet of God, the principal events recorded in this book must be substantially true.

The principal facts contained in the book of Judges derive much support from the testimonies of profane history. It is well known that the histories of all ancient nations, except the Jews, previous to about the period of the Babylonish captivity, are altogether uncertain and obscure. They consist mostly of fables obscured by the embellishments of their poets; of fanciful conjectures, and doubtful traditions. Still, the attentive student of antiquity will always find reason to believe that the most of their historical fables had their origin in facts. And from these, uncertain as they are, their early history must be principally deduced. By testimonies of this nature, many of the facts in the book of Judges

are supported. And, I may add, the history contained in this book confirms and illustrates many traditions of antiquity which would be, otherwise, totally unintelligible. The people of Israel were in a situation nearly adjacent to the most of those countries which furnish the celebrated subjects of heathen story, and the period of the Judges is the time in which the principal heroes of ancient fame are supposed to have lived. The period which has been denominated by all profane history *the fabulous age*, which produced the most of the events of heroic achievement, consisting in individual valor and personal virtues, was the period which we now contemplate, the time of the Judges of Israel. Of course, the events recorded in the book of Judges, may well have given rise to the most of the heathen traditions of that period. A great portion of the fables of the Grecian Hercules, evidently, had their origin in the exploits of Sampson. The two pillars of Hercules, which he removed by his extraordinary strength, are a manifest allusion to the pillars of the temple removed by Sampson at the destruction of the Philistines. They have also a story of his being overcome by his wife, of his being invincible while he retained his hair, and of his destroying multitudes of his enemies. The story of Agamemnon's offering his daughter in sacrifice, to obtain a victory in war, seems to be taken from the history of Jephthah. And, to mention no more, the early adventure of the Romans, which brought on their sanguinary

conflict with the Sabines, appears to be another account of the method taken by the tribe of Benjamin to restore their expiring family, at the feast of the Lord in Shiloh.

The exhibition of the human character contained in this sacred book, is perfectly conformable to the simplicity of those early times, when violence, oppression, idolatry, individual valor, and private virtue, constituted the prominent characteristics of mankind. The authority of civil law being very little known, force and stratagem generally supplied its place. According to the general tenor of ancient records, most nations had their origin in individual valor; and in the periods of their common origin, we find some of the most brilliant instances of personal virtue. How perfectly these facts accord with the portion of sacred history contained in the book of Judges, any one may see. The patriots and heroes of heathen story, improved by all the embellishments of poetic fiction, do not surpass the illustrious Judges of Israel, whose characters are transmitted to us with the fidelity of historic truth. In confirmation of this sentiment we may refer to the testimony of St. Paul, Heb. xi. "For the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthae; of David also, and Samuel, and of the prophets: Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made

strong, waxed valiant in fight, turned to flight the armies of the aliens."

All the promises of God and all the events of his providence teach us that his church on earth must and will be preserved, in a visible state, through all successive periods of time. In the sacred history before us, we see how God appeared for his cause in the darkest times, and, by his own arm, brought deliverance to his people. We here find that his church was a little flock, but never extinct; that his worship, though neglected, was never wholly forsaken; that a remnant was found, at all times, to testify for him. As we expect to find a visible church in every past period of history, and as all nations agree in looking back to the earliest times for the most eminent instances of virtue and piety, in the book of Judges these expectations are fully answered.

This portion of sacred history records a number of miraculous interferences of Divine Providence. All these are ascribed to an adequate cause, the special power of God; they are always wrought on some great occasion, for the establishment of truth, for the deliverance and support of his people; and they appear to be no more than a performance of his holy promises and purposes of grace. That God who had promised to Abraham and to Jacob to put their posterity in possession of that land, drove out the Gentiles, says the martyr Stephen, unto the days of David.

It may well be presumed that, in the good providence of God, we should be favored with a

sketch of the history of man, in every period of his being. Thus it has been often remarked, to the praise of divine goodness, that the sacred history is concluded at the time when profane history begins to be properly attested. The book of Judges gives us a brief history of the most important events in the providence of God, respecting the church and the world, for more than three centuries. A period for which we have no other history. The believer in the goodness of God's governing providence will, therefore, conclude it to be true. Its value further appears in illustrating and confirming many traditional accounts of pagan antiquity, which would, otherwise, be deemed perfectly fabulous.

The Jews have ever received this portion of sacred history as authentic, notwithstanding it gives an unfavorable account of the character of their ancestors. The history of the book of Judges is a history of Israel's rebellions, of their idolatry, their disobedience, and their vices. When they were reclaimed and prospered, it was not through their own instrumentality, but merely by the power and favor of God, who remembered his holy covenant with their fathers. While, therefore, there is nothing to encourage, but much to mortify their national pride, and condemn their favorite vices, they received it as truth. This they would never have done, had it not rested upon undeniable evidence.

3. The book of Judges was written under the guidance of the Holy Spirit of God. Samuel, by whom it was probably

written, was one of the most eminent of the prophets of Israel. He was devoted to God in infancy, by his pious mother; he was early called to speak for him; and he was attended with his holy presence through his life. In his prophetic character he must have had that intercourse with the divine Spirit, which would enable him to record his holy truth.—By David and the succeeding prophets, this book was acknowledged as of divine authority, and was received as a portion of their sacred law.—We find, in this book, the force of thought, the dignity of narrative, the distinctness of individual character, the majesty of God, the purity of morals, and the same holy religion, which are always to be found in the sacred records of God. We may affirm, with safety, that no writer could have digested a history of 350 years, giving all the material transactions, exhibiting so many characters, and so many minute occurrences, as are contained in this book of Judges, without any inconsistency or error that can be detected, without the inspiration and guidance of the Holy Spirit. The song of Deborah and Barak, for poetic excellence, for beauty of thought and expression, for ardor of piety and praise, may be classed with the finest songs of Moses and David.

A remark of infidelity has been made upon the book of Judges, directed not so much against the authority of the book, as against the character of God's covenant people. The history of the Judges is said to be a history of constant wars, of private animosities, and the



most virulent hostility. It is true that the history is principally occupied with a relation of the wars, revolutions, oppressions, and deliverances, which the nation experienced: The same is true of the history of all nations. Take from any national history extant, the relation of its wars and political revolutions, and a very small portion would remain. The history of the Judges of Israel, however, passes over the periods of national peace more slightly, than almost any other history. Yet the periods of peace are mentioned in a very striking manner. After the deliverance by Othniel from the tyranny of the king of Mesopotamia, it is said, "And the land had rest forty years." To the account of the deliverance of Israel from the power of the king of Moab, by Ehud, it is added, "And the land had rest fourscore years." After the victory obtained by Deborah and Barak over a powerful king of Canaan, "the land had rest forty years." The valor of Gideon was not less useful than honorable to his people; for we are told "the country was in quietness forty years in the days of Gideon." The advocates of pagan virtue may safely be called upon to produce any other people that have enjoyed so much national peace in an equal period of time, as did the people of Israel in the time of the Judges.

We will now make a few observations on the book of Ruth.

This book has ever been considered, by Jews and Christians, as a kind of appendage or supplement to the book of Judges.

It is a short account of a very interesting occurrence, exhibiting unfeigned piety, the sincerest friendship, and the most affecting domestic scenes of joy and sorrow, with a simplicity of manners of inimitable beauty, in a plain, animated narrative. It is a very proper appendage to the preceding book, which is almost wholly taken up with a narration of turbulent, distressing scenes. That it was designed as such, appears from the introduction: "Now it came to pass in the days when the Judges ruled." The sacred writer then goes on with a short series of interesting events, during the time of the Judges. These events are supposed to have taken place near the time of Shamgar or Deborah.

The book of Ruth, like that of Judges, was, undoubtedly, written by the prophet Samuel. It seems to have been designed as a conclusion of the history of the Judges, and an introduction to the history of David, which comes on in the next book. It must have been written as late as the time of Samuel, for, in it, the line of Judah's posterity is brought down to David; and there is no appearance of its having been written after his time. An important object with the inspired penman, or with the Holy Spirit, in this book, seems to have been to give a distinguished portion of the genealogy of the Messiah. The royal line is here given, from Pharez the son of Judah, to David. As it was promised that the great Shiloh should descend from Judah, it was necessary that the genealogy should be given.

Another very interesting fact

contained in this book, is that one of the lineal ancestors of Christ is a Gentile. From Ruth, one of the daughters of Moab, and not of the seed of Abraham, the Saviour of the world descends. The same is true of Rahab of Jericho, the wife of Salmon. In both of these instances, indeed, there appears the sincerest piety, but they are both of Gentile race. This is a fact of no uninteresting importance in support of the Apostolic sentiment, that Christ is not the Saviour of the Jews only but of the Gentiles also. While infinite wisdom appointed that the Saviour should partake of Gentile and Jewish descent, we are taught the divine purpose that the Gentile and the Jew shall ultimately be united in his church. That Rahab and Ruth are the immediate ancestors of Christ appears to be the reason that they are so particularly noticed in the sacred history.

The history contained in the book of Ruth is authentic: since those events must have been well known in the time of Samuel and David, when they were received as true. And though it could not at that time have been considered very honorable to David, that he descended from a Moabitish woman, it was, nevertheless, admitted, because known to be a fact. It is unnecessary to add any thing further than that the sacred genealogists of Christ, Matthew and Luke, in tracing the ancestry of their Saviour to Abraham, follow the genealogy contained in the book of Ruth. And it is worthy of notice that while Matthew names but two women, in addition to the bles-

sed virgin, among the ancestors of Christ, those are the two of Gentile race, Rahab\* and Ruth. The same evidences of divine inspiration, which have been mentioned from the book of Judges, belong, with equal weight, to the book of Ruth. And, as such, it has ever been received by the visible people of God.

The ardent piety and undissembled sincerity which appear in this book render it peculiarly valuable, full of instruction, and calling for faithful imitation. Ruth leaves her native country, and the gods of her fathers, for the knowledge and worship of the God of Israel. Seeing her aged widowed mother in law returning without husband and sons to Bethlehem-Ephratah, to finish her days in sorrow, she resolves she will not leave her. "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest will I die, and there will I be buried." The piety of Naomi and Boaz appears no less interesting; while their friendship and union produce a group of scenes of domestic piety and happiness, such as constitute the most perfect and desirable felicity that ever exists in this world. While therefore the inspired writers occupy our attention, principally, with the great events of divine providence, and exhibit those commanding scenes which affect the general interests of the church in its militant state; we are led, occasion-

\* This name in Matthew is Rahab, but refers evidently to the same person.

ally, to a view of humble piety and unboasting virtue, in the peaceful vale of retirement, to teach us that God always has his faithful people, and to teach us the more important lesson, "Go thou and do likewise."

God, who could protect his church from Moses to David, will preserve it in every period of time. That was a period in which the church passed through severe conflicts from external enemies and internal corruptions. God was its deliverer in the darkest times; whenever his people cried to him for help, they found him ready to hear, and mighty to save.

True piety is always the same. In the most distant ages and countries, in the busiest scenes of life, and in the most humble retirement, it is benevolent, faithful to God, rejoicing in his service, engaged for the advancement of his cause on earth, solicitous for the best interest of man. All its friends will, hereafter, rejoice together, forever, in the presence of their Lord.

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

*An Account of the Death of Henry Stillman.*

**T**HERE is, perhaps, no event in divine providence more mysterious in itself, than the death of an intelligent and pious youth. When it is considered, that the preservation of "whatever hath been consecrated to truth, to virtue, and to happiness, by the generations that are past," depends, as an essential means,

upon the young of this description, we can hardly help wondering at the dispensation, by which any of them are removed from life. It is here, in an especial manner, that we are led to contemplate God as making "darkness his secret place."

But the mysteriousness of such a dispensation is not that which alone distinguishes it. It is proportionably afflicting. It carries to the bosom of Christian sensibility no ordinary pang. In the mind of a good man a severe regret is excited, that one who promises to be extensively useful in the world, should be "prematurely wrapt in the oblivion of the grave." It is highly painful to think that the flower, whose unfolding leaves disclosed a beauty, and diffused a fragrance, of exquisite charms, should be torn from its stem, ere the time of its natural evanescence and decay. Upon the promise of excellence we love to extend our thoughts to the period of its complete development, and the mind is grieved when it is not permitted to realize the hopes with which it had been inspired.

For our acquiescence, however, we should reflect, that in this case, as in every other, in which the divine agency is more immediately concerned, there can be no doubt with respect either to the wisdom or love that dictates the perplexing and painful dispensation. This truth, God not unfrequently brings out to view in the course of events. He does not always refuse to assign reasons for a dispensation which every good man feels disposed to deplore.

In the death of such persons

as we have mentioned, there has sometimes been a production of good, which could have scarcely been expected from their living labors and examples. Even in the case of an informed and pious young man, whose views are directed to the gospel ministry, we have more than once been forced to acknowledge, that his life, had it been spared to him, could not, in a rational view, have been more efficacious than his death. The triumphs of faith in a dying hour have allured numbers to the standard of the cross; and the solemn admonitions then addressed to sinners have proved the most pungent of sermons.— The witnesses of such a scene have derived from it a benefit, which, in the single instance, nothing else could have imparted; while the frequently repeated story of the dying man, and his messages sent to absent individuals, have affected others in a way as saving. So that in the end, not only various individuals and places, but even distant generations, have been spiritually benefited by the death of a single believer.

Effects of this nature may be expected to result more especially from the deaths of young people; as in their case, the supports of divine grace, and an exemplary Christian deportment manifested in the hour of dissolution, are the more striking and impressive. Blind indeed must be that understanding, which cannot perceive the reality of religion in reconciling to death those to whom life is so peculiarly dear; and dead to feeling must be that heart which can remain unmoved by the lesson which such a fact inculcates.

The recommendation of religion, by a youth who displays all its loveliness, and who feels all its consolations at a period the most alarming to nature, can hardly be unattended with effect. The young especially are excited by means of it to seek the possession of that, which is at once so engaging itself, and so essential to their peace. In this may the death bed examples and admonitions of the youthful pious, have been the occasion, in more than one instance, of an extensive revival of religion.

These things, while they teach the holy sovereignty of God, may serve to quiet our minds, under the loss of any, who are the rising hopes of the church and of mankind. Their death is not always the grave of piety and worth. On the contrary it is the seed, from which has often arisen a fair harvest of regenerated souls. And though it may be innocent to wish, that such characters had been continued on account of promised usefulness, and though it may be natural to lament that they are gone; yet we cannot but be sensible, that as their deaths are not without their visible use at times, so they are never without their secret reasons.

In connection with the above remarks, and as a confirmation in part, of their truth, is given the following relation chiefly of the death-bed experience of a youth, who was, we believe, in character such as we mentioned.

Henry Stillman, the youth to whom we refer, was the only surviving son and child of Dea-

son Timothy and Mrs. Elizabeth Stillman of Wethersfield in this State. He died at New-Haven, on the 7th Sept. 1813, in the 15th year of his age, while a member of Yale College. The bright example of Christian resignation, exhibited by this young man in his dying moments, together with the salutary effect of his death, particularly at his native place, renders an account of this nature, not improper in itself, as it may not be without its utility. It may, at least, be some consolation to the bereaved parents, to possess this memorial of the covenant faithfulness of God, in relation to their beloved departed son.

Henry was seized with the sickness which put a period to his earthly existence, a few weeks after he had obtained a religious hope. Short, however, as his new life was, it was seen to be a new life, notwithstanding the uniform decorum of his manners, and the natural sweetness of his disposition. It was seen to be a new life, particularly at that awful period, the period of dissolution, when it receives its severest test and trial. Then, the evidence of his renovation shone with a brightness, which is perhaps but seldom exceeded. His sickness, though a tedious one, he endured without once uttering a complaint or groan. He manifested no solicitude for the return of his health. He was not known to put up a single petition for this purpose, or to request others to do it. On the contrary, his great desire appeared to be to glorify God and to benefit souls, in the exercise of Christian patience, resignation, confi-

dence, hope, faithfulness, and zeal. He very particularly and strongly wished to die in the triumphs of faith. These triumphs he was so happy as to realize, as will be seen, in the conclusion of this narrative.

On the morning of the day which proved to be his last in this world, finding himself about to enter the gloomy valley, he became importunate at the throne of grace. He particularly besought God, to bow his will wholly to the divine will—to be sanctified throughout, freed from all sin, and fitted for the joys of heaven, where he hoped to spend an eternity, in celebrating the praises of God and the Lamb. In connection with prayer, he offered up thanksgiving to the sacred Three; and thus he began on earth the business he chiefly desired to do in heaven. Soon after these exercises he called to his father, and having tenderly embraced him, exclaimed—"O Father, we are going to part. I am going to my long home." Upon his father's observing to him, that it was hard parting, he replied—"Oh, no! I am willing to leave father and mother and all the world, to go to Jesus." Being then asked by his father, if he did not wish him to go with him, he answered—"Oh, no! I wish you to stay to do all the good you can. We shall soon meet again." After this, calling for his mother, he took her by the hand, and bid her an affectionate farewell, observing, "We are going to part, but we shall soon meet again at the right hand of God, where we shall be made kings and priests unto God. What if one of us

goes a little before the other ! You will soon follow me." Perceiving that his mother wept, he said—" Mother ! don't weep for me. I shall soon be where all tears are wiped away from all eyes." He then addressed Mrs. B. (at whose house he then was) taking her hand—" Perhaps," said he, " we shall never see each other's face again in this world ; but we shall soon meet again, I trust, at God's right hand, where we shall meet to part no more. I would take this opportunity to thank you, for your good advice and counsel to me. I hope that it has not been lost, and that it will not witness against, but for me at the bar of God." Calling to a widow lady present, with whom he was well acquainted, he said " Come, and let me love you. We have lived in love and friendship in this world : we shall soon meet where we shall live in love and friendship forever." He then took a young lady, his acquaintance, by the hand, and with the greatest earnestness observed, " We shall see each other no more in this world. You have sought happiness where it was not to be found. Oh ! it is a bubble. Prepare to meet me at the bar of God. Prepare to meet me at the right hand of God, where we shall have golden harps, and sing redeeming love forever and ever." Looking round on his friends in the room he took his leave of them, particularly of Mr. B. and two of his uncles present, pressing their hands, and saying—" Farewell,—farewell, all of you." After this, he expressed a wish to send some word to his cousins

in Wethersfield—" I may have been the means," says he, " of leading them astray." Being then asked by his father what message he wished to send, and being assured that it would be faithfully delivered, he answered, " Oh ! tell them to believe and repent."\* After a short pause he exclaimed—" Oh, the wickedness and deceitfulness of the heart ! What if after all my heart should deceive me ! Does it deceive me ! Can it deceive me ! Oh, no ! I trust it does not deceive me, for Jesus is formed in my soul, the hope of glory. I love him, and feel as though I could clasp him in my arms. I must go to him this day. Expressing a strong desire to leave the world for heaven, he was asked, by a clergyman present, why he wished to go to heaven. " Because," said he, " God is there, and I want to be freed from sin. Are you willing to make any sacrifice to go to heaven even to leave your parents ? Yes. Is Jesus precious to you ? Infinitely precious—the chief among ten thousand, and altogether lovely." A short time afterwards viewing his hands, and holding them up to those present, he said with a smile—" What if worms destroy this skin, and this flesh rot in the

\* This dying admonition, we believe, was not without its effect.—His cousins, to the number of seven or eight, became soon after the hopeful subjects of a work of divine grace. Indeed from the death of this young man we may date the commencement of an extensive revival of religion, which has taken place in Wethersfield. We mention this fact, in confirmation of a remark, which we made above.

ground, so that we shall see God?  
Oh, that I might be enabled to  
say and feel—

“ In all my troubles sharp and  
strong,  
My soul to Jesus flies ;  
My anchor hold is firm in him,  
When swelling billows rise.

His comforts bear my spirits up,  
I trust a faithful God,  
The sure foundation of my hope  
Is in a Saviour's blood.

Loud Hallelujah sing my soul,  
To thy Redeemer's name ;  
In joy and sorrow, life and death,  
His love is still the same.”

He had now but a short time  
to stay in this world. His body  
was fast tumbling into ruins.  
His mind, however, continued  
unclouded, and he was able to  
converse in a distinct and aud-  
ible manner near to the last.  
Some time in the afternoon,  
when the visible symptoms of  
his approaching dissolution had  
considerably increased, his fa-  
ther took his hand, with a view  
to ascertain the state of his pulse.  
This being observed by Henry,  
he looked up with a serene  
countenance and repeated that  
part of the 217th Hymn, which  
begins,

“ And every beating pulse we tell,  
Leaves the small number less.”

Mentioning, at the same time,  
with the greatest composure,  
where the hymn might be found,

and observing that the specta-  
tors could read it at their lei-  
sure. From this time he seem-  
ed to be fast losing sight of earth.  
He had got too near heaven to  
be interested with aught of this  
world, even with the distresses  
incident to dissolving nature.—  
His views of divine things had  
grown almost too big for mortali-  
ty. In this situation, two or three  
hours before he expired, one ob-  
served to him, that Jesus could make  
a dying bed comfortable...“ yes,”  
replied he in a rapture—“ Soft  
as downy pillows are.” His mo-  
ther, soon after, requesting per-  
mission to fix his pillow, receiv-  
ed for a reply—“ I am comfort-  
able, O Mother ! I want close  
communion with God.” Then  
looking round on the people he  
said—“ I want you all to pray—  
pray now—pray altogether.”—  
Some time after this, it being  
about 8 o'clock in the evening,  
clasping his hands together, and  
raising his eyes to heaven, he  
said—“ My work is done, my  
probation is ended. I must go  
to Jesus this day—I must go  
this moment.” He however con-  
tinued about an hour and a half  
longer, during which time, he  
was once heard to say with an  
animated tone, “ I see heaven.”  
These were nearly the last  
words which he spake : and in  
a short time afterwards he sweet-  
ly expired.

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## RELIGIOUS INTELLIGENCE.

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REPORT OF THE DIRECTORS TO  
THE TWENTIETH GENERAL MEET-  
ING OF THE LONDON MISSIONARY  
SOCIETY, MAY 15, 1814.

(Concluded from p. 120.)

MR. LOVELESS informs the Direc-  
tors that the concerns of the chap-  
el and of the free schools are much  
as usual ; the attendance of the  
people on his ministry was rather

more encouraging than before.— He speaks of the visit of brother Hands with great pleasure. His ministry at Madras, while he staid there for three weeks, was remarkably acceptable and profitable.— Mr. Loveless has been the instrument of disposing of a considerable number of religious books, which it is hoped will be useful to many.

We are much concerned here to state that the cause of missions has recently sustained a heavy loss by the death of the Rev. Dr. Johns of the Danish Missionary Institution at Tranquebar. He had been for forty years a faithful and useful missionary, and had recently exerted his influence for the purpose of increasing the number of native schools in India, to which we referred in our last Report. His pamphlet on Indian Civilization has, we trust, excited an interest among the British Christians, in behalf of the rising generation of Hindoostan, which will eventually prove of great advantage to that populous country. This great object, it will be seen, has not been lost sight of by the Directors.

#### CEYLON.

It was stated in the last Report, that through the kindness of Sir Alexander Johnstone, and other Honorable Members of the Government in Ceylon, Mr. Palm, one of our missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools; and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He has suffered a severe trial by the loss of Mrs. Palm, who was a very excellent

woman. She had endured much for the two or three last years of her life, "but she experienced," says Mr. Palm, "the power of her faith in Him whom she loved, and by love of whom she was constrained to leave her dearest relations and every earthly comfort, of which she never repented. In all our tribulations she has been a pattern of Christian fortitude."

When Mr. Palm wrote last, he was endeavoring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder, and he has exerted himself to promote their better management for the future. He took every opportunity of preaching, and instructing both adults and children in his various journies.

Mr. Read, as we learn from a letter dated at Point de Galle, March 16, 1813, was acting as a visitor of the schools in that district. He gives a deplorable account of the people in general, who while they retain the name of Christians, are really idolaters.— On a late occasion, when multitudes were dying of famine, they could not be dissuaded from worshipping devils to appease their wrath; pretending that God was too good a being to inflict punishment for sin. Such are thousands of the Cingalese Christians, so called! Mr. Read resides at Am-lamgodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Ma-



tura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake.

Colonel, (now Lord) Molesworth continues to be an active promoter of the schools in this island; he laments the removal of Mr. Palm from Tillipally, where he had acquired the language, and where the school under his care flourished. It is, however, kept up by some persons who remain there. Colonel L. Molesworth rejoices in the prospect of the distribution of Bibles, both in the Malabar and Cingalese languages, now printing at Calcutta; and in a recent regulation, that a school for each military corps in this island shall be established. Some school books, slates, &c. being requested by this gentleman, have been sent to his disposal. A thousand common prayer Books have also been sent at the request of the Hon. and Rev. Mr. Twisleton, Government Chaplain at Colombo.

#### JAVA.

THE Directors, contemplating the condition of the great and populous Island of Java, now subject to the British government, felt a strong desire to become the instruments of communicating to its inhabitants, the blessings of the Gospel, especially as there are multitudes of the Chinese resident there, to the number, it is said, of 100,000, among whom, it is hoped, that the Scriptures translated by Mr. Morrison into their language, may be freely circulated. To enable them to execute their purpose, Providence furnished, in a remarkable manner, suitable instruments. Mr. Joseph Kam, a native of Holland, Mr. John Christopher Supper, and Mr. Gotlob Bruckner, natives of Germany,

had received an education as Christian missionaries at Berlin and at Rotterdam, and were intended to be sent by the Netherland Missionary Society to India; but obstacles occasioned by the war prevented the execution of their design. They came over to England, and were gladly received by the directors of this Society; and after spending some time at Gosport, greatly to their advantage, it was determined that they should proceed to Batavia, to which they were peculiarly qualified, as they would be able to preach in Dutch, (the language there spoken by the Europeans,) and be usefully employed in preaching to them, while preparing to evangelize the native heathen. They were ordained at the Dutch Church in London, Nov. 14, 1813, by Dr. Werninck, and embarked for Java (by way of the Isle of France,) Dec. 31.

While the Directors were employed in preparing this mission, it is very remarkable that two gentlemen of fortune, who were on a visit for their health, at the Cape of Good Hope, called on Mr. Thom, our missionary there, and expressed their earnest desire that missionaries might be sent to Batavia. One of these gentlemen, (Mr. Faure) offered one thousand six dollars for this purpose, to be paid to the first missionary who should be sent thither; and a bill to that amount was sent over to us by Mr. Thom, which will no doubt be paid to our missionaries on their reaching that place. Thus the Lord was pleased both to raise up preachers for the intended station, and a handsome donation towards the great expense which would be incurred. We cannot but take encouragement from this

remarkable concurrence of favorable circumstances.

#### MAURITIUS, OR THE ISLE OF FRANCE.

To this populous island, now under the crown of Britain, the Directors judged that a mission might with great advantage be sent. To this measure they were much encouraged by the information afforded by Mr. Thompson and Mr. Milne, who touched there on their way to India and China, especially as they found that some persons of influence were well disposed to encourage such an undertaking. One of the students at Gosport, Mr. Le Brun, of Jersey, whose native language was French, appeared to be an instrument well adapted for this undertaking: he was ordained in Jersey, Nov. 25, 1813, and sailed for the place of his destination, in the *Isabella*, Dec. 31.

The Directors also embraced an opportunity of sending by a private individual going to this island, and to the Isle of Bourbon, a considerable quantity of books and tracts in the French language, in addition to Bibles and Testaments furnished by the kindness of the British and Foreign Bible Society.

#### CHINA.

FROM Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the apostolic epistles, have already been re-

ceived, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been permitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.

Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

It gives us great pleasure to report that the Chinese Dictionary and Grammar, written by Mr. Morrison, is so highly esteemed, that the East India Company has sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them from Britain the waters of life.

A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M.

and who was gladly received by Mr. Morrison, rejoicing in the hope of laboring together in the work of the Lord. But by the instigation of the Roman Catholic Clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M. who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will enjoy the valuable assistance of his experienced colleague: but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne at least would remove to Java or Malacca, and probably Mr. Morrison with him. The Society cannot sufficiently lament the wretched bigotry which should render this removal, with its enormous expense to the Society, unavoidable,

#### LASCARS.

In addition to this statement of our endeavors in India and Ceylon, it will be proper to mention the efforts made by the Lascar and Chinese Committee of this Society, in behalf of some of the natives of Asia while resident in London.

When these labors were commenced, many difficulties in attaining the proposed object were presented; in addition to which they have discovered that the op-

pressions under which these poor strangers have groaned, were none of the least. Nevertheless, many of them have gladly listened to the word of God; some have attentively perused the Scriptures of truth, and have endeavored to explain them to their countrymen. The young men who have studied the Bengalee language, have performed public worship among them, reading the Scriptures, praying, singing, and reading a Sermon to them; after, which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen.

The Committee cherish the hope that eventually some important advantages will be obtained by their teaching such of the Lascars as desire it, the English language, and also from several of the natives learning to read their own language. By these means, a number of persons are collected, and the Scriptures may be read and explained to them.

One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China; his application and success have obtained the approbation of a very competent judge.\*

#### MALTA.

It has pleased God, in the course of the last year, to remove by death Mr. Bloomfield, our truly pious and promising missionary at Malta. He had made considerable progress in the attainment of the modern Greek language, and was earnestly desirous of proceeding to Zante, and other Greek Islands, in order to promote the knowledge of the

\* *The Committee wish to engage a pious young man, or more than one, who may be willing gratuitously to employ a portion of his time for the above purposes.*

Gospel ; but a pulmonary complaint, some symptoms of which appeared before he left England, but from which it was hoped he would fully recover, gained ground upon him, and put a period to his valuable life on the 6th of July, 1813. Every kind attention was shewn to him by the Christian friends, and especially by Geo. Yeoland, Esq. an active and zealous promoter of religion there. Mr. Bloomfield had been happily preserved from the plague, which then prevailed at Valletta, and had retired to an adjacent village, where he expired, but with great tranquillity and truly Christian composure, exclaiming with his last breath, "None but Christ ! Precious Jesus !"

Mr. Bloomfield's ministry among the English who attended him was acceptable and profitable ; they are very desirous of having another minister, and the Directors also wish to gratify them, if they can find a suitable person. They wish also to send out as soon as possible another Missionary for the Greek Islands, and would be glad to hear of a pious young man of good classical attainments ready at once to undertake this work.

## NORTH AMERICA.

### QUEBEC.

MR. SPRATT, whose original destination was India, but whose health would not permit him to proceed thither, continues to labor at Quebec (during the absence of the minister ; ) he is well attended, his auditory listen with great seriousness to the word, and he is encouraged to believe that his labors are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation ; the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

### ELIZABETH TOWN.

MR. SMART is diligent and useful at Elizabeth Town, and labors also at several other places from Gabon-

oque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of truth. His endeavors are in some measure limited, in consequence of the hostile state of the country ; but, to use his own words, he "anticipates a time when the mighty waters of St. Lawrence, now employed in forwarding the hostile operations of contending armies, shall be made to convey the Gospel of Christ to the far distant tribes of Indians, and the numerous settlers on its banks."

### AUGUSTA.

MR. COX continues his labors at Augusta, and at other places occasionally ; but the engagements and miseries produced by the war have cramped his exertions. A few attend his ministry, but as yet he receives but little encouragement ; he is, however, willing to give a full trial to the station which he occupies.

### NEWFOUNDLAND.

MR. HYDE, who was sent out under the patronage of this Society, to labor in Newfoundland, appears to have been useful at St. John's ; he has also visited some other parts of the island, and at one place established a Sunday-school. Through his instrumentality, an Auxiliary Society has been formed in aid of this Institution, and nearly 40l. the produce of a single quarter's subscriptions, have been received ;—other useful societies were also contemplated. We cannot but rejoice that in distant parts of the earth to which our missionaries are sent, the spirit of benevolence is soon rendered manifest. He speaks with great concern of the deplorable state of the island in general, and the great need of additional laborers. We earnestly hope that other faithful ministers will be sent out to this destitute and neglected part of the world.

### WEST INDIES.

#### TOBAGO.

THE accounts from Mr. Elliot at Tobago, are by no means encoura-

ging: he appears almost to despair of success, and was therefore induced to remove, for the present, to another station, at that time destitute of a preacher. We should, however, be sorry to abandon Tobago altogether, but hope to furnish the people with another minister, should they be able and willing to defray a part of the heavy expense attending the support of this mission.

#### TRINIDAD.

SEVERAL letters in the course of the past year have been received from Mr. Adam, who resides at Port of Spain, where he regularly preaches in the new chapel to a considerable number of persons of various colors, to several of whom he has the satisfaction of believing that the Gospel has been made the power of God to salvation; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the negroes and their children, some of whom make rapid progress.

Mr. Adam occasionally visits some estates on the coast, where he meets with great encouragement, and lately determined on spending one Sabbath in every month with them. He wishes for the assistance of another missionary. He informs the Directors that he had disposed of all the Spanish Bibles which were sent him, that many of the Spaniards received them with pleasure; one man, he particularly mentions, received so much delight in reading a portion of it at night, that he came next day to purchase one, bringing with him a dollar (which was more than the price which had been announced,) and received it in an ecstasy of joy, saying, "This is what I have long desired, but could never obtain before."

Bibles, Testaments, spelling-books, tracts, and other articles which were much wanted, have been forwarded to him, according to his earnest request.

#### DEMERARA AND BERBICE.

MR. WRAY, with the consent of the Directors, has removed to the

neighboring colony of Berbice, where he labors assiduously, in the same manner that he did at Le Resouvenir. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labors progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times. He has procured from the Governor the favor of permitting government slaves to have one day in a fortnight for the purpose of cultivating their own ground, that they may not employ the Sabbath in that work, as the slaves generally do; and he anticipates the time when drivers and whips shall be unnecessary, and when the negroes will be made happy.

#### LE RESOUVENIR.

THE affectionate regard which the poor negroes at Le Resouvenir pay to the instructions of Mr. Wray, was evinced by the most poignant grief on the occasion of his departure; they wept aloud, and his voice was drowned by their sobs and cries. When the women took leave of Mrs. Wray, who had endeared herself to them by the assiduity of her services, they literally hung about her neck, and wept sore. And when Mr. Wray afterwards visited them, so deeply were the people affected, that he could scarcely proceed in speaking on account of his own feelings and theirs.

The Directors sent out, as soon as they were able, Mr. Kempton, another missionary from Gosport, to instruct them; it is intended that he shall supply that station for the present, and then proceed to Berbice to assist Mr. Wray. In the mean time, Mr. Elliott from Tobago, having paid a visit to Demerara, and preached to Mr. Wray's former congregation, was so deeply affected by their earnest desires for his remaining with them, that he was constrained to promise he would soon return from Tobago, and labor among them, until the mind of the Directors on the subject of his removal should be known.

## GEORGE TOWN.

A VAST number of negroes repair to George Town, to hear Mr. Davies, some from the distance of many miles: the chapel is crowded, and many listen at the doors and windows—more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, “Massa, I beg you to teach me a little.” Mr. Davies says, “Not fewer than five thousand negroes learn the catechism, and attend in rotation.” As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of people of color and of slaves, whose names appear in our last year’s list of contributors, and whose subscriptions amounted to 1891.

THE friends of the Society have doubtless perused, with the most painful emotions, the representations which have been made in behalf of the missions of the United (or Moravian) brethren at Sarepta, Moscow, and other places, and the great arrears of debt which had accrued, in consequence of the impoverished state of Germany; and the Directors are confident that they will approve of the donation made to them of 200*l.* to alleviate the general distress, and to assist in the support of the missions undertaken by that Christian Society, whose pious example has contributed so much to fan the flame of missionary zeal throughout the Christian world.

## SEMINARY.

THE Society will partake in the pleasure which the Directors feel in reporting the flourishing state of the missionary Seminary at Gosport.—The great cause is not likely to fail for lack of suitable instruments. The last year has produced a great number of candidates for the honor and labor of carrying the Gospel to the heathen; the public meetings held at Liverpool, Leeds, and other places, have excited this noble spir-

it in several pious young men. There are now in the Seminary fifteen students, of whom the worthy tutor, the Rev. Mr. Bogue, reports very favorably. The greater part of the number have been admitted since the last anniversary, and have not yet had sufficient time to make much progress in their studies, but their application and their disposition promise very favorably.

A few of the students have nearly completed the time usually allowed: two of these are intended for those very important stations, Malacca and Surat; another is applying to the attainment of the Italian language, as there is reason to hope that an opportunity will be afforded even in Italy for the preaching of the Gospel.

## FRENCH PRISONERS.

FOR nearly two years past, those of the students at Gosport who could speak French, have every Lord’s day visited the prisoners from France, either in the prisons of Forton and Porchester, or in the several prison-ships (fourteen in number) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge’s Rise and Progress, Mr. Bogue’s Essay on the New Testament, French hymns, and tracts furnished by this Society, composed of both which little libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships particularly, which contains about seven hundred men, a peculiar degree of serious attention was paid, several of whom requested that the Lord’s Supper might be administered to them; to some of these, after a strict examination, the ordinance was administered by Mr. Perrot, of Jersey, accompanied by Mr. Bogue, and the French students.—Several English ladies and officers of the ship, with many of the well-disposed prisoners, were spectators. The scriptural simplicity with which

the service was conducted presented to their minds a striking contrast to the artificial pomp of the Roman Catholic ceremonies; and the consideration that citizens of two nations then at war with each other, were sitting together as brothers at the table of the Prince of Peace, kindled in every breast a flame of holy joy. At Porchester, a building occupied by the prisoners as a theatre, which will hold about five hundred persons, has served the purpose of a chapel; and here the word of God has been preached to a multitude of very attentive hearers.— There is great reason to believe that many of the prisoners have been, in the Gospel sense of the phrase, made free, and have experienced a divine change by the power of the Holy Spirit accompanying the word of truth. Two or three have expressed a desire to become missionaries; their applications are under careful consideration.

Two of our brethren, Mr. Cope of Launceston, and Mr. Cobbin of Crediton, have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended to the word with great seriousness and affection, and there is good reason to believe that the seed of the Gospel, sown among both, will be productive of happy fruits.

Among these and other prisoners, measures have been taken to furnish them with Bibles and Testaments by the liberality of the Bible Society, and with useful books and tracts from this Society; for the latter purpose (the purchase of tracts in French and other languages) 50*l.* in addition to what had been previously given, was voted on Monday last; which they may take home with them to France and other countries and so disseminate, to a wide extent, the blessed word of God which we are confident will not return unto him void, but accomplish that unto which he has appointed it.

Before we conclude this Report, we are constrained to acknowledge, with heartfelt gratitude, the increa-

sing liberality of our Christian friends. The Directors have frequently expressed in former years, their firm persuasion, that whatever might be the exigences of the institution, the generosity of the public would readily meet them: and their expectations have not been disappointed. When the expenditure of the Society had exceeded its annual income, our friends stepped forward immediately to supply the deficiency; and when the Directors intimated their intention to extend their efforts, the brethren hastened to convince them that their most strenuous exertions should be supported. Thus encouraged, the Directors have lately commenced new missions to Java and the Isle of France, and have several more, in contemplation to Surat, Malacca, and other parts of the east, besides making a large addition to the number of missionaries in South Africa; for the stations recommended by Mr. Campbell. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more, assured that the providence of God will yet present to their view many more suitable places in which the Gospel of his Son may be promulgated.

Among the generous donations lately made to this Society, the gift of 50*l.* by a lady who modestly withholds her name, deserves the most honorable mention. The receipt also of 30*l.* from a few Christian friends in Bermuda, demands a grateful acknowledgment. We have also to acknowledge the receipt of books for the use of the different missionary stations, and take this opportunity of inviting further donations of the same kind, as it appears from the letters of our missionaries that there is an ardent desire at their several stations to peruse valuable books of divinity.

To the Auxiliary Societies, both in town and country, the thanks of this meeting are especially due.— The addition made to their number and to their efficiency during the past year, has been very great; we cannot specify them, but those of

Bristol and the West Riding of Yorkshire have been eminently productive; nor have those of several smaller districts, towns, and particular congregations been less meritorious. It is impossible to express the delight with which those of the Directors who visited Bristol, Liverpool, Leeds, Newcastle, and Hull, witnessed the Christian affection and zeal manifested by the friends and supporters of the Society in those places, and to whom the most grateful tribute of thanks is cheerfully paid. The female friends in the metropolis, at Tottenham Court Chapel, at the Tabernacle, at Hoxton, at Surry Chapel, and at other places, (equal in zeal though not in numbers,) have done worthily, and have shewn the world what great and good effects may be expected from the exertions and influence of pious females.

In the autumn of the last year the Rev. Dr Jack of Manchester, and the Rev. Mr. Tracy, paid a visit to Ireland, where the cordiality with which they were received by ministers of every church, Episcopalian, Presbyterian, and Independent was highly gratifying. The auxiliaries which have been formed in the four northern counties, and in Cork in the south, which have already contributed to the funds of this Society, are proofs of the lively interest which the Christians in that province of the United Empire feel in the great cause of missions to the heathen, and pledges of what may be further expected from our fellow Christians in Ireland.

Nor can the Directors pass over in silence the praise-worthy efforts of their youthful friends in Bristol and Hull, as well as in London and other places; with joy they receive these tokens of their love to Jesus and to their fellow creatures. Their sacrifices of juvenile gratifications, made for this purpose, will, we doubt not, be acceptable to Him, who, when on earth, treated with so much kindness the rising generation. Who does not hail, in these pleasing buds of Christian philanthropy, the future and precious fruits of that beneficence which shall

hereafter contribute largely to the happiness of the whole world.

We congratulate our Christian brethren on those most wonderful and merciful events which have recently taken place on the Continent. In the termination of those calamitous hostilities which have desolated a great part of Europe, and in the prospect of general peace, we rejoice with all the friends of humanity; and as Christians, associated for the purpose of publishing to all nations the Gospel of peace, we feel peculiar cause of exultation; for we trust that many impediments to the free course of the Gospel will be now removed, and that to whatever port the mercantile vessels may sail, the glorious Gospel of the blessed God will also be transmitted. The effects of this Society on the Continent, which have been for many years unavoidably suspended, will, we hope, be soon renewed, and on a far more extensive scale. Already have the Directors resumed their intercourse with their worthy coadjutors in Holland, who ardently desire to promote the missions in Africa and Batavia. From our old friends also at Basle, in Switzerland, we have lately received pecuniary aid. Our German and other brethren, will, we are persuaded, soon manifest their zeal to support and extend the efforts of Christian missionaries.

We conclude with entreating the fervent prayers of all our numerous friends throughout the British empire, for the blessing of God upon our Society, and upon all similar institutions. The increase of a spirit of prayer among us will be (of all others) the most encouraging token for good. The number of monthly prayer-meetings in the metropolis for the spread of the Gospel is already increased at the instance of our friends; and we trust that the same spirit is manifested throughout Britain. He who has himself directed us to "give him no rest day nor night, till he make Jerusalem a praise in all the earth," will assuredly hear the voice of our supplications; then shall the earth yield her increase; and God, even our



own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

#### POSTSCRIPT.

SINCE the preceding report was read, letters have been received from India, from which the following brief accounts are extracted.

#### GANJAM.

MR. LEE, in a letter dated at Ganjam, Aug. 2, 1813; says, that his regular English congregation is from one hundred and ten to one hundred and twenty, and that they hear the word with remarkable attention.—Immediately after the service of the Lord's day evenings, he reads a portion of the Scriptures to the natives, who are present, and explains it to them in the Gentoos language. He was then erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the government. His monthly missionary prayer-meetings are attended by forty or fifty persons. He has translated Dr. Watt's first Catechism, and other useful books for children. He is also proceeding in his translation of the book of Genesis into the Telinga.

Ganjam is described as very populous; both the Telinga and Odea languages are spoken; and as the situation affords great facilities for the wide diffusion of Gospel light, he earnestly wishes for the assistance of another missionary.

#### BELHARY.

MR. HANDS, in a letter dated October 29, 1813, informs the Directors that he continues in a weak and languid state of body, in consequence of a very severe attack of the liver complaint, so that he has not been able to proceed so rapidly as he wished in the translation of the Scriptures; but as he was gradually gaining strength, he hoped to be soon enabled to go on with more vigor.

His schools, in which he is much assisted by Mr. Taylor, continue to flourish. Mr. Taylor is also studying theology and the Canara language. Some copies of the New Testament in the Telinga tongue, which Mr. Hands brought with

him from Vizagapatam, have been distributed among the Gentoos at Belhary, and several have been sent into the surrounding districts by strangers who have called to visit him. He has also a class in the native school, who read the Telinga Gospels.

The zeal of the country-born people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundred and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great delight of the piety of some of the military. There has been a great morality among the 56th regiment, who were in camp; many are also sick at Belhary, for whose instruction and consolation Mr. Hands and Mr. Taylor labor assiduously. He mentions the death of one man, whose end was remarkably triumphant, and excited much attention among both the officers and privates of the regiment—all said, that he was a true Christian, and one expressed an earnest desire that his latter end might be like his.

A large parcel of excellent books, which were sent out for Mr. Hands and others who wished to possess them, together with apparel for Mr. H. have unhappily been lost in a vessel which was taking them from Calcutta to Madras. The disappointment is severely felt. The country had suffered severely by drought; but Mr. Hands and his family were greatly assisted by the kindness of ladies and gentlemen in the neighborhood, without whose friendly aid they could scarcely have obtained the necessaries of life. He expresses also much thankfulness, that the government has favored him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

#### CHINSURAH.

MR. MAY, in a letter to the Directors, dated November 26, 1813;

mentions the death of Mrs. May on the 17th of September. Her last moments were peaceful and happy. On the following Sabbath the solemn event was improved by two funeral discourses; one in the morning by Mr. Forsyth, and another in the evening by Mr. Lawson, one of the Baptist missionaries, who kindly came to visit him on the mournful occasion.

Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements; he intended to commence a native school in the month of January, on the British plan. Speaking of schools, he says, "It is among the rising generation chiefly, that I look for success. By teaching them to read the Scriptures, and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John, and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar; this renders them diligent in procuring and retaining the children.

Mr. May has received some encouragement from the children under his care, several of whom not only attend his ministry, but are much impressed by the word, repeat the catechism, prayers, and hymns, and receive a short lecture weekly on sacred history. He much wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. He regrets that he had not made himself master of it before he left England.

He had heard from Vizagapatam, about a fortnight before he wrote, that Mr. Gordon was then recovering from a severe attack of the liver disorder, which had confined him to his room for three weeks. The number of children then in the school was about seventy.

## MADRAS.

A VERY pleasing letter from Mr. Loveless, dated August 23, 1813, has just been received, containing many pious reflections on the instances of mortality among the missionaries; expressing also his earnest hope that the Legislature of this country would afford that liberty for sending missionaries, which we now rejoice has been granted. He mentions that the American brethren Hall and Nott were at Bombay where they were permitted to remain, and it was expected they would proceed to Surat. He recommends strengthening the mission at Belhary especially, on account of the state of Mr. Hands's health.

Mr. Loveless was attended at the chapel as usual, and was greatly encouraged by the generous exertions made by the friends of religion at Madras to liquidate the debt of his chapel. One liberal gentleman who would not suffer his name to appear, has contributed seven hundred pagodas for that purpose. He longs for additional help in that great and populous city.

*From an English Publication.*

SIR, I transmit you the copy of a letter addressed by Sir Gore Ouseley, the British ambassador to the court of Persia, to Lord Teignmouth, the President of the British and Foreign Bible Society; and also a copy of the translation made by Sir Gore Ouseley himself, of the original letter which was written to him by the Persian monarch.

I apprehend that the singular circumstance of the Holy Scriptures, in the vernacular language of his country, being thus placed in the hands of an Eastern monarch, having (according to Pinkerton) a population of ten millions of subjects, professing the Mahometan superstition, together with the candor with which that monarch has received this present and undertaken to make himself acquainted with its contents, cannot fail to make an impression

on your readers and on the public at large.

I am, sir, your's, &c.

CHRISTIANUS.

*Communication from the King of Persia to the British and Foreign Bible Society, relative to the late Rev. H. Martyn's translation of the New Testament into Persian*

From his excellency Sir Gore Ouseley, Bart. Ambassador Extraordinary from his Britanic majesty to the court of Persia, addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

ST. PETERSBURGH, Sept. 20. 1814.

*My dear Lord*—Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship, I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose propagating the Sacred Writings, that agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented, in the name of the Society (as he particularly desired) a copy of his translation of the New Testament into the Persian language, to his Persian Majesty, Fateh Ali Shah Kajar, having first made conditions that his majesty was to peruse the whole, and favor me with his opinion of the style, &c.

Previous to delivering the book to the Shah, I employed transcribers to make some copies of it, which I distributed to Hajee Maltonied Hussein Khan, Prince of Maro Mirza Abchuwahab, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report it according to its intrinsic merits.

The enclosed translation of a letter from his Persian majesty, to me, will show your lordship that he thinks the complete work a great acquisition, and that he approves of the simple style, adopted by my la-

mented friend, Martyn, and his able coadjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the society express a wish to possess the original letter from the Shah, or a copy of it in Persian, I shall be most happy to present either through your lordship.

I beg leave to add, that if a correct copy of Mr. Martyn's translation has not yet been presented to the society, I shall have great pleasure in offering one that has been copied from, and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure to the correction of the press, in the event of your thinking proper to have it printed in England, should my sovereign not have immediate occasion for my services out of England. I beg you to believe me, my dear lord,

Your lordship's most sincere,

And faithful humble servant.

GORE OUSELEY.

Translation of his Persian Majesty's letter, referred to in the preceding.

*"In the name of the Almighty God whose glory is most excellent;*

"It is our august command, that, the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Bart. his Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most benefitting Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read\* to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned, and enlightened society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in sacred books, that they are deservedly honored with our royal favor.—Your excellency must consider yourself as bound to fulfil this royal request.

Given in Rebia lavii, 1229.

(Sealed)

PATEH ALI SHAH KAJAR."

\* *I beg leave to remark, that the word "Tilawat," which the translator has rendered "read," is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.*

Note by Sir Gore Ouseley.

*Extract from the Address of CHARLES GRANT, Jun. Member of Parliament, to an auxiliary Bible Society in London.*

IF it were proposed to discover some end towards which the greatest possible mass of genius and talent and virtue might be made to move; some object so elevated as to outstrip the flight of vulgar passion, and yet so level to our capacities as to invite the play and exercise of finer affections, where should we look for that object? Where is the bright spot which attracts the noble powers, but forbids access to any unhallowed agents? What feature is there in the human existence which fulfils these conditions? Sir, there is one condition which completely answers them; and that feature is its *immortality*. This is the feature in regard to which we are all equally great or equally little. This is the idea which unites in itself the extremes of awe and tenderness, on the one hand, so infinitely tremendous as to vanquish and break down the fierce and rebellious passions—on the other, so infinitely affecting as to wake to the keenest excess, the most holy sympathies, the dearest sensibilities of our common nature.

This is the object round which the best affections may gather themselves and lavish all their energies, while at its base the malignant propensities beat and dash themselves in vain.

And here the Bible Society has taken her stand. On this hallowed ground, she has reared her magnificent temple—a temple as I trust, exempt from decay and dissolution. For those fabrics which we construct of the vulgar materials of common life, the winds scatter them, the floods sweep them away, they sink by their own weight; but this edifice is imperishable as the materials of which it is composed, and eternal, (I speak it with reverence) as that terrible name with which it is inscribed. It is here beyond the confines of the grave that the standard has been erected, which shall gather all na-

tions under its shade. Its feet are planted on the precincts of the tomb, but its head ascends to that heaven, to which it conducts our steps.—Below indeed it is surrounded with clouds, enveloped in the prophetic dreams of that hope which shall never make ashamed, and the awful obscurities of that faith that dwells within the veil but its summit is lost in those regions where hope vanishes in rapture, faith in visions, and where charity is all in all.

Truly then did I say, that this institution was required to accomplish the noble system of our national charities—for now we may trace within the limits of our own country, the human existence in every stage of its progress. We may trace its pains and sorrows, its disappointments, its decay and dissolution. We may trace them, not by fixing our eyes on those calamities themselves, but by regarding those means which a sleepless and provident benevolence has provided to oppose those calamities, to avert what may be contingent, to mitigate what may be inevitable. We may trace them as we trace the windings of some mighty river, by the lofty embankments which are thrown up to check its fury and repress its ravages. Thus we trace misery by the exertions of benevolence; pain and disappointment by the overflowings of sympathy; sickness, desertion and despair by the remedies that are supplied, the refuge that is opened, the cheering prospects that are unfolded. We trace decay by the props that are given to the waning strength, and the promises whispered to the fainting heart.

We trace death itself, not by its horrors, but by the consolations that are scattered over the tomb, by the hopes that are breathed round that slumber of nature, by the gleams of glory that descend to brighten the dark and narrow house. Thus, in whatever view we regard man, whether as the child of hope or of sorrow; whether as a pilgrim of this world or a denizen of the next, we are prepared to meet him in every exigency of his condition.

As men we provide for the wants of our fellow men; as rational creatures we provide for the progress and culture of reason; as beings, whose rallying word is immortality, we provide for an immortal existence.

I beg pardon for intruding at such length on the patience of this assembly—but if it were allowed for me, after having taken this general view of the subject to descend into more minute particulars I think a scene might be unfolded which would task the proudest imagination of tragic poetry to rival or pourtray. Such a description it is beyond my power to attempt; I am sure I shall not be able to do it justice. Permit me, however, to remark, that amidst the various sorrows that press upon our feelings, there is none more distressing than the sight of calamity without the power of relieving it.—There are many afflictions which admit of relief, which can be removed by the exertions of wealth, or soothed by friendship—but there are others which are folded up in the recesses of a broken heart which no sympathy can reach, no human efforts assuage, and which can be healed only by the hand that gave the wound.

These are the sorrows for which the Bible Society provides. If I were able to trace, and could persuade you to follow me in tracing the progress of one of these holy volumes which we are met to distribute—If, for example, we could stand by the couch of intense pain; of pain which even the voice of friendship is unable to soothe, which seems to shiver the very existence, and looks for relief only in the sad refuge of the grave; if we could here present the sacred volume and develop its principles, its motives, its consolations; if we could revive, in the agonized heart, the remembrance of HIM who from the manger to the cross was acquainted with grief and familiar only with privation and suffering; if we could awake the recollection of that spotless innocence so reviled; that ineffable meekness so trampled upon: that unutterable charity so

insulted by those whom it came to save—Above all, if we could awake the memory of those sorrows that saddened the shades of Gethsemane and have made the mournful summit of Calvary so sacred and precious in the eyes of gratitude and devotion; or if we could visit another scene and observe human nature in its lowest stage of degradation; if we could penetrate the cell of the convicted murderer, on whom the law has affixed its brand; if we could mark those feelings, frozen into apathy, that haggard countenance, over which the passions have ceased to rave, but on which they have left deep the scars of their devastation; the traces of those tears which were wrung by remorse, and have been dried by despair; those convulsive throbs of heart which shake the whole frame and give omen of approaching fate: if at such a moment we could at once unfold the volume of life, and with an angel voice proclaim, that even for *him* there is a hope beyond that dark scene of ignorance—that even for *him* there is forgiveness before the eternal throne—why sir, would it not be opening Heaven to his view? would not a sudden warmth thrill his bosom! would not that hardness be dissolved and those fixed eyes melt down with tears of penitence and prayer?

Or if, passing from this scene, we should approach the house of mourning and observe the widowed mother, now bereaved of her last hope, refusing to be comforted; abandoned like a wreck upon the waters to the sport of every grief, and forgetting, in the excess of anguish every source of consolation; if we could lead the mourner to the feet of HIM who had compassion on the widowed parent, checked the bier of death and rescued the victim from his grasp; if we could then

open a glimpse of the future and realize that moment of re-union which shall abundantly overpay years of separation and anguish; if in these and many other instances, which will suggest themselves, I will not say to the imagination, but to the feelings of every man, we could watch the influence of those sacred writings, which may this day be the instruments of circulating more widely; if we could mark their effects in individual cases, in weaning from discontent and pain, in calming the troubled spirit and exalting the depressed, and grovelling thought, then indeed should we find the amplest motives and rewards for the utmost exertions in this cause.

We are about to return to our ordinary pursuits and pleasures, but in the midst of that career, let us sometimes pause and recollect that while we are immersed in business or amusement, these sacred volumes, like the eternal laws of nature, are silently performing their destined functions: are still continuing their progress, visiting the abodes of vice and contagion—descending into the haunts of poverty and sorrow, cheering the cottage, making glad the solitary place and brightening the desert with new verdure. We cannot indeed trace those effects, we cannot perceive the hopes which are awakened, the griefs that are assuaged, the hearts that are bound up, the consolations which are administered.—But there is an eye that traces them, and one day perhaps the page on which these hopes and griefs and consolations are recorded and treasured up, may be unfolded. On that day we shall not repent that we have contributed in our humble measure, to supply to millions of our fellow creatures, the means of consolation in this life, and of happiness in a future state of existence.

*Donations to the Missionary Society of Connecticut.*

1815.			
Feb. 11.	From Mr. Moses Elliott, collected in new settlements,		\$ 8 72
22.	From the Estate of George Olcott, deceased, by John Williams, Esq. Executor,		100 00
23.	From Rev. Marshfield Steele, contributed in new settlements,		5 55
24.	From Abner Benedict, Jr. do. do.		20 00
March 4.	From Asahel Gaylord, do. do.		31 41
15.	From Rev. Abraham Scott, do. do.		12 50
	From Rev. James Parker, do. do.		34 88
			<hr/>
			\$ 213 04

*Received by P. W. Gallaudet for Foreign Missions.*

1814.			
Nov. 16.	From Rev. Dr. Strong, received from a young man in Sharon,		\$ 1 00
1815.			
Jan. 2.	From P. B. Gleason & Co. from a female friend to Foreign Missions,		1 00
Feb. 3.	From a female friend to Missions,		5 00
			<hr/>
			\$ 7 00

THE EDITORS have received a valuable Communication, stating, in all its bearings, the interesting enquiry, "In what manner shall I know that I am a subject of gracious adoption by God?" The enquiry is important, and the Editors hope that some of their Correspondents may favor them with a satisfactory answer. But previous to the insertion of the enquiry, the Editors wish for an interview with the writer.

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
*RELIGIOUS INTELLIGENCER.*

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VOL. VIII.]

MAY, 1815.

[NO. 5.

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*A Solemn Review of the Custom of War, &c.*

(Concluded from p. 131.)

SECTION V.

**T**HAT we may obtain a still clearer view of the delusions of war, let us look back to the origin of society. Suppose a family, like that of Noah, to commence the settlement of a country. They multiply into a number of distinct families. Then in the course of years they become so numerous as to form distinct governments. In any stage of their progress, unfortunate disputes might arise by the imprudence, the avarice, or the ambition of individuals.

Now at what period would it be proper to introduce the custom of deciding controversies by the edge of the sword, or an appeal to arms? Might this be done when the families had increased to ten? Who would not be shocked at the madness of introducing such a custom under such circumstances? Might it then with more propriety be done when the families had multiplied to fifty, or to a hundred, or a thousand, or ten thousand? The greater the number, the greater the danger, the greater the carnage and calamity. Besides, what reason can be given, why this mode of deciding controversies would not be as proper when there were but ten families, as when there were ten thousand. And why might not two individuals thus decide disputes, as well as two nations?

Perhaps all will admit that the custom could not be honorably introduced, until they separated, and formed two or more distinct governments. But would this change of circumstances dissolve their ties as brethren, and their obligations as accountable beings? Would the organization of distinct governments confer a right on rulers to appeal to arms for the settlement of controversies? Is it not manifest, that no period can be assigned, at which the introduction of such a custom would not be absolute murder? And shall a custom which must have been murderous at its commencement, be now upheld as necessary and honorable!

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But, says the objector, in determining the question, whether war is now the effect of delusion, we must consider what mankind *are*, and not what they would have been, had wars never been introduced.

To this we reply : We should consider both ; and by what *ought* to have been the state of society, we may discover the present delusion, and the need of light and reformation. If it would have been to the honor of the human race, had the custom of war never commenced, it must be desirable to dispel the present darkness, and exterminate the desolating scourge. The same objection might have been made to the proposition in the British Parliament for the abolition of the slave trade : the same may now be made against any attempt to abolish the custom of human sacrifices among the Hindoos ; yea, the same may be urged against every attempt to root out pernicious and immoral customs of long standing.

Let it then be seriously considered, how abominably murderous the custom must have been in its origin ; how precarious the mode of obtaining redress ; how often the aggressor is successful ; how small a part even of the successful nation is ever benefitted by the war ; how a nation is almost uniformly impoverished by the contest ; how many individuals are absolutely ruined as to property, or morals, or both ; and what a multitude of fellow creatures are hurried into eternity in an untimely manner, and an unprepared state. And who can hesitate a moment to denounce war as the effect of popular delusion ?

Let every Christian seriously consider the malignant nature of that spirit, which war makers evidently wish to excite, and compare it with the temper of Jesus, and where is the Christian who would not shudder at the thought of dying in the exercise of the common war spirit, and also at the thought of being the instrument of exciting such a spirit in his fellow men ? Any custom which cannot be supported but by exciting in men the very temper of the devil, ought surely to be banished from the Christian world.

The impression ; that aggressive war is murderous, is general among Christians, if not universal. The justness of this impression seems to be admitted by almost every government in going to war. For this reason each of two governments endeavors to fix on the other the charge of aggression, and to assume to itself the ground of defending some right, or avenging some wrong. Thus each excuses itself, and charges the other with all the blood and misery, which results from the contest.

These facts, however, are so far from affording a plea in favor of the custom of war, that they afford a weighty reason for its abolition. If in the view of conscience, the aggressor is a murderer, and answerable for the blood shed in war ; if one or the other must be viewed by God as the aggressor ; and if such is the delusion attending war, that each party is liable to consider the other as the aggressor ; surely there must be serious danger of a nation's being involved in the guilt of murder, while they imagine they have a cause which may be justified.

So prone are men to be blinded by their passions, their prejudices and their interests, that in most private quarrels, each of two individuals persuades himself that he is in the right, and his neighbour in the wrong. Hence the propriety of arbitrations, references, and appeals to courts of justice, that persons more disinterested may judge, and prevent that injustice and desolation, which would result from deciding private disputes by single combat or acts of violence.

But rulers of nations are as liable to be misled by their passions and interests as other men; and when misled, they are very sure to mislead those of their subjects, who have confidence in their wisdom and integrity. Hence it is highly important that the custom of war should be abolished, and some other mode adopted, to settle disputes between nations. In private disputes there may be cause of complaint on each side, while neither has reason to shed the blood of the other; much less to shed the blood of innocent family connexions, neighbours and friends. So of two nations, each may have cause of complaint, while neither can be justified in making war; and much less in shedding the blood of innocent people, who have had no hand in giving the offence.

It is an awful feature in the character of war, and a strong reason why it should not be countenanced, that it involves the innocent with the guilty in the calamities it inflicts; and often falls with the greatest vengeance on those who have had no concern in the management of national affairs. It surely is not a crime to be born in a country, which is afterwards invaded; yet in how many instances do war makers punish or destroy, for no other crime, than being a native or resident of an invaded territory. A mode of revenge or redress, which makes no distinction between the innocent and the guilty, ought to be discountenanced by every friend to justice and humanity.

Besides, as the rulers of a nation are as liable as other people, to be governed by passion and prejudice, there is as little prospect of justice in permitting war for the decision of national disputes, as there would be in permitting an incensed individual to be, in his own cause complainant, witness, judge, jury and executioner. In what point of view, then, is war not to be regarded with horror?

## SECTION VI.

*“Shall the sword devour forever?”*

That wars have been so over-ruled by God, as to be the occasion of some benefits to mankind, will not be denied; for the same may be said of every fashion or custom that ever was popular among men. War may have been the occasion of advancing useful arts and sciences, and even of the spread of the gospel. But we are not to do evil that good may come, nor to countenance evil because God may over-rule it for good.

One advantage of war, which has often been mentioned, is this—it gives opportunity for the display of extraordinary talents, of daring enterprize and intrepidity. But let robbery and piracy become as

popular as war has been, and will not these customs give as great opportunity for the display of the same talents and qualities of mind? Shall we therefore encourage robbery and piracy? Indeed it may be asked, do we not encourage these crimes? For what is modern warfare but a popular, refined and legalized mode of robbery, piracy, and murder, preceded by a proclamation, giving notice of the purpose of the war maker? But whether such a proclamation changes the character of the following enormities, is a question to be decided at a higher court than that of any earthly sovereign, and by a law superior to the law of nations.

The answer of a pirate to Alexander the Great, was as just as it was severe: "By what right," said the king, "do you infest the seas?" The pirate replied, "By the same that you infest the universe. But because I do it in a small ship, I am called a robber; and because you do the same acts with a great fleet, you are called a conqueror."

Equally just was the language of the Scythian ambassadors to the same deluded monarch: "Thou boastest, that the only design of thy marches is to extirpate robbers. *Thou thyself art the greatest robber in the world.*"

May we then plead for the custom of war, because it produces such mighty robbers as Alexander? Or if once in an age it should produce such a character as Washington, will this make amends for the slaughter of twenty millions of human beings, and all the other concomitant evils of war!

If the characters of such men as Alexander had been held in just abhorrence by mankind, this single circumstance would probably have saved many millions from untimely death. But the celebrity which delusion has given to that desolating robber, and the renown attached to his splendid crimes, have excited the ambition of others, in every succeeding age, and filled the world with misery and blood.

Is it not then time for Christians to learn *not* to attach glory to guilt, or to praise actions which God will condemn? That Alexander possessed talents worthy of admiration, will be admitted. But when such talents are prostituted to the vile purpose of military fame, by spreading destruction and misery through the world, a character is formed, which should be branded with everlasting infamy. And nothing perhaps short of the commission of such atrocious deeds, can more endanger the welfare of community, than the applause given to successful military desperadoes. Murder and robbery are not the less criminal for being perpetrated by a king, or a mighty warrior. Nor will the applause of deluded mortals secure such monsters from the vengeance of Heaven.

Dr. Prideaux states, that in fifty battles fought by Cæsar, he slew *one million, one hundred and ninety-two thousand* of his enemies. If to this number we add the loss of troops on his own side, and the slaughter of women and children on both sides, we shall probably have a total of *TWO MILLIONS* of human beings, sacrificed to the ambition of one man.

If we assign an equal number to Alexander, and the same to Napoleon, which we probably may do with justice, then to *three* militar

ry butchers, we may ascribe the untimely death of SIX MILLIONS of the human family : A number equal to the whole population of the United States, in the year 1800. Is it not then reasonable to believe that a greater number of human beings have been slain by the murderous custom of war, than the whole amount of the present population of the world ? To what heathen deity was there ever offered such a multitude of human sacrifices, as have been offered to human ambition ?

Shall then the Christian world remain silent in regard to the enormity of this custom, and even applaud the deeds of men, who were a *curse* to the age in which they lived ? men whose talents were employed, not in advancing the happiness of the human race, but in spreading desolation and misery through the world ! On the same principle that such men are applauded, we may applaud the chief of a band of robbers and pirates in proportion to his ingenuity, intrepidity, and address, in doing mischief. If the chief displays these energies of mind in a high degree in a successful course of plundering and murder, then he is a "*mighty hunter*," a man of great renown.

But if we attach glory to such exploits, do we not encourage others to adopt the same road to fame ? Besides, would not such applause betray a most depraved taste ; a taste which makes no proper distinction between virtue and vice, or doing good and doing mischief ; a taste to be captivated with the glare of bold exploits, but regardless of the *end* to which they were directed, the *means* by which they were accomplished, the *misery* which they occasioned to others, and the light in which they must be viewed by a benevolent God ?

## SECTION VII.

An important question now occurs. By what means is it possible to produce such a change in the state of society, and the views of Christian nations, that every ruler shall feel that his own honor, safety and happiness, depend on his displaying a pacific spirit, and forbearing to engage in offensive wars ? Is it not possible to form powerful peace societies, in every nation of Christendom, whose object shall be, to support government and secure the nation from war ?

In such societies we may hope to engage every true minister of the Prince of Peace, and every Christian who possesses the temper of his Master. In this number would be included a large portion of important civil characters.

Having formed societies for this purpose, let the contributions be liberal, in some measure corresponding with the magnitude and importance of the object. Let these be judiciously appropriated to the purpose of diffusing light, and the spirit of peace in every direction, and for exciting a just abhorrence of war in every breast.

Let printing presses be established in sufficient numbers to fill every land with news papers, tracts and periodical works, adapted to the pacific design of the societies. Let these all be calculated for the support and encouragement of good rulers, and for the cultivation of a mild and pacific temper among every class of citizens.

The object would be so perfectly harmonious with the spirit, the design, and the glory of the gospel, that it might be frequently the subject of discussion in the pulpit; the subject of Sabbath and every day conversation, and be introduced into our daily prayers to God, whether in public or private.

Another means of advancing the object, deserves particular consideration; namely, early education. This grand object should have a place in every plan of education, in families, common schools, academies and universities.

“Train up a child in the way he should go, and when he is old, he will not depart from it.” The power of education has been tried, to make children of a ferocious, blood-thirsty character. Let it now have a fair chance, to see what it will do towards making mild, friendly and peaceful citizens.

As there is an aversion to war in the breast of a large majority of people in every civilized community; and as its evils have been recently felt in every Christian nation; is there not ground to hope, that it would be as easy to excite a disposition for peace, as a disposition for war? If then, peace societies should be formed, and such means be put in operation, as have been suggested, is it not very certain, that the most beneficial effects would result? Would they not gradually produce an important change in the views and state of society, and give a new character to Christian nations? What institution or project would more naturally unite all pious and virtuous men? And on what efforts could we more reasonably hope for the blessing of the God of peace?

Should prudent, vigorous, and well conducted efforts be made, in a century from this time, the nations of Christendom may consider human sacrifices, made by war, in the same light they now view the ancient sacrifices to Moloch; or in the light of wanton and deliberate murder. And such a change in the views of men must conduce to the security and stability of human governments, and to the felicity of the world. As soon as Christian nations are impressed with the importance of this change, they may find access to the heathen. But while Christians indulge the custom of war, which is in truth the very worst custom in the world, with what face can they reprove the heathen, or assume among them the office of instructors! “Physicians, heal thyself.”

The Bible Societies, already formed in various parts of the world, must naturally, and even necessarily aid the object now proposed. Indeed, the two objects are so congenial, that whatever promotes the one, will aid the other. Nor is it easy to see how any Bible Society could refrain from voluntarily affording all possible encouragement to peace societies. The same may be said of all missionary societies, and societies for propagating the gospel. Should these all cordially co-operate, they must form a most powerful association.

But our hopes and expectations are not limited here. The societies of Friends and Shakers will come in of course, and cordially contribute to the glorious object. May we not also expect a ready acquiescence from the particular churches of every denomination in the land? And why may we not look to the various literary and political socie-

ties, for aid in a plan which has the security, the peace, and the happiness of the world for its object.

That there are obstacles and objections to be encountered we cannot deny ; but it is confidently believed, that there are none insurmountable ; because God will aid in such a cause, and the time is at hand, when his prediction shall be fulfilled.

As the object is not of a party nature, and as party distinctions, and party purposes have been excluded from the discussion, it is hoped no objection will arise from the present state of political parties in this country. The supposed delusion in respect to war, is confined to no nation, nor to any political sect in any country. What has been said on the subject has not been designed for the purpose of reproach against any class of men ; but with a desire to befriend and benefit all who have not examined the subject ; and to rouse Christians to one united and vigorous effort to bless the world with peace.

An eloquent speech delivered by Mr. Wilberforce in the British Parliament, in favor of propagating Christianity in India, with a view to abolish human sacrifices in that country, contains some observations, which we hope he will repeat in the same house on the present subject :

“ It was,” said he, “ 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 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 for which I was formerly the advocate.”—  
“ I, for my part, consider it as absolute blasphemy to believe that that great Being, to whom we owe our existence, has doomed so large a portion of mankind to remain forever in that state in which we see the natives of India at this day. I am confident his Providence has furnished remedies fitted to the case, and I hold it to be our duty to apply them. And I am satisfied, that not only may this be safely attempted, but that its accomplishment will be in the highest degree beneficial.

May God grant that this powerful advocate for “ suffering humanity” may have his heart fervently engaged for the abolition of the *war trade*. Here he may find a new and ample field for the display of his piety, his philanthropy and his eloquence. With the greatest propriety he may state, that the miseries occasioned by the universal custom of war, are far more dreadful, than those occasioned by either of the limited customs, for the abolition of which he has so honorably and successfully contended.

If it would be blasphemy to believe that God has doomed so great a portion of his creatures as the natives of India, to remain forever the subjects of their present delusions respecting human sacrifices ; can it be less than blasphemy to believe that he has doomed not only all Christendom, but all the nations of the earth, to be forever so deluded, as to support the most desolating custom which ever resulted from human depravity, or which ever afflicted the race of Adam ? Here with sincerity I can adopt the words of Mr. Wilberforce—“ I am confi-

dent that his providence has furnished remedies fitted to the case ; and I hold it to be our duty to apply them."

I have till now avoided the mention of our present war, that nothing should appear calculated to excite party feelings. But as the present calamity is severely felt, I must be permitted to express my hope, that the affliction will favor the present object. If our distresses may be the occasion of opening the eyes of this people to see the delusions of war in general, and of exciting them to suitable exertions to prevent a return of such a calamity, an important benefit may result not only to posterity, but to the world. For if suitable exertions should be made in this country, the influence will not be bounded by the Atlantic ; it will cross the ocean, and find its way into the Bible Societies, and other religious societies in Great Britain, and on the continents of Europe, Asia and Africa. Nor will it be many years before it will find access to the Houses of legislation and the Palaces of kings.

Here Christians of every sect may find an object worthy of their attention, and in which they may cordially unite. For this object they may with propriety leave behind all party zeal and party distinctions, and bury their animosities in one united effort, to give peace to the world.

Let lawyers, politicians and divines, and men of every class who can write or speak, consecrate their talents to the diffusion of light, and love, and peace. Should there be an effort, such as the object demands, God will grant his blessing, posterity will be grateful, heaven will be filled with joy and praise, and "the sword shall *not* devour forever."

## SECTION VIII.

Let not the universality of the custom be regarded as an objection to making the attempt. If the custom be wicked and destructive, the more universal, the more important is a reformation. If war is ever to be set aside, an effort must some time be made ; and why not now as well as at any future day ? What objection can now be stated, which may not be brought forward at any after period ?

If men must have objects for the display of heroism, let their intrepidity be shown in firmly meeting the formidable prejudices of a world in favor of war. Here is an opportunity for the display of such heroism as will occasion no remorse on a dying bed, and such as God will approve at the final reckoning. In this cause, ardent zeal, genuine patriotism, undaunted fortitude, the spirit of enterprize, and every quality of mind worthy of a hero, may be gloriously displayed. Who ever displayed a more heroic spirit than Saint Paul ? For such heroism and love of country as he displayed, the object now proposed will open the most ample field at home and abroad.

That there is nothing in the nature of mankind, which renders war necessary and unavoidable—nothing which inclines them to it which may not be overcome by the power of education, may appear from what is discoverable in the two sects already mentioned. The Quakers and Shakers are of the same nature with other people, "men of

like passions" with those who uphold the custom of war. All the difference between them and others results from education and habit. The principles of their teachers are diffused through their societies, impressed on the minds of old and young; and an aversion to war and violence is excited, which becomes habitual, and has a governing influence on their hearts, their passions and their lives.

If then it has been proved to be *possible*, by the force of education, to produce such an aversion to war, that people will not even *defend* their own lives by acts of violence; shall it be thought impossible by similar means, to destroy the popularity of *offensive* war, and exclude the deadly custom from the abodes of men?

The following things will perhaps be generally admitted; that the Christian religion has abolished the practice of enslaving captives, and in several respects mitigated the evils of war, by introducing milder usages; that if the temper of our Saviour should universally prevail among men, wars *must cease* to the ends of the earth; that the scriptures give reason to hope such a time of peace will result from the influence of the Christian religion.

If these views and expectations are well founded, does it not follow of course, that the spirit and custom of war is directly opposed to the principles and spirit of the gospel; that in proportion as the gospel has its proper effect on the minds of men, an aversion to war must be excited; and that it is the duty of every Christian to do all in his power to bring the custom into disrepute, and to effect its abolition?

Can it be consistent with due regard to the gospel, for Christians to hold their peace, while they see a custom prevailing, which annually sweeps off myriads of their brethren, hurrying them into eternity by violence and murder? Can they forbear to exert themselves, to put an end to this *voluntary plague*? Can we feel a conviction that war is in its nature opposed to the principles and spirit of our religion, and that it is the purpose of God to put an end to this scourge by the influence of the gospel; and still sleep on without any effort to produce the effect which we believe is intended by our heavenly Father?

If the Christian religion is to put an end to war, it must be by the efforts of those who are under its influence. So long therefore as Christians acquiesce in the custom, the desirable event will be delayed.

Christianity is not itself a powerful intelligent *agent*. It is neither a God, an angel, nor a man. It is only a system of divine instructions, relating to *duty* and *happiness*; to be used by men for their own benefit, the benefit of each other, and the honor of its Author. Like all other instructions, they are of no use any farther than they are regarded and reduced to practice.

In what way then is it possible that Christianity should put an end to war, but by enlightening the minds of men, as to the evil of the custom, and exciting them to an opposite course of conduct? Is it *possible* that the custom of war should be abolished by the influence of religion, while Christians themselves are its advocates?



If God has appointed that men shall be saved by the *preaching* of the gospel, the gospel *must be preached*, or the end will never be accomplished. So if he has appointed that by the same gospel this world shall be delivred from war, this also must be effected by similar means. The tendency of the gospel to this effect must be illustrated and enforced; its opposition to war must be displayed in the *lives of Christians*; and men must be influenced by gospel motives to cease from destroying one another.

There are other effects which we expect will be produced by Christianity, namely, the abolition of *heathen idolatry*, and the various modes of offering *human sacrifices*. But how are these events to be brought about? Do we expect that our Bibles will spread their covers for wings, fly through the world, and convert the nations without the agency of Christians? Should we expect the gospel would ever convert the heathen from their idolatry, if those who profess to be its friends, should themselves generally encourage idolaters in their present courses, by a compliance with their customs? Such expectations would be just as reasonable, as to expect the gospel will occasion wars to cease, without the exertions of Christians, and while they countenance the custom by their own examples.

It will perhaps be pleaded that mankind are not yet sufficiently enlightened, to apply the principles of the gospel for the abolition of war; and that we must wait for a more improved state of society. *Improved in what?* in the science of blood? Are such improvements to prepare the way for peace? Why not wait a few centuries, until the natives of India become more improved in their idolatrous customs, before we attempt to convert them to Christianity? Do we expect that by continuing in the practice of idolatry, their minds will be prepared to receive the gospel? If not, let us be consistent, and while we use means for the conversion of heathens, let means also be used for the conversion of Christians. For war is in fact a heathenish and savage custom, of the most malignant, most desolating, and most horrible character. It is the greatest curse, and results from the grossest delusions that ever afflicted a guilty world.

#### NOTE.

*After the preceding pages were chiefly in type, I saw for the first time "The COMPLAINT OF PEACE" and "ANTIPOLEMUS" written by Erasmus. The coincidence of opinions and remarks must strike every reader who shall compare the writings of Erasmus with this Review. He will, however, also perceive a disparity of eloquence not much to the honor of the latter. But should the Review be only the occasion of exciting Christians to read the more important work of Erasmus, my labor will neither be in vain nor regretted. In his discussion of the subject, there is a display of reason, religion, and eloquence, calculated to convince every mind which is not strongly fortified by the delusions of*

prejudice, and to interest every heart which is less hardened than Pharaoh's. It is indeed astonishing that even popish prejudices could resist the force of his reasoning against the custom of war. As a specimen of his spirit and style, we quote the following passages, in reference to the custom of using the symbol of the Cross for a standard, partaking of the Lord's Supper before going to battle, and saying the Lord's Prayer.

"The absurdest circumstance of all those respecting the use of the CROSS as a standard is, that you see it glittering and waving high in air, in both the contending armies at once. Divine service is performed to the same Christ in both armies at the same time. What a shocking sight! Lo! CROSSER dashing against CROSSES, and CHRIST on this side firing bullets at CHRIST on the other; Cross against Cross, and Christ against Christ!" He adds:—

"Let us now imagine we hear a soldier among these fighting Christians saying the Lord's prayer. "OUR FATHER," says he: O, hardened wretch! can you call HIM Father, when you are just going to cut your brother's throat? "Hallowed be thy name:" how can the name of God be more impiously unhallowed, than by mutual bloody murder among you, his sons? "Thy kingdom come:" do you pray for the coming of his kingdom, while you are endeavoring to establish an earthly despotism, by the spilling of the blood of God's sons and subjects? "Thy will be done in earth as it is in heaven:" His will in heaven is for PEACE, but you are now meditating WAR, Dare you say to your father in heaven, "Give us this day our daily bread," when you are going the next minute to burn your brother's cornfields; and had rather lose the benefits of them yourself, than suffer him to enjoy them unmolested? With what face can you say, "Forgive us our trespasses as we forgive those who trespass against us," when so far from forgiving your own brother, you are going with all the haste you can, to murder him in cold blood, for an alleged trespass, which after all is but imaginary? Do you presume to deprecate danger of "temptation," who, not without great danger to yourself, are doing all you can to force your brother into danger? Do you deserve to be delivered from evil, that is, from the evil being to whose impulse you submit yourself, and by whose spirit you are guided, in contriving the greatest possible evil to your brother?"

It may be doubted whether a complete history of all the conduct of infernal spirits, would contain any thing more inconsistent, more abominable, or more to be deplored, than has appeared in the history of warring Christians. To behold two contending armies, from Christian nations, so deluded as mutually to offer prayers to the same benevolent God, for success in their attempts to butcher each other, is enough to fill the mind of any considerate person with amazement and horror. Yea, a sight like this might cause weeping in heaven, and triumph in hell!

*A Summary Exhibition of the Sacred History contained in the Books of Samuel, with Remarks on their Authenticity and Inspiration.*

**S**AMUEL was one of the most illustrious of all the ancient prophets. In the memorable address of the apostle Peter to his countrymen, recorded in the third chapter of the Acts, he is placed next to Moses. Specially called of God to the prophetic office, to his care was committed, in an eminent manner, the guidance and protection of his Israel. Samuel concluded the list of the judges of Israel, having executed the duties of his office, with great fidelity, from early life to advanced age. In his prophetic office, he pronounced upon Eli, his predecessor as judge in Israel, the sure destruction of his house. He anointed Saul, when in a private station, to the high dignity of king of Israel. He being disobedient to the commands of God, Samuel pronounced his rejection and the ruin of his house. He then anointed the son of Jesse of Bethlehem, and declared him to be the beloved of the Lord, for whom he would build a sure house for ever. Dying at an advanced age, Israel, with one heart, mourned the loss of a father.

The two books of Samuel are occupied, principally, with a history of the character and transactions of Samuel, Saul, and David. Other things connected with these are necessarily introduced. The first of these books is entitled, "The first book of Samuel, otherwise called the first book of the Kings." The

title of the second is the same except in the numerical term. In the ancient Greek translation of the Old Testament, made by the Seventy, the books of Samuel and Kings are called the first, second, third, and fourth books of the kings. In the Latin vulgate translation, used by the Romish church, the title is the same. In the Hebrew, the true original, they are entitled the first and second books of Samuel, the first and second books of Kings. The translators of our common Bible thought proper to retain both titles. What was done by English translators which preceded them in this respect, I do not know except in one instance. In one of these, which I have, these two books are called simply, the first and second books of Samuel.

In the beginning of the first books we have the history of the two last of the judges of Israel, Eli and Samuel. The venerable Eli, at the age of ninety-eight years, having judged Israel forty years, hearing of the death of his two sons in battle, and the capture of the ark of God, by the inveterate enemies of Israel, seeing the glory departed from them, fell suddenly from his seat and died. Samuel immediately succeeded to his difficult station, and never did a judge in Israel perform the service with more incorruptible integrity. Such was his fidelity that he appealed to them in the most impressive manner, "Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind

mine eyes therewith?" In his old age, he appointed his two sons to act as judges; but they walked not in the ways of their father. Under these circumstances, the people call upon Samuel, with the most earnest importunity, "Make us a king to judge us like all the nations." Samuel prayed to God for his holy direction; and the Lord commanded him to protest against their murmuring disobedience, to assure them of the evils of an arbitrary government, which was the nature of most royal governments at that time; but, upon their continuing to press their application, to give them a king; by the divine appointment, Samuel proceeded to anoint for the royal office Saul the son of Kish, greatly distinguished for his personal accomplishments, and afterwards, for his prudence and valor. Under his reign the nation prospered, and their enemies were subdued before them, and he appears to have managed the government like an able prince, till the latter part of his life, when becoming corrupt and disobedient, he was rejected of the Lord, and his family disinherited of the throne. Having disobeyed the commandment of the Lord, with regard to the destruction of the Amalekites, he was told by Samuel, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou." After this, by the immediate direction of God, Samuel anointed David, then a youth, for the sceptre of the kingdom. Soon after this transaction, Saul became possessed of a spirit of jealousy, and of the

most implacable enmity towards David. He, accordingly, pursued him with unremitting rage, determined to destroy the rising sovereign, and never relinquished his purpose, till he himself fell in battle.

The youth of David was distinguished for fidelity and valor, while he tended his father's flock. His first adventure, which presaged his future greatness, was his brilliant encounter with the giant of the Philistines, in which he slew his antagonist, and enabled his people to obtain a great victory over their enemies. During the whole period in which he was pursued by Saul, though his life was often in the most imminent danger, he never raised his hand against his sovereign; and notwithstanding he was frequently in his power, he would do no injury to the anointed of the Lord. The death of Saul and Jonathan, he celebrated in a sacred elegy, which, for tenderness of affection and elegance of poetry, has rarely been equalled.

On the throne, David united all hearts. He destroyed the fortresses and armies of his enemies; he demolished the images and groves of idolatry; he drave out the remains of the devoted nations of Canaan from the promised possession of Israel. In the early part of his reign, he removed the ark of God from Gibeah to the hill of Zion, with extraordinary solemnity and joy, where he faithfully worshipped and praised the God of Israel, the remainder of his days.

For twenty years, the first half of his reign, he experienced uninterrupted prosperity and success. He feared the God of

his fathers, and the Lord was with him in all his ways. At this time, occurred his great transgression, which will stand a perpetual monument of the indwelling corruption of the people of God in the present life, and a source of grief and beacon of warning to the followers of Christ to the end of time. After his deep humiliation and thorough repentance, he was forgiven of God; yet, because this transgression had given occasion of ceaseless triumph to all the enemies of righteousness, the remainder of his days were involved in evil, and uninterrupted calamities. He saw his own sons engaged in the bitterest hostility with each other. He saw himself driven from the throne, and once more become a fugitive, cursed by his subjects, and pursued by his enemies, determined to take his life. He saw his beloved son drenched in every crime, and at length leaving his life on the point of a spear.—Restored to his throne, he is faithful in the service of God, experiencing the protection and favor of Heaven, but continually afflicted with the divine chastisements. Near the close of his reign, influenced by an improper vanity, he numbered the people of his kingdom. Upon this the judgments of an offended God were executed upon them. The king, in deep humiliation, cast himself upon the undeserved mercy of the Lord, praying that the strokes of his righteous vengeance might fall upon himself, and his people be spared. The destroying angel was stayed, the king presented his offering, and was accepted of the Lord. On this occasion, Je-

hovah appointed the site of the Temple, for which David had made great preparations, which was consecrated as his holy dwelling place for many succeeding ages. It was at the threshing-floor of Araunah the Jebusite, the place where the destroying angel stayed his hand, where David reared his altar to the God of Israel.—With the account of the numbering of the people, the divine judgments which followed, the deep repentance and sacrifice of the king, and the acceptance of his offering, David being now arrived to old age, the second book of Samuel is concluded. In these Books, Nathan and Gad often appear, as eminent and faithful prophets of the Lord.

We will now make a few remarks.

1. The two books of Samuel were written, in part at least, by the great prophet whose name they bear. The fact that they bear his name is an evidence that he was the author. As the life and character of Samuel is a principal subject of the former part of these books, as he was the last of the judges of Israel, as he was a great prophet of God, and, by his appointment, anointed Saul and David for the kingdom, he was, of all persons, the most fit to be the recorder of these sacred truths. The account of his death is given in the 25th chapter of the first book. It has been the general opinion of learned Jews, founded on good reasons, that Samuel wrote the first twenty-four chapters, and that the residue of the two books was added by the prophets Nathan and Gad. The same opinion has been

adopted by the most judicious commentators and critics among Christians. The addition, after the 24th chapter, being only a continuation of the plan of Samuel, and the two kings Saul and David, whose history comprises the most of the additional part, having acceded to the throne of Israel, not by hereditary right or popular election, but by the anointing of Samuel, the whole of the two books, very properly, bear his name. The reigns of Saul and David are a connecting link between the government of the judges and the government of the kings. They were the special ministers of God, designated by his own appointment, and solemnly consecrated to their office, by the anointing of his holy prophet.—The opinion that these two books were written in the manner above stated, is much supported by a subsequent testimony. 1 Chron. xxix. 29. "Now, the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." This testimony, evidently, refers to the sacred record contained in the books of Samuel, and shows by whom they were written. The former part by Samuel the prophet, the latter by Nathan and Gad, also prophets of the Lord.

It appears from a variety of testimonials that the prophets in Israel made historical records of the passing events of their times. These were, probably, large, and were published for the general use of the nation. A considerable portion of some of the sacred books seems to be a

summary or an abridgment of these more extensive historical collections. We find frequent references in some of the sacred books, which confirm this sentiment. The rest of the acts of a certain prince are written in a particular book there mentioned. It was not the design of the Holy Spirit to place the whole history of the Jewish nation on sacred record. All that was intended was to give a sketch of the great events of divine Providence respecting the Church, for the general benefit of the people of God through all succeeding ages. Their history was written by their prophets, at large, a brief summary of which is given in the inspired volume.

2. The sacred history contained in the two books of Samuel is authentic. The former part, as we have seen, was written by Samuel the prophet. It begins with an account of his birth and parentage, and is confined, principally, to events with which he himself was personally acquainted. The remainder being penned by the prophets Nathan and Gad, who were cotemporary with the events recorded, and being personally concerned in many of the most important transactions, it possesses one of the strongest evidences of authenticity. All these prophets were certainly capable of knowing the truth of their narrations, and it is not credible that they could have been deceived.

Cotemporary writers are always the most authentic historians. The lapse of years, especially of ages, necessarily obscures the truth, causes a great many important facts to be lost,

many are varied exceedingly by the uncertainty of tradition, many others, from pride, folly, or accident, become incorporated with historic statements which are little better than fable. Every intelligent writer, with regard to the events of his own time, passing under his own immediate inspection, knows how to distinguish truth from error, and cannot, ordinarily, be deceived. This leads us to mention a prominent characteristic difference between the sacred and profane histories of ancient times. Infinite wisdom appointed that the sacred history should be penned principally by cotemporary writers. A great portion of the writings of Moses is a record of events that occurred during his own life, and under his immediate inspection. The same is true of the book of Joshua, of these two books of Samuel, and of most others of the sacred history. Whereas the ancient historians of other nations, writing principally of events long before their own time, were obliged to depend on uncertain records, on doubtful traditions, on the fancies of poets, on the fables of pride and fiction. There is no character in heathen antiquity of whom so much is said as Alexander. Yet there is no history extant of his life and conquests, written nearer than two or three centuries of his time.

The character of the great prophets, who were the writers of the books of Samuel, is a sufficient security against any misrepresentation or material error. To say nothing, at this time, of their inspiration, we may consider them as having

characters to sustain or to lose, according to their fidelity in their historic narrations. They were public characters, well known through all the tribes, who held the station of public teachers and censors, who stood before kings and princes as well as all other classes of people, to instruct, to warn, and to reprove. In addition to this, they sustained the character of men of God. They claimed to have been favored with special communications from the Holy Spirit, and often declared, in the name of Jehovah, the solemn truths of heaven. All this character was put to the hazard, their reputation as honest men, but especially as prophets of the Lord, upon the veracity of their sacred writings. As their writings contained the history of recent and passing events, as they were made public to their cotemporaries, who could not have been deceived with regard to the facts, we have the strongest pledge that can be conceived or desired, of the veracity of these sacred narrations.

These historical books were received by the Jewish nation as true. As has been already observed, they were certainly capable of knowing whether they were true or not, and would never have received them as of sacred authority had they not been known to be perfectly authentic. It is also to be considered, perhaps as a conclusive argument, that all the successors of David on the throne of Judah, from his reign to the Babylonish captivity, were his own natural posterity. In these books of Samuel are contained the accounts of the great transgressions

of David, which exceedingly offended the God of Israel, and which leave a stain upon his character, which neither the tears of contrition nor the oblivion of ages can ever wash away. His sons who, successively, came to the throne, and who held the sceptre by right of succession from this their great progenitor, would never have suffered these historic books, containing so full an account of the fall of their revered father, to be preserved and transmitted to posterity, as sacred or as true history, had not the narratives been known to be incontrovertible facts. We have, thus, the testimony of contemporaries and successors, neither of whom could have been deceived, in confirmation of the purity of these sacred books.

The books of Samuel contain the history of the rise of the Israelitish nation, from a dispersed, unconnected, feeble people, to a numerous and powerful kingdom. It is well known, from the many testimonies of the historians of other nations, that, in the early times of their national existence, this nation were a feeble, wandering people, agreeably to the sacred account in Joshua and Judges. It is also well known, from the like authority, that, in subsequent times, they were a large, united, powerful kingdom; far advanced in the arts of civilization, eminently successful in war, reducing all the neighboring nations to an acknowledgment of their superiority, and to the payment of tribute. The king of Persia says of them, in the days of Ezra, "There have been mighty kings over Jerusalem, which have ruled over all coun-

tries beyond the river; and toll, tribute, and custom was paid up to them." It is equally known, from the testimony of profane writers, that Solomon was a prince of peace. Although the most powerful monarch of his time, his reign was employed in the enjoyment and cultivation of the arts of peace. It then necessarily follows that the preceding reigns must have been a very active period of enterprise, war, and conquest. Such we find to be the representation of the sacred history in the two books now before us.

On an examination of the internal evidence of this portion of sacred history, we find every indication of fidelity in the writers, and veracity in the narrative. Without fear or favor, without any solicitude to accommodate their narrations to popular approbation or prejudice, without any apprehension from the disapprobation of contemporaries or posterity, regardless of the feelings or displeasure of princes; they give, in the simplest manner, the narrative of truth, leaving the event, and leaving themselves under the protection of that God whose cause they sought to serve. As they could not confide in his favor in any other cause than that of truth, they rest their all on that sure foundation. With equal fidelity, they relate the rebellions and excesses of the people, and the disobedience and transgressions of their kings. With undaunted firmness, they bear testimony against their most favorite prejudices, and strongly expose their errors and follies. This is not the language of design such are not the devi-



ces of craft, but the uncorrupted testimony of truth.

3. This portion of sacred history was written under the inspiration and guidance of the Holy Spirit. We have seen that it was written by the prophets Samuel, Nathan, and Gad. They were inspired prophets of God, specially endued with divine knowledge and wisdom. They pronounced blessings and curses immediately in the name of God, and it could be truly said, whom they blessed were blessed, and whom they cursed were cursed. God employed them, on various occasions, to reveal and declare his truth, which they received by immediate communications from him. The curtain of futurity was often drawn from before them, and, by the special illumination of the Spirit of holiness, they saw and declared the events of distant times. With such endowments, and such illuminations, they were truly qualified to record the truths of the inspired volume. Interspersed through the whole of the historic narrative, are the sacred testimonies of God immediately communicated to these his prophets. Under the same holy guidance, and with the assistance of the same divine Spirit, the whole was placed on sacred record.

In these, as well as all the other historical books of the sacred Scriptures, the great object is, not to give a detailed national history, but to sketch some of the most interesting events of divine Providence, to illustrate the character of God, to instruct, to guide and comfort his people, in the present and all succeeding

times. In these inspired books; we have such a collection of facts, such an exhibition of character and events, as are perfectly calculated to effect this most important object. Such a selection could not have been made by any other than divine wisdom. Its authority, then, is divine.

In the books of Samuel, we see no sentiment characteristic of human imperfection and error. Every thing exalts God and displays his glory. The holiness of God, the wickedness of man, the odiousness of sin, the dependence of all creatures on Jehovah, the reasonableness and necessity of obedience and a holy life, the certain consequences of holiness and sin, the security of the church, and the ruin of its enemies, are the great truths invariably inculcated. These are not the sentiments of man, but of the Holy Spirit of God.

These sacred books have been invariably received as from divine inspiration, by prophets and saints of old, and by the people of God in every succeeding period of the church.

In the time of Samuel and David, the visible church made a great advancement in light and divine improvement. They did the same during the period of the Judges. The church has ever been gradually advancing from its first establishment on earth. The knowledge of divine truth, and the evidences in favor of revealed religion, are greater now than they have been at any past period. The same will probably be the condition of the church in glory. Ever advancing in knowledge and blessed-

ness, approaching nearer and nearer to the infinite source of divine perfection.

No station, or character, or privilege is exempt from the punishments of an offended God. No man on sacred record is spoken of in stronger terms of divine approbation, than David. And very few have enjoyed so many providential blessings as he did before his great transgression. After that event, his life was a series of the bitterest afflictions. God can punish his people abundantly in the present life, and he will do it if they forsake him.

The true David, the holy deliverer and sure protector of the Church, is Christ. His triumphs are certain, his reign is eternal. Blessed are all they that trust in him.



*On the connection betwixt the Intellectual and Moral Powers.*

"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."—  
1 Cor. i. 19.

**U**NDERSTANDING being the prominent feature which distinguishes man from the inferior creation, it is not surprising that he should value it highly; or, even without the sanction of Scripture, that he should deem himself bound not to hide so precious a talent in a napkin, but to bestow on it that culture by which it may be improved. Neither can we wonder, that in a revealed code of Divine laws, vouchsafed for the regulation of human conduct, a

right management of the excellent gift of reason should be recommended. "Apply thine heart unto instruction, and thine ears to the words of knowledge; buy the truth and sell it not: also wisdom and instruction, and understanding."—"Wisdom is the principal thing; she shall be as an ornament of grace about thy neck, and a crown of glory on thy head."

On the other hand, under the clearer dispensation of the Gospel, we find human wisdom considerably depreciated, and in its discoveries and instructions relative to spiritual knowledge, represented as a weak and incompetent guide. "Where is the wise; where is the disputer of this world? Hath not God made foolish the wisdom of this world? The world by wisdom knew not God: who chose the foolish things of the world to confound the wise."

Since the information of the New Testament was given, not to contradict, but to elucidate, the statements of the Old, the true interpretation of these passages must needs be that which preserves their harmonious correspondence, and reconciles their seeming contrariety. We are therefore to believe, that before life and immortality were fully brought to light by the Gospel, the researches of reason were of no inconsiderable use in attaining the knowledge, and directing the practice of duty; and that even in our state of clearer information, they are capable of conferring substantial good. Yet, if they are isolated and separated from Divine Truth, they are now, as they were prior to the Christian era, feeble and even

erring directions in spiritual concerns.

Allow me to submit to the consideration of your readers a few remarks illustrative of these two positions. Let us ask, first, How far is the cultivation of the intellectual powers conducive to the improvement of the moral part of our nature? and, secondly, What are the moral evils to be apprehended, from the improvement and exertion of the intellect, when unaccompanied by faith in revelation?

I. They who have improved their understandings are capable, it will not be denied, of making considerable advances in the study of natural religion. From the order which their habits of attention and investigation have instructed them to observe in the visible creation, in the mazy circuits of the planetary orbs, the faithful returns of day and night, the alternation of seasons, the symmetry and correspondence of parts in individual animals and plants, and the general resemblance among the tribes and families of each; they may infer that the world does not exist fortuitously, but is the work of a great intelligent Being. This first cause is God; and from an observation of the general and simple laws and resemblances, which pervade different parts of the creation, they are further led to a belief in the unity of the creating power; while his beneficence is not less clearly pointed out by the adaptation of surrounding objects to convenience and pleasure.

Men of improved understandings are, likewise, capable of reasoning on the immortality of the human soul. From a percep-

tion of its instinctive hope of futurity, and of the natural apprehension of punishment excited by remorse; from the insupportable progress in intellectual and moral improvement, which man seems capable of making, beyond the narrow circle of his present being; from the imperfect adjustment of recompense to virtue and vice on earth; and, finally, from the universal concurrence of mankind in the belief of immortal life: from this body of evidence they might infer, with tolerable assurance, the probability of a future state.

These two articles of natural belief might constitute, in their minds, some substance of religious principle, sufficient to plant at least a slender guard on their conduct.

It were idle here to object, that wherever these refined opinions existed in the ancient world, they were not, in fact, the deductions of reason, but vestiges of the original faith imprinted on the minds of our first progenitors, and afterwards partially obscured, or absorbed, in the corruptions of idolatrous worship. We are at present making concessions; and in that view may grant, that there is nothing in these doctrines, as there is in the *mysteries* of Christianity, which unassisted reason seems not at least capable of acquiring.

From an improved understanding, several subordinate principles of duty might, in like manner, be derived, without the aid of revelation. A sense of honor, a regard to utility, a perception of the beauty of virtue, are, in their most improved state, found only in cultivated

minds. Habits, as well as principles, favorable to morality, may be expected to accrue from mental culture. The solidity which it establishes is unfavorable to volatility and inconsideration. It enthrones reason amidst the passions; and it at once elevates and purifies the character, by instilling a preference of the refined tastes to the sordid appetites. They, too, who habituate themselves not to act, without foreweighing consequences, will be less apt rashly to sin, without foreweighing consequences.

Now, if these beneficial tendencies of an improved understanding were, like a tremulous lamp shining in a dark place, though doubtless a feeble, yet a partial substitute, for the Gospel, in times preceding its appearance; especially among the Jews, who could combine them with the knowledge conveyed by the Mosaic dispensation; they are still not wholly unworthy of notice, as adding their humble aid to the powerful influence of Christianity, in cherishing the growth of morals. It is satisfactory to find, that in some broad lines, natural and revealed religion proclaim the same truths; that reason and the Gospel unite in inculcating the same general principles. And while we build our belief on a stronger foundation of evidence, and practice morality from more cogent motives than the unaided understanding could furnish, it is expedient for beings naturally frail and encompassed with dangers, to arm themselves with the lighter defences, as well as to buckle on the larger shield, for keeping their hearts in safety.

II. But, secondly, if mental culture be not thus united to faith in the grand doctrines of revelation; or if we rely on it as the exclusive teacher of religious truth, and as the sole pledge for the integrity of moral conduct, we shall find it to be attended with various, and these formidable evils.

We may recollect, that in stating its advantages, they have been enumerated as *probable*, not as necessary, or, in any case, *actual* results. We have considered it in its happiest possibility, not its most frequent consequences. We well know that wisdom, far from leading, in general, its disciples of the ancient world, to such conclusions as we have stated, conducted the larger number of them to scepticism in principle, and to a very imperfect and perverted practice: so that most justly was it observed, "the world by wisdom knew not God," and "the wisdom of the world is foolishness with God."

Nor is this imperfection of unassisted reason, as manifested in wild theories and vicious practice, less observable among many of the unchristian wise men whom modern times have produced. While, under the benign influence of Christianity, we frequently meet with instances of amiable rusticity and of virtuous ignorance, it is no prodigy to behold, in characters who proudly shut their eyes against the light, an unprincipled intelligence, a combination of science and profligacy. If, in times of old, the school of Epicurus disgraced the name of philosophy, later days have not been without their learned teach-

ers of irreligion, and subtle apologists of licentiousness; equally calculated to exhibit to the theatre of the world, the weakness and fallibility of human wisdom.

And indeed, if we reflect on the natural force of evil inclination, and on the multiplicity, as well as insinuating power, of external allurements, we shall not feel disposed to wonder, that they, whose only guide to moral conduct is the light of unassisted understanding, should enlist their director in the service of passion, and gather strength in iniquity from his sophisticated arguments. Hence, on rejecting Christianity, there is a progressive descent in error; Deists degenerate into Sceptics, and Sceptics wander onward to the gloomy confines of Atheism: arguing themselves more and more out of their natural theology, or laboring to darken their doubts into positive unbelief, since even these disturb them in unlimited indulgence. They rush into a deeper and a denser shade, hoping still more effectually to cover deeds that are evil.

Hence have so many pens, so many voices, been employed (would that we had not to say, *ably* employed!) in defending error with ingenious false reasonings, and in diffusing the lustre of plausible excuses, or of captivating language, over the native frightfulness of vice. Hence have so many minds, endowed with genius, and enriched with science, misapplied these good gifts to the mischievous purposes of giving vent to their spleen, dignity to their ambition, or eloquence to their resentment: of adding classical refinement to

bacchanalian revelry; or of scattering deceitful flowers along the path which decoys the innocent from the home of pleasantness and peace. The same strong passions which impelled them to the steeps of intellectual renown have, under different circumstances, urged them to rush headlong upon temptation; and the same wisdom which, if held in a simple and pure heart, would have been powerfully persuasive in recommending a course of rectitude, becomes, in a depraved bosom, the apologist of a departure from it.

On the whole, no doctrine can be conceived more dangerous, than that which identifies human wisdom and human virtue: no axiom more false, than that the understanding is, of itself, a certain and infallible guide to moral excellence.

But even where a cultivated understanding is discovered to produce all the happier effects which we commenced with describing; where it settles the mind in the principles of natural religion, in active occupations, in habits of reflection, and in intellectual relishes; the morality generated from such circumstances will, after all, in its highest state, fall infinitely short of that which Christianity is calculated to form. Talents, not disciplined in the school of Christ, render their possessor vain, presumptuous, overbearing. Excellence is, in his estimate, a matter solely of the intellect, having no respect to moral superiority or degradation; and he casts a look of disdain on simple integrity, when unaccompanied by secular knowledge. The Deist too is for the

most part indifferent to the exercises of piety; little if at all given to prayer; more versed in scientific researches and metaphysical distinctions, than in devout meditations and charitable offices. And how imperfect and scanty must be the morality of those, whose hope of future retribution amounts not to Christian assurance! whose consciousness of imperfection is not encouraged to perseverance, by the belief in a supporting Saviour and a succouring Spirit! How worldly-minded, how sensual, how wedded must they be to the present, since the present is with them the only secure moment! When they rely only on their own exertions for the working out of their future felicity, how presumptuous must be the confident; the timorous, how desponding!

The subject now discussed might well afford scope for indulging in a large variety of interesting reflections: but, for brevity's sake, let us confine ourselves to the most striking and important.

1. All who devote themselves to the improvement of their understandings ought vigilantly to beware of the perversion of intellectual power. Let "the fear of the Lord be the beginning of their wisdom." The grand elements of Christian knowledge, and the springs of Christian hope,—faith in the propitiatory merits of Jesus Christ, and reliance on the supernal aids vouchsafed to human frailty,—let them keep as the apple of the eye; not puffed up by the pride of earthly wisdom, not debauched by vain disputations and by false phi-

losophy. Far from them be the notion that the valuable religious principles, instilled by parental care, are prejudices which must be dismissed before they can assert the character of educated and liberal minds. Let them remember that these principles have been formerly held by men of the most gigantic talents, and the most profound research; that Bacon and Newton, that Milton and Locke, that Pascal and Bentley, that Grotius and Bossuet, that Johnson and Addison, have all of them demonstrated, as well by their writings as by their lives, that there is nothing incompatible betwixt sound philosophy, and strict Christianity. So true does it seem that that secular wisdom of the mind, which is mated to the folly of the heart, never ascends higher than an imposing mediocrity: while the nobler knowledge, linked to the Throne of God, is for the most part the same which, in science, takes the widest range over his works, and makes the nearest approaches to his wisdom.

Let it also be remembered, that all accounts of the world which have been set up in contradiction to the scriptural narrative, and all systems of morals which have been offered as substitutes for the Gospel, have lived but for their day, and have vanished like dissolving clouds, when touched by the morning sun of sacred illumination. In particular, since Sir William Jones opened a new path of research in the East, the march of discovery, whether in language or in science, has more clearly elucidated the Mosaic Cosmogony; has pared down the boast-

ed thousands of pagan years, to the epoch of the scriptural deluge; and exhibited an analogy amongst languages, religions, and manners, which indisputably proves the common origin of mankind; so that Moses finds his best commentary among the superstitions of the Bramins. All the most eminent geologists also of the present times, De Luc, Kirwan, Saussure, Cuvier, Townsend and Davy, reconcile their systems to the sacred records. While these facts incline us to study the evidences of Christianity, let them confirm the conviction which that study will impart. Thus built up in our most holy faith, let us jealously watch, and reject as necessarily false, every the slightest insinuation presented in works of science, which levels an indirect blow at the religion of Jesus. And much occasion have they, whom rank, or leisure, or taste directs to the pursuit of wisdom, for exercising this vigilant circumspection. For, in truth, it is not only by the avowed assaults of infidelity, that the stability of their faith is endangered. In almost every science to which the mind applies itself, the subtle poison has been cunningly infused. Is attention directed to the materials which compose our earth? The mineralogist will shew it to be many centuries older than is represented in the records of the Pentateuch. Or is civil history chosen as the favorite pursuit? Behold a Hume and a Gibbon prepared with their fatal touch, to conduct you to the regions of doubt and obscurity. A lover of metaphysical research, do you seek after guides, who shall

unfold to you the nice and curious structure of your own mind? You learn that the faculty of reason proceeds from the organization of the body; and that the soul has no positive separate existence, although the Scriptures have told you that immediately after dissolution, it is "dust" ONLY which returns to its native dust; while the SPIRIT arises unto the God who gave it. Prepare to hear, and resolve to disbelieve, statements which deprive the Deity of his personality; and represent him as the universally-diffused principle of life, the soul of nature, the wide-spread cause which

Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees.

Remember, that if this specious principle be admitted, the monstrous conclusion must inevitably and immediately ensue, that every human soul, even the souls of wicked men, (impious and self-exposing paradox) are a part of Deity. When the thunder of heaven, which the uninstructed have considered, as it muttered or pealed on high, to be the voice of the Almighty Sovereign, is discovered to proceed from a law of nature, let it not be presumed that in this discovery, you have arrived at the First Cause, at the Eternal Throne. Think that you have only ascended one link nearer to it: for Nature, in all her works, is still and for ever no more than another name for "an effect, of which the cause is God." "Oh! beware, lest any man spoil you, by oppositions of science falsely so called,

and draw you away from the simplicity that is in Christ."

2. How highly becoming is it that they who have been happy in the possession of a sound and cultivated understanding, should unceasingly apply its power to the promotion of the Divine glory. To God a faithful account of the talent must be rendered. He is the Giver, and entitled to the first fruits of its benefits. By instructing ignorance and vindicating truth; by preceptive recommendations of piety; by adding that charm of allurements, and that dignity of command, to moral worth which is borrowed from its combination with intellectual ability; let mental culture prove itself, within the sphere of every man, the reflection of an emanation from Heaven.

The pure and orthodox faith, too, deserves well to be defended, with all the resources of an improved understanding, against the doubts of scepticism, and the cavils of unbelief. We ought to be ready to give a reason for the hope that is in us; and to the artifices of sophistry to apply the detecting talismans of sound logic, historical investigation, and scientific analogy. This has been deemed a heterodox notion by certain fanatics, who have decried human learning, by observing, that "the natural man perceiveth not the things of the spirit, which are spiritually discerned;" that St. Paul desires men to beware of philosophy, or the knowledge attainable by human reason; that profound secular learning has in fact usually occasioned, not obedience, but repugnance to

the truth; and that God's sentences are heavy against the wisdom of the wise. They have observed that the word of God is a two-edged sword, and reason, like the armour of Saul, cumbersome about the soldier of Christ: that St. Paul's preaching was not in the wisdom of man, but in the power of God; that where the Gospel is believed, there needs no reason; and where it is discredited, it must be the Spirit of God, not the reason of man, which shall convert the heart. "By such and similar arguments," says Hooker, "an opinion has spread itself very widely in the world, that the way to be ripe in faith, is to be raw in wit and judgment; as if reason were an enemy to religion; childish simplicity the mother of ghostly and divine wisdom." After stating that such declamations are founded in the two delusions, of imagining human wisdom to be absolutely condemned, when it is only depreciated in the comparison with something beyond its compass; and of conceiving the reproof of false wisdom to be the reproof of the true; that great man proceeds to reply, that the Apostle testifies concerning mere natural men, that they know both God, and the law of God, and that therefore, though nature has need of grace, grace may build on natural knowledge; that the true way to beware of false philosophy is to be possessed of the audioté of sound reasoning; and that many, sound in belief, have been great philosophers. "Unlearned men," he adds, "have been betrayed into heresies, by



their inability to distinguish betwixt sound and false argumentation. Moses, Daniel, Solomon, and St. Paul, were all instructed in the depths of human learning: Reason is not added as a supplement to Scripture, as though that were defective, but as an instrument for reaping the benefit which Scripture yields. St. Paul denies not that his speech had been persuasive, but merely affirms that he was not behind the other apostles in supernatural gifts. It seems strange, if reason be not necessary, that men only are capable of rightly knowing God, and this only when they attain to ripe ability of understanding. The Apostle calls on man to judge of what he speaks. 1 Cor. x. 15. Though Scripture teaches in things above reason, yet it is reason which convinces us that Scripture is the word of God. We dispute with infidels and profane persons, for their persuasion or conversion: and however needful may be the testimony of the Spirit, to seal the convictions of reason, it were useless to allege that testimony to such opponents. It is only by reason we ourselves discern, whether we are taught by the Spirit of God, or the spirit of error. Reason discovers the sense and meaning of Scripture. Our Lord himself entered into disputations; an example followed by Paul and Barnabas, both in addressing the Greeks and the Jews. Matt. xxii. 43. Acts xiv. 15. and Acts xv."—*Ecclesiastical Polity.*

3. It must, nevertheless, afford matter of much consolation to the poor, who possess not opportunities of making high ad-

vances in human learning, to reflect that salvation is attainable without it.

Had we been told, that unadorned with intellectual refinement, none should enter into the kingdom of Heaven, it might have been justly objected to Christianity, that it was a partial religion; a religion made exclusively for the learned and great, and not for the poor and simple. For it is not given to every man to be informed or intelligent. Many are deficient in natural capacity, and many want leisure and opportunity for application. To be learned and intelligent, therefore, though allowable as an innocent pleasure; though laudable as far as these qualities are useful, and as far as they lift their possessor above the baseness of animal enjoyment; though strictly necessary for those who are to lead their brethren in the way of life; could not have been inculcated as an universal and indispensable obligation, in a Gospel preached to the poor, or by a God whose ways are those of equity and mercy. It would have been as unfit to have made the attainment of extensive knowledge or profound wisdom a religious duty, as it was in the heathen world, to attach superlative merit to the costly immolation of a hecatomb. Among the demands made by Christianity upon the servant of God, not one exacts offerings which his fortune could not procure, or acquirements which his understanding is incompetent to grasp. No! There stands no priest in the porch of the temple of Christ, to drive away the vulgar, and to pronounce them

profane. "*My yoke is easy,*" is the inscription over the gate: and in a system designed for all, that only is insisted on to which all can have equal access. Now the wide field of piety and virtue is freely open; and into this all are permitted, are encouraged, are enjoined to enter. Here the high and the low, the learned and the ignorant, may expatiate, with equal ease, and to equal advantage.

4. And, indeed, it may be observed, in corroboration of this remark, that it is to piety and virtue, and not to talents, that the economy of this world has been accommodated. It would be highly advantageous to men endowed with science, to number their future days, to be certified how long they had to live. They might proportion their plans to their duration of existence; if it were short, forming no scheme which they could not accomplish; if long, extending their views to grand and ample designs, and encouraged to protracted, unwearied perseverance, by the certainty of ultimate success. If their talents, then, and their salvation, were intimately connected, doubtless some arrangement of this nature would have taken place. But, as if to destroy every proud notion of such an association, the sons of science are frequently swept from life, in the midst of even important and useful projects and designs. Now this precarious duration of terrestrial sojourning is, on the other hand, of the most essential service to virtue. HER flights are short; her exertions are quotidian; and and she is continually prompted, by a consciousness of her unsta-

ble term, to labor while it is day, and to crowd much good into little compass. A lease of life would probably embolden the soul to procrastinate its repentance, or to relax its efforts.

Thus, with reference to schemes of extensive speculation, such as planning a vast range of buildings, or projecting how to drain, to plant, to embellish a large tract of territory: such as contemplating the twelve years' labor of the epic poet, or forging the first link in that protracted process of reasoning which is to establish a philosophical theory; did our salvation depend on the completion of such toils, a lengthened term of life would be requisite to work it out. But to practice diurnal duties, to resist temptation from hour to hour, to succour helplessness, to soothe adversity, to visit the fatherless, and to live unspotted from the world, demand no prophetic eye; no far ken into futurity; no assurance of continuing on earth for many years. Such a course is accommodated to the commandment: "Be ye therefore ready; for in such an hour as ye think not, the Son of God cometh."

Nor is this adaptation of the economy of the world to the exertions of virtue, rather than to those of talent, less manifest, when we contemplate the necessities of men. That the human race has produced such splendid rarities as Homer and Virgil, Tasso and Ariosto, Spenser and Shakspeare, is beyond all question patter of legitimate boast. They are an honor to their species. Their labors have often soothed the pain of distress, charmed many a weary hour

away, and administered much delight to cultivated minds. Yet, perhaps, on a large view, the stock of human happiness would not have been very greatly impaired, had such characters never come into existence. Society would have sought out different sources of pleasure, and would have found them.

5. In recommending a due subjection of the intellectual to the moral part of our nature, let it not be forgotten that there is a certain sense, in which they are one and the same; and that the inspired penmen, in extolling wisdom, may in part be conceived as alluding to that plain reason, that natural sagacity, which is common to the scientific and the unlettered. A good man is a wise man, in this acceptation of the phrase, because he has manifested a sound judgment in the most interesting of all concerns, and on a subject on which the learned and the unlearned are alike competent to pronounce a wise decision. In preferring eternal happiness to earthly gratification and advantage; what is noble to what is vile and debasing; what he is sure of attaining to what accident may intercept; what is permanent to what is transient; what confers the highest conceivable enjoyment to what affords only inferior and imperfect satisfaction:—in making this wise choice, the poor man may say with David, “I have more understanding than all my teachers, for thy testimonies are my meditation; I have understood more than the ancients, because I keep thy precepts.”

Not (let us repeat, to avoid

being misconceived,) not that the cultivation of the intellect, as it respects human science, is forbidden in the Gospel of Christ; or that it is not even expressly enjoined, when the wise man recommends the getting of understanding and knowledge. Whosoever hath power and opportunity ought to improve the gift of reason, and sedulously to enlarge his stock of intelligence. The power thus acquired, if exerted to the glory of God, and to the good of the creatures of God, will assuredly not lose its adequate remuneration.

Let us beware, however, in this matter, of deceiving our own hearts; of measuring the approbation of God by the applauses of men. There is a philosophical pride, which of old spoke of elysium, and which still in modern times, makes mention of paradise, as invariably the abode of the wise, in conjunction with the good. And even the higher orders of Christians are too apt, in our own days, to merge the private in the public character; to imagine that crimes are absolved by dexterity, and immoralities lost in the splendor of extraordinary talents, like the spots on the disk of the sun. There is a mixture of gratitude, wonder and adulation, which, without pausing to scrutinize the ordinary moral conduct of celebrated men, who have in their generation performed some splendid feat, gazes on them as on the eagle that hath towered to an height at which the specks in her feathers become imperceptible; enrols them among an army of saints and martyrs, with whom many of them will proba-

bly never be worthy to mingle ; and identifies the immortality of their happiness, with the immortality of their fame.

And let the moralist be permitted to warn the rising votaries of ambition against the dangerous, but, it is to be feared, the too prevalent opinion, that if they can only contrive to achieve what is splendid and useful, the complexion of their morality is of about just as little moment, as the complexion of their countenance or the color of their coat. Surely it is a kind office to remind such heroes of the truth, that they may move on to glory with their bibles in their hands ; that they may prepare for a scene where degrees will be taken in moral improvement, and where honors will be awarded, not to the bravest, not to the wisest, not to the most eloquent, but only to the best. If their mental powers have been exerted in the service of falsehood, of dishonor, of oppression, of injustice ; or even if it have been directed towards useful and good ends, from the low and selfish motives of avarice, love of fame, pride, vanity, voluptuousness, it will hereafter stand them but in little stead. The deliverer of his country, who has been the tyrant of his household ; the general, who has needlessly sacrificed lives to his ambition ; the magistrate, who has regulated a district in peace, yet could never regulate his own breast ; indulge themselves in a most contemptible and deplorable vanity, if they hope for triumphal col-

umns, or civic crowns, among the bowers of paradise ; or think that even devils will console them with the flatteries of men. To them will the well-intentioned rustic be preferred, who carried away the palm in no race, who commanded the applause of no senates, who sought reputation at the mouth of no cannon, and whose name was never recorded, save in the register of his parish. Thus will God once more, emphatically, choose the foolish things of this world to confound the wise. Far better than volumes of misapplied wisdom, is a single good action, springing up from the heart of plain and honest piety. "Though I speak with the tongues of men and of angels, and though I understand all mysteries and all knowledge, yet, if I have not charity" (greater than faith and hope,) "I am become as sounding brass or a tinkling cymbal."

Even in spiritual wisdom there is a spiritual pride and assurance, against which men should ever stand vigilantly on their guard. Nothing so easy as to discourse eloquently, and to reason clearly, on the theory of religion ; nothing so difficult as the practice. "Knowledge puffeth up, but charity edifieth." To correct a habit, to control an inclination, to calm the temper, to guard the thoughts, to take up a cross of self-denial, to make sacrifices of pleasure to duty ; these, O Christianity ! are the trophies of thy renown ; these the labors thou hast promised to reward.

*Ch. Ob.*

## RELIGIOUS INTELLIGENCE.

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To JOSEPH ROGERS, *Treasurer of the Connecticut Bible Society,*

SIR,—IMPRESSED with a deep sense of the responsibility of Christians, and the many precious benefits resulting to them from the glorious Gospel of our Lord and Saviour Jesus Christ, I, with grateful heart would again cast into the treasury of the Lord, my small yearly offering.\* And in doing this, beg leave to suggest to the worthy Board of the CONNECTICUT BIBLE SOCIETY, the expediency of furnishing the poor unfortunate prisoners in New-Gate, with the Holy Bible; as I have not yet seen any provision made for them by this Institution. And although they may have forfeited their liberty and legal privileges in society; yet it may be a Christian duty for us to afford them the outward means of obtaining that knowledge of God, which, through faith, is able to make them wise unto salvation. And whilst we deeply regret the abuse made by them of their civil liberties, let us hope that they may so improve the gospel of God's dear Son, as to participate in the unseen world, in the light and liberties of the sons of God. And on this occasion I cannot but observe with heart-felt pleasure the success and approbation your benevolent institution meets with, from the generous public; and in witnessing the yearly subscriptions of the wealthy and respectable part of communi-

\* Accompanying this letter eighty dollars, in addition to the annual contribution, were transmitted to the Bible Society, forty of which were from the writer.

ty, we would indulge the pleasing hope that others, by the bounty of Heaven, enjoying the means, may feel their hearts enlarged, and their treasure opened to cast in also, and participate in the holy pleasure and pleasing reflection of being a means, in the hands of God, of sending the Bible to the destitute, and diffusing the knowledge of the blessed Redeemer in the benighted parts of the habitable globe.

Beloved Christians, let us turn our thoughts for a moment on the inestimable privilege of the gospel: think at what an immense expense the salvation therein offered was obtained; nothing less than by the sacrifice of the Son of God, who, moved by self-goodness, offered himself a propitiation for our sins, and for our sakes endured all the ungrateful reproaches of an unbelieving world. And shall we with indifference consult our own convenience in the reception and use of the sacred volume, which is commissioned to be a savor of life unto life unto us, or of death unto death? No, our immortal souls are concerned, and according to the greatness of eternal happiness and glory, so let our exertions now be to take the Bible and give it unto others; praying that a spirit congenial with that of the blessed Author might be diffused into our souls, and as he hath freely given unto us, so may we with equal solicitude be engaged in transferring this treasure unto others, who lack either the means or the knowledge of obtaining this best earthly portion. And if, happily, we should be the honored instruments in the hands of God, of bringing one soul from nature's

darkness to a knowledge and belief of the truth as it is in Jesus; what words can express, or heart conceive the joy and felicity that will be conferred on us, for being a means of converting one soul to God? Oh! meditate that great day, when Christ Jesus shall come in the glory of his Father, to judge the inhabitants of the world in righteousness, and reward all according to their faith and works. We, my Brethren, are all personally interested in the events of that tremendous day, which will certainly be, ere long, present to each one of us, and then no regret of neglected means, and misimproved opportunities, no bitterness of soul can avail us. The heart-searching Judge, well acquainted with the inmost recesses of our souls, with all our services, and all our motives, will then reward us according to the use made of both our *pecuniary* and *mental* talents. Our corrupted gold; what agonies will it pierce us with, if it has been withheld from the treasury of the Lord, for the gold and the silver are his, we the stewards, we the objects of a twofold blessing if faithful and just; blessed are we with the rich gifts of God, for our temporal conveniences and enjoyment, and blessed shall we forever be in the eternal rest of God, if like wise stewards we use the talents for his glory and the advancement of the Redeemer's kingdom. Oh, the transports, the soul exciting joy, if at last, we shall be addressed by our Judge, in his own blessed words, "In as much as thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." And under the fore-

going impressions, although suggestions common and familiar to our minds, yet infinitely important to us, as accountable to God for the use and improvement of the talents committed to our charge.—God is jealous of his cause, men are his agents, eternal life the reward; eternal death the penalty; two alternatives, no medium, free, momentous choice, behoving us practically to manifest whether love to the cause of God or mammon is predominant in our souls. God cannot be deceived, and will not be mocked by us. And happy will it be for us, although never having personal knowledge of each other, to unite in unabating exertions to extend the knowledge of the Scriptures to the ends of the earth; praying with importunate supplication that whilst we are helping others to the word of life, we ourselves should not fail of the great salvation. And to the eternal Father, who of his sovereign pleasure, while many lack the knowledge of the true God, and Saviour Jesus Christ, hath made us to differ from them, both by revealing to us his divine will, and making it our pleasing duty, to contribute, to bestow upon them the same blessing, be our highest ascriptions of thanksgiving and praise.—And while the covetous, wicked and slothful servants shall be left to perish with their gold and treasure,—they that have done well in the Saviour's likeness shall be crowned with glory, and honor, and immortality; which most desired good, may God by his quickening Spirit grant to be the portion of us all for Jesus' sake.

D. W. M.

*Revival of Religion in Yale College.*

MESSRS. EDITORS,

A FRIEND of mine, connected with the College at New-Haven, in a letter dated April 19th, gives me the following information.—The first unusual degree of attention to the subject of religion among the students made its appearance directly after Dr. Dwight's Sermons on the day of the State Fast. The members of the Church had previously been quite awake and active. One principal means, under the direction of God, which appeared very greatly to affect the minds of the students, was the account of Sir Francis Newport's death, which was read in the chapel on the Sabbath evening succeeding Fast day. For about a week after this, there was a very general and great seriousness. The distress of many was extreme, and the apparent conversion of some very sudden. They seemed to be brought, at once, to see their sinfulness, their danger, and their only remedy. The proof of their piety is yet to be manifested in a well ordered life and conversation; it is to be feared that the work is declining; many, however, are still very serious. The whole number who have manifested hopes may be between fifty and sixty. Some have already relinquished them; although it is hoped many will endure.

Yours, &c.  
G.



*Extract of a Letter from Princeton, (N. J.) dated January 30th, 1815.*

“THE first visible operations of the Holy Spirit, were on the day of our National Fast. Doctor Miller preached in the College Hall on that day, in a very impressive and solemn manner, and the audience (particularly the Students) appeared unusually attentive; this encouraged the visiting in the College rooms, which I mentioned in a former letter, and which was attended

with such happy effects; there had been also, in College for some time; a custom of holding meetings in one of the College rooms, for social prayer at 8 o'clock in the evening; as there were too few professors of religion in the institution to hold their evening devotions separately.—One of the most hopeful appearances was, that their meetings were better attended in the course of the week following; the time mentioned above, these meetings were crowded, with persons many of whom were before supposed scarcely to respect the cause of religion; but now touched by the Spirit of God in secret, they flocked to this assembly of the pious, as the proper means of expressing their concern, and to join the number of those, who are determined to seek salvation. The meetings were of course, solemn and affecting; sighs and groans were heard mingling with the exercises, and the impressed persons often lingered after the meetings were dismissed, to receive the advice, and to ask the prayers of the pious.

“Another hopeful symptom was, a spirit of fervent prayer, and a strong faith that the Lord was about to appear for the College, which appeared among the professors of religion some time before I could indulge the belief that this work was begun. I called on one of the Tutors and enquired respecting the state of the College; he was scarce able to answer; but bursting into tears, wept like a child during the whole interview, so tender was his sensibility of joy, and so great were his views of their unworthiness, that God should visit the institution; with such feelings it is hardly necessary to say, that the officers of the college most heartily concurred in forwarding the work. The President made frequent exhortations to the Students, at the close of the exercises of the day, and appointed an evening in each week for meeting and conversing with all who were disposed to attend.

“Happily for the cause as is believed, the next Sabbath was the

one appointed for the communion of the church in this place—two students had some time previously to the general attention in College, obtained hopes; and they were this day to be received into communion with the Church—the occasion, as was expected, was a solemn one. The separation of two of their companions from their number, made a visible impression on the students. The evening exercises, when one of our professors lectured, was still more solemn; and on the following day we heard and witnessed that the work had begun in a powerful and wonderful manner. More than fifty persons were professedly serious; of these between 20 and 30 were really convicted, and some were already beginning to sing the song of redeeming love. In general, the work of conviction seemed to have commenced in the understanding of the individual. He was persuaded to reflect on his situation, by reflecting, he was convinced he was in danger; and from seeing others more happy, he was induced to hope that he also might escape.

“With these views, the means of grace, such as reading and secret prayer, have been commenced by many of them—the only benefit resulting from this dead sacrifice, was a discovery of their unfitness for religious duties, and their inability to do any thing for themselves. When they saw this they became alarmed indeed, and in some cases the distress has been so extreme that they could neither eat nor study; but the Lord has appeared for them in a manner unexpected, and “put a new song into their mouths.” Most of those who have found relief give such evidences that I cannot withhold my belief of its reality. Although from knowing the former character of the persons, I have in some instances tried to do so. Scarce in any instance has the distress of mind continued more than one week; and yet what appears to me remarkable, there is nothing like *noise* in the work, and the least *passion* apparently of any revival I ever witnessed. During the week, of which I am now writing, about ten students experienced religious com-

fort, and more than that number (in addition to those already enquiring) were brought under convictions. The last week has been much like the former. I am not able to describe *numerically* the new cases of concern and relief; but this is certain, the work still increases, and a spirit of prayer and religious conversation, pervades all their assemblies.

“Opposition hides itself, and the strong wind which “bloweth where it listeth” is apparently sweeping the refuge of lies before it.

“God grant it may not cease until every heart shall acknowledge its influence, and there be no more “dry bones in this valley of vision.”

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#### MESSRS. EDITORS,

THE North Consociation of Litchfield County, about five years since, formed themselves into a Charitable Society to aid pious, indigent young men in obtaining an education for the gospel ministry. Cent Societies among the females, which are encouraged in the several parishes, have, hitherto, raised the funds employed by the Society. Though these have been small,\* something has been done from year to year, apparently, to good effect.

The following is the Report for the year ending on the last Tuesday of September, 1814, of the Trustees, made at Torrington; and the Address of the Society to its patrons; which you are desired to publish in your useful Magazine.

“THE Trustees of the Charitable Society in the northern district of Litchfield County, respectfully report: That since your last annual meeting, they have made the following disbursements of the monies confided to them.”

The Report proceeds to mention the appropriations made by order of the Trustees, for the benefit of certain young men, sustaining fair characters for morals and piety, to

\* \$ 693, 23 have been contributed to the funds of this Society.



assist them in obtaining a public education, with a view to the work of the gospel ministry. To the assistance of one young man of promising talents and hopeful piety, the Trustees have appropriated two hundred dollars. By the aid of this donation, he has been enabled to complete his collegiate education and his divinity studies, and is now a preacher, with a favorable prospect of usefulness in the Church.—The Trustees are particularly cautious to apply the funds of the Institution to none of their applicants without the best recommendations respecting their qualifications for usefulness in the work of the ministry. The Society have adopted a regulation that no individual shall receive a greater sum than two hundred dollars from their funds. The Trustees are encouraged to hope that those who are now receiving the assistance of their charity, may be qualified for usefulness and answer the expectations of the liberal supporters of the Institution.

The Report concludes as follows: "Other applications have been made to your Trustees in behalf of promising, pious and indigent young men, who can produce the best testimonials, but they lament that the smallness of your funds has rendered it impossible to afford them any assistance."

*Address of the Charitable Society of the North District of Litchfield County, to the Cent Societies, and all others disposed to aid the object of the Institution.*

**CHRISTIAN FRIENDS,**—In the present state of the world, all who love the Saviour and desire the salvation of men have the loudest calls and the greatest encouragement to make every possible exertion. The inhabitants of vast portions of the globe are still ignorant of the way of salvation. In our own country, there are large inhabited tracts, in which a preached gospel is but very partially enjoyed. In some parts of the eastern, in large portions of the western States, and in the whole country west of the Alle-

gany Mountains, the supply of gospel ministers is altogether inadequate. In some extensive regions there are none. It is also to be remembered that our own churches need a continual supply to fill the places of those who are successively removed from their labors.

We are distressed with the affecting view, and earnestly desire ability to aid, with all other religious charitable institutions, in multiplying to our fellow-men, the means of religious instruction. We entreat the Cent Societies, and all the friends of Zion in our parishes, that they continue their exertions, and if possible, increase our means of preparing for the services of Zion, such pious, indigent young men as may be provided by our Lord. By your liberality they may be prepared for extensive usefulness. Sinners may be saved, the church built, and God glorified by the labors for which you contribute to prepare them.

We have confidence in you, that your love to Christ and his church, and your concern for perishing sinners, will animate you in this work, no less than the assurance that your faithful exertions will meet the approbation of your Lord, and be connected with an abundant entrance administered to you into his heavenly kingdom.

JAMES BEACH, *Secretary.*  
Torrington, Sept. 28, 1814.

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BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday, May 4, the tenth anniversary of this Institution was held. At ten o'clock in the morning, the great hall of the Freemasons was overflowing with persons from all parts of the kingdom, who came to witness this scene.

At twelve o'clock, the Right Hon. Lord Teignmouth, President of the Society, took the chair. He commenced the business of the day by reading the report of the Committee. It appeared from the Report that the exertions, patronage, and influence of the society had been greatly extended during the past year, more particularly in Russia and Holland.

Since the commencement of the Institution, there have been issued 390,323 Bibles and 595,002 Testaments; to which may be added, 17,585 Bibles and 23,940 Testaments, purchased and issued for the Society on the Continent of Europe. In addition to these, 73,000 Bibles and 49,000 Testaments have been printed and circulated on the Continent, by societies aided by the British and Foreign Bible Society: making, in one total amount, one million, one hundred and forty-eight thousand, eight hundred and fifty copies.

The total net receipts, exclusive of sales, has amounted to 62,441l. 8s. 10d. during the past year, being 4,438l. 7s. 3d. less than the receipts of the ninth year. The receipts for Bibles and Testaments (the greater part of which has been paid by Bible Associations) amounts to 24,766l. 2s. 10d. being 15,241l. 4s. 7d. more than in the ninth year; making an excess in the total receipts of the tenth year over the ninth of 10,751l. 5s. 9d. The total net payments of the past year were 84,552l. 1s. 5d.

We had hoped to have had it in our power to have given our readers a full and authentic report of some of the admirable speeches which distinguished this meeting, but we are under the necessity of deferring our purpose. The speakers were, besides the noble President and the Secretaries, his Royal Highness the Duke of Kent; the Hon. the Dean of Wells; Mr. Patterson, and Mr. Pinkerton; the Chancellor of the Exchequer; the Count de la Gardie; the Rev. Mr. Burder; Mr. Wilberforce; the Bishop of Norwich; Mr. C. Grant, Jun.; the Earl of Northesk; the Rev. Dr. Blackburne; Mr. H. Thornton; the Rev. Dr. Thorpe; Lord Gambier, and the Rev. W. Dealtry.

#### *Edinburgh Bible Society.*

This Society held its fourth annual meeting on the 31st of May, 1813. Its affairs during the preceding year appear to have greatly prospered. Considerable donations of the Scrip-

tures had been made to the military and to the schools, to patients in the hospitals and to convicts, to poor Highlanders and to prisoners of war, and to various other destitute persons. Three hundred pounds were given to assist in repairing the loss by fire incurred by the Missionaries at Serampore; and 50*l.* to the Naval and Military Bible Society; and 950*l.* were transmitted to the British and Foreign Bible Society. Eleven Societies, auxiliaries to this, had been formed during the preceding ten months in different parts of the country; making the whole number of auxiliaries 25; whose contributions during that period have amounted to 886*l.* 5s. 7d. chiefly raised by weekly contributions of one penny. The appendix to the Report contains much interesting matter; from which we can afford to make only a single extract of a letter from a correspondent in the Highlands, dated March, 1813. "After passing Fort-William, I entered on the parish of Kilmnivaig. In one house I entered, in Glengary, I saw sitting round a fire no less than twenty persons, twelve of whom belonged to the family, hearing the head of the house reading a chapter of the prophecies of Isaiah, which was the only part of a Bible they had remaining! He was a poor man; and by the condition the family were in, I verily believe he was unable, as he said, to purchase a copy of the Holy Scriptures. The whole appeared remarkably attentive while he read. The chapter was the fortieth. After he was done, he pressed the few pages, and with affection consigned them to his bosom. I left the poor man's house; but not till I saw him in raptures, at my promising him a Bible, should I chance to come that way again."

#### *Worcester Auxiliary Bible Society.*

The following interesting fact was stated by John Richards, Esq. in the course of his speech:—

"In the town and neighborhood of Stourbridge, where an auxiliary Bible Society, of which I have the honor to be a member, has been recently established, the number of

poor families in want of Bibles was found to be far greater than would have been believed by any one, previously to the fact being ascertained. All of them who could be furnished with Bibles, received them eagerly and thankfully; many of them with tears. One hundred and ninety-six persons, between the ages of fifteen and forty-five, who, before the institution of a Bible Society in that neighborhood, were unable to read, have voluntarily, between the hours of labor, begun to learn to read, in order that they may peruse the Scriptures. The places of public worship also are more numerously attended; and religious animosities are much softened, if not entirely subdued. This is no 'varnished tale' but a plain statement; the truth of which I am ready to prove to any individual who wishes it."

The Rev. Dr. Booker, vicar of Dudley, observed, that "previously to the formation of a similar institution in my own parish, (the parish of Dudley, containing about 14,000 inhabitants,) it was thought by some that such a society there was not absolutely needed:—few families were supposed to be so poor as to be without a Bible. But upon an accurate survey of that parish, to ascertain the wants of the poor in this respect, what was found to be the case? What proportion of its 14,000 inhabitants were found destitute of the word of God? Nearly one half. Yes; 6689 persons were there found 'sitting in darkness, and in the shadow of death!'"

"Another circumstance, which I shall beg leave to mention, relates to the discovery of a fact somewhat of a singular nature. On going among the dwellings of the poor, to make the survey of which I have just spoken, our Committee soon began to remark a difference between those families who possessed a Bible and those who were destitute of it; so striking a difference, that, on entering any house, we could generally tell, without making an inquiry, whether it contained a Bible or not. For, with few exceptions, where the Bible was not, cleanliness was not; but every thing, both in person and apartment, that is equal-

id and disgusting. On the contrary, in the neighbourhood, among persons of the same trade or calling, wherever the Book of God blessed the humble dwelling, every thing seemed sanctified by it, every thing was clean, every thing 'decent and in order.' He, then, must be a bad politician, and a worse philosopher, who has to learn what a close alliance there is between foul habits and religious ignorance. For, when 'gross darkness covers a people,' a grossness of manners and demeanour will distinguish them likewise; thus demonstrating the value of the Bible even in a temporal point of view. But, when to such minor considerations, which relate chiefly to the body, are superadded those weighty ones, those of eternal import, which concern the never dying soul, the Bible must be deemed of unspeakable moment indeed!"

Soon after the formation of this Auxiliary Society, a Bible Association was formed, among persons in the humble walks of life, resident in Worcester and its vicinity, to which near 500 individuals immediately entered their names as subscribers.

#### *Hackney and Newington Auxiliary Bible Society.*

The First Annual Report of this Society was made to a general meeting of the subscribers, on the 13th of December, 1813. The only allusion it makes to the vehement attack which had been made upon its character and proceeding by the Rev. Mr. Norris is the following:—

"It would have been truly agreeable to the Committee, to whom you entrusted the affairs of your Institution, if it had been their lot to propose its liberal and benevolent objects to the unbiassed consideration of the inhabitants of the district. But it has long been known to those acquainted with its local circumstances, and is now manifest to the public at large, that neither the pure benevolence of the plan, nor the unoffending manner in which your Committee acted upon it, has proved sufficient to avert from your Society a hostility, which they will forbear to characterize further, than

that it has been unceasing in its aggressions.

"Amidst many provocations, your Committee have judged it most consistent with the principles on which your Society is founded, to avoid controversy, and to leave your opponents to work their own defeat by the self-condemning futility and intemperance of the charges which they have ventured to allege.

"This meeting will learn, with great satisfaction, that, notwithstanding the influence which this opposition may be presumed to have had, the general sense of the district has been decidedly in favor of your Society; so that your Committee have been enabled to contribute to the funds of the Parent Institution the considerable sum of 800*l.* Independently, therefore, of the benefits derived, and to be derived, to the poor of the district, from the distribution of the Bibles and Testaments which the moiety of this contribution will command, the members of the Society have the high gratification of knowing that they have applied the sum of 400*l.* to the noble purpose of sending the Word of God to countries yet destitute of it."

The Committee had distributed 631 Bibles and 344 Testaments; and they observe:

"It is but just to the poorer part of their neighbors, for your Committee to state, so far as their experience extends, that the Word of God is not generally held in less veneration among them, than it is among those raised in circumstances above them. Indeed, your Committee can confidently assure you, that no instance of the abuse of the Bibles and Testaments, by any of those to whom they have been given, has come to their knowledge.

Five Bible Associations had been formed in the district.—The only speech given along with the Report is that of the Rev. John Owen; and it certainly is entitled to high distinction. After an able, ingenious, and candid apology, both for the Bible Society and its advocates, he thus concludes:

"Sir, we are so far from presum-

ing to have been all which our rigid opponents seem to think they had a right to exact, that we do not profess to have executed our own intentions. We have an arduous duty to perform, as advocates and conductors of this glorious Institution; and it is the wish nearest our heart, so to demean ourselves in the discharge of it, as to have always a conscience void of offence both towards God and towards man. With this view we are willing to be put on our trial; and all we require is, that they who judge us would not forget the injunction—to 'judge righteous judgment.' To all who oppose us with decency and temper, I trust we shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain; if they have convicted us of error, we will concede; if they have accused us wrongfully, we will endeavour to confute them: exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all that controversy in which we are engaged. But if among our opponents there should be an individual, whom no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no confutation can silence; if, in the restless, prosecution of his purpose of hostility, he should be found to spare neither our private nor our professional character; if, not content with a life-interest, in episcopal opposition, he should snatch the mitre from the hand of death, and tax the very see to furnish a contingent towards the war of extermination against the Bible Society; with such an individual we will have no communication; we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying—  
'The Lord rebuke thee!'

"Sir, I have spoken thus explicitly on the several topics to which I have considered it my duty to advert, because I think the measures pursued by our opponents have reached that crisis in which plain dealing is become an imperious duty; and because it is not probable,

from my many avocations, that I may have another opportunity of delivering my sentiments among you. I confess, for my own part, that I feel a growing attachment to the cause, nuder all the circumstances of fatigue, perplexity, and sacrifice, to which it exposes me; and I am desirous to promote its interest, both locally and generally, by all the exertions which it is in my power to command. I owe this zeal and constancy, not more to the intrinsic excellence of the Institution itself, than to the solemn injunctions of that amiable prelate now united with the spirits of just men made perfect; under whose auspices I entered, and for more than five years continued in its service. I will not presume to say what would be the sentiments of that enlightened prelate were he now upon earth; but I very well know what his sentiments were while he was upon earth, and in the moments which nearly preceded his removal to heaven. With his dying accents, and with a glow in his countenance which I shall never forget, he admonished me to give to the plans of the Society the widest possible circulation; and I should be unworthy of the confidence with which he honored me while living, and of the satisfaction with which I cherish his image now that he is no more, if I did not derive from such a memorial an additional motive for adherence to a cause in which I have had the honor to labor for nearly ten years, and in the service of which I hope by the blessing of God, to be found faithful unto death.

“To those whom I have now the pleasure to address, I have nothing to offer on behalf of the Bible Society with which the notoriety of its principles and its effects must not already have rendered them familiar. After all that has been said to depreciate its character, and all that has been done to prevent its success, it enjoys at this moment a larger measure of public estimation, than any religious society has ever acquired; and it is adding continually to the stability of its reputation and the means of its usefulness, by

fresh accessions of patronage and support, from the rank, the talent, and the opulence of the country.

“For yourselves—when you have found an object more worthy of your affections, your contributions, and your exertions, than that which the Bible Society proposes, transfer them all to that better object.—When you have discovered, in any human composition, a surer guide, a wiser counsellor, and a more effectual comforter than the Bible, then take that better composition to your heart, and circulate it instead of the Bible. But if, as will, I am persuaded be the case, you should find no object of superior or of comparable value: if, on every repeated perusal of the Bible, you should discover still more to admire in the majesty of its doctrines, the wisdom of its precepts, and the efficiency of its consolations, then let your zeal for its propagation keep pace with your discoveries of its excellence; and testify your gratitude for such a possession, by co-operating with those who, on so grand a scale and with such a prospect of success, are occupied in imparting it to others. Your attachment to the cause and your exertions in its behalf may expose you for a season to opposition and strife; but these difficulties will be only of temporary duration. We believe the cause in which we are engaged—and we do so, with some of the brightest ornaments of this country, both living and deceased—to be the cause of ‘righteousness;’ and we believe, on the authority of the sure word of prophecy, that ‘the work of it shall be peace, and the effect of it quietness and assurance for ever.’”

#### *Naval and Military Bible Society:*

Instituted in 1780.

On Tuesday, the 10th May, the first public anniversary meeting of this Society was held at the New London Tavern, Cheapside. A very numerous and highly respectable company was assembled upon the occasion. His Royal Highness the Duke of York, patron of the Society, took the chair: supported by

the Duke of Gloucester ; Admiral Lord Gambier ; Vice-Admiral Earl Northesk ; Lord Calthorpe ; the Hon. and very Rev. the Dean of Wells ; T. R. Kemp, Esq., Henry Thornton, Esq. and Wm. Wilberforce, Esq., member of Parliament ; Lt. Gen. Calvert, Adjt.-Gen. of the forces ; with several general officers, and other naval and military officers of rank.

The scene displayed on this occasion was most gratifying to all, who felt the importance of affording religious knowledge to our valiant defenders. Every part of the room was crowded ; and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the meeting was first briefly stated from the chair. A highly interesting Report was then read by Major Close, one of the Secretaries. It was replete with encouraging facts, manifesting the earnest desire of our brave sailors and soldiers to possess the Word of God, and stating many instances of small contributions from associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read, from officers of various ranks, proving the beneficial effects arising from the distribution of the Holy Bible.

It appeared from the Report, that the Society distributed above 9,000 copies of the Scriptures, Bibles and Testaments included, during the last year ; and about 100,000 copies, in the course of 34 years, since its formation.

#### *Church Missionary Society.*

On the 3d of May was held the fourteenth anniversary of this Society. The annual sermon, preached by the Hon. and very Rev. the Dean of Wells, was eloquent and devout, and made a most fervent and effectual appeal on behalf of the great object of the Society. A collection was afterwards made, which amounted to 30*l.* 15*s.*

At 2 o'clock the annual general meeting was held : the Right Hon. Lord Gambier, President, in the

chair ; attended by Lord Calthorpe, the Dean of Wells, Mr. H. Thornton, Mr. Kemp, Mr. L. Way, upwards of fifty Clergymen, and above a thousand members and friends of the Society. The proceedings at this meeting were particularly interesting ; and we regret that our limits prevent us from doing more, in this Number, than express our satisfaction, that this Society is daily attracting such an increased share of the public attention and support, that the income—which averaged 2,000*l.* for the preceding 13 years, and was only 3,000*l.* in the thirteenth—has amounted, in the fourteenth year, to between 11,000*l.* and 12,000*l.* ; an income still very inadequate to the extensive means of usefulness now opened to them.



#### DEDICATION.

ON Thursday the fourth day of May instant, the new Chapel lately erected at Newgate Prison was solemnly dedicated to the sacred services of divine worship. Divine service was performed on the occasion by the Rev. Thomas Robbins of East-Windsor. The dedication was made in the presence of the Overseers of the prison, and at their request ; in the presence of the Keeper of the Prison and the guard ; of the Prisoners, amounting to fifty-two ; and of a numerous collection of people from the vicinity.

In consequence, of an application made to the Legislature of the State, at their session last October, by the North Consociation of Hartford County and the Overseers of Newgate Prison, the General Assembly authorized the Overseers to prepare a convenient place for divine worship, and to procure a Chaplain for the Prison, and made the appropriations necessary for the purpose. By virtue of this Resolution of the General Assembly, the Overseers have erected a convenient and suitable Chapel, and are expecting to procure and employ a permanent Chaplain at the Prison.

Provision has been made for supplying the Prisoners with Bibles and Religious Tracts.

At the Dedication, the Prisoners appeared highly gratified at the prospects afforded by the occasion, and some of them were solemnly affected.

**ORDINATION.**

ORDAINED at Canton, March 15th, Rev. LUTHER HUMPHREY, as an Evangelist in the new settle-

ments. Rev. Cyrus Yale, of New-Hartford, made the introductory prayer; Rev. Jonathan Miller, of Burlington, preached the Sermon, from 1 Cor. iii. 9; Rev. Nathan Perkins, D. D. of West-Hartford, made the consecrating prayer; Rev. Alexander Gillet, of Torrington, gave the charge; Rev. Calvin Chapin, of Wethersfield, gave the right hand of Fellowship; and the Rev. James Beach, of Winsted, made the concluding prayer. The exercises were all solemn and appropriate.

*Donations to the Missionary Society of Connecticut.*

1815.

April 19. From Durham Charitable Society, State of New York, for the purpose of aiding Missions in the South Western part of the United States,	\$ 20 00
From the Presbyterian Church in Durham, New York, appropriated as above,	10 00
From Noah Baldwin, Durham, New York, being part of a premium given him on Woolen Cloth, appropriated as above,	16 00
From a friend of Missions, of Durham, New York, appropriated as above,	1 00
From David Baldwin, of Durham, New York, appropriated as above,	5 00
	\$ 52 00

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RELIGIOUS INTELLIGENCER.

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A SERMON, delivered at the North Presbyterian Church in Hartford, on the evening of May 16th, 1815; by appointment of the Trustees of the Missionary Society of Connecticut.—By the Rev. ABEL M'EWEN, Pastor of the Presbyterian Church in New-London.

ROMANS x. 15.

—“How shall they preach except they be sent?”—

ST. PAUL had expressed the sentiment of his heart concerning the salvation of his countrymen. He knew their condition; he knew their danger. Incorporated, as a nation, with the Roman Empire, they were fixing their residence among Gentiles: still they retained their religious prejudices and habits. Dispersed among pagans, they preserved a zeal for God; but unhappily, not according to knowledge. While God's authority and mercy were proclaimed in the gospel, to which many Gentiles turned their ear; these Jews, being ignorant of God's righteousness, and going about to establish their own righteousness, did not submit themselves to the righteousness of God. Christ the end of the law for righteousness to every one that believeth, they did not acknowledge. The apostle was extremely anxious that the new and living way of access to the Father should be more clearly and extensively explained to his apostate kindred. He knew, and he earnestly desired that they might know what were the terms; what was the language of salvation. While they heard Moses describe the righteousness which was of the law; “that the man which doth these things shall live by them;” it had now become indispensable that they should hear the righteousness of faith, saying, “if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Should the blood of Christ and the power of God reveal such easy terms of salvation; should the apostle administer them to listening pagans; and, after all, should his brethren, according to the flesh, “perish for lack



of vision?" Trembling for their safety he would remove every embarrassment from their restoration to the complacency of God; and would adopt and urge an expedient which would reach their case. Their own Scriptures had said concerning Christ, "whosoever believeth on him shall not be ashamed." The conclusion, therefore, was, "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved." As things were, however, would the Jews be saved? "How then," said St. Paul, "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?" Evangelists must be sent unto all the lost sheep of the house of Israel; that looking back from their dispersions they might unite in the prophetic song of Isaiah, "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good." They could not call upon the name of the Lord in the exercise of that faith which is unto righteousness, unless they had speculative belief in Christ. How important, then, that they should hear all that could be heard; that they should know all that could be known of him; so that every argument calculated to sway their understanding, and every motive to move their heart to an acceptance of the record which God had given of his Son, might become an instrument of their salvation. To give them the means of knowledge was a practicable subject. How should they hear without a preacher? And how should they preach, except they were sent? Most obviously; the first step to be taken was to send forth preachers of the gospel.

The salvation of men has not, by the lapse of eighteen hundred years, been converted into a subject of dry speculation. To every servant of Jesus Christ upon earth, it still presents itself, an object supremely interesting—a duty in the highest sense practical. If men are to be saved, preachers of the gospel must be sent among them.

I. The preaching of the gospel is, ordinarily, necessary to the salvation of men.

II. Men must be sent by proper authority to preach it.

III. To the authority, the pecuniary means of sending them must be added.

I. The preaching of the gospel is, ordinarily, necessary to the salvation of men.

In this assertion, no allusion is made to any philosophical connection between the preaching of the gospel, and the salvation of men. No description is given of one thing as a natural cause; and of another as a sure effect. The connection traced between preaching and salvation, has not the philosophical certainty which binds an effect to a cause. Preaching may be enjoyed; and salvation, in a particular instance, may fail to follow: or, salvation may be sent to a soul to whom no public ministration of the gospel is made. Rather than cause and effect; means and an end are the present objects of contemplation.

In the kingdom of nature, the great Creator hath ordered things according to fixed laws ; so that the philosopher, having distinguished agents by their peculiarities ; and having seen them uniformly followed by specific consequences ; classifies those things which act, and those which are produced, under the names, causes and effects. Facts already witnessed assure him, that wherever he sees a cause, an appropriate effect will follow. So fixed are these laws of nature, that when an appropriate effect does not follow a well-designated cause, a miracle is acknowledged to occur. So certain is the connection between cause and effect, that if it be in any instance interrupted, it is confessed that the same almighty Power, which prescribed to itself modes of operation, interposes, according to eternal design, and diverts the progress of material things, from the course of ordinary regulations.

But when we turn to the moral kingdom of Jehovah ; and especially to that province of it which he governs on principles of grace ; we see more interventions of sovereign power. Between some of the outward means of grace, and the ends accomplished by them, less of uniformity in the modes of divine operation is visible.

Between salvation and the *conditions* of it, God hath made the connection more certain and indubitable than that between natural cause and effect. That salvation will follow faith, or repentance, or prayer, or any holy act of man, is more certain and indubitable than that death will follow suffocation. God's declaration assures us of the connection between faith and salvation ; observation teaches us that suffocation produces death. God hath said that whosoever believeth shall be saved : therefore, unless the truth of God fail ; not even a miracle can occur to interrupt the connection between faith and salvation. But neither divine declaration, nor human observation affords a pledge, that the connection between any natural cause and its appropriate effect shall not be interrupted by miraculous power. The grace of God vouchsafed to man in his sanctification, is the cause of his personal holiness. It secures to him the righteousness of faith, and the complacency of God. To prevent him who is born of God, from overcoming the world, or from entering the kingdom of heaven, is beyond the scope, even of a miracle. Neither " 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."

While we perceive that God hath fixed the laws of his grace in the great salvation on higher and firmer ground, than he hath even the law of nature between cause and effect, which the philosopher with pride discovers, and on which he relies for many of his calculations and conclusions ; we must confess that the connection between salvation, as an end to be attained through sanctification by the grace of God, and some of the outward and more remote means of his operation is less fixed and uniform. The same volume of sacred truth ; the same institutions of religion, and attendance upon them which is ostensibly similar, are followed in one instance by salvation, in another by continued impenitence and unbelief, and eventual destruction. He who knows the end from the beginning, knows the event which is to follow an observance of religious rites, in every particular instance.

But in the decisions of his electing love, no man hath been his counsellor. It is impossible for us, to whom the knowledge and designs of God relative to the welfare of individual souls are unrevealed, to decide, in any given cause, what end, whether salvation, or destruction is to be realized. Salvation from sin and guilt is "by grace." Grace, from its nature, is, to an unbeliever, an uncovenanted favor. Inclined only to evil, he has of himself no moral power to accede to the terms of "the covenants of promise:" Therefore, though the formalities of his sacrifice should be continually before God; and though God know his destiny; yet to himself it is an unrevealed subject; and, of course, a subject of complete and awful uncertainty.

But even in this merited suspense, something may be found to save the human mind from despondency. In such circumstances a possibility of salvation becomes a powerful encouragement. Though the man who attends upon the institutions of religion, with an anxious, yet unbelieving and impenitent heart, be utterly unable to foresee the eternal consequences which await his individual soul; still something more than a possibility of salvation calls him to perseverance in the pursuit. The holy Scriptures teach what are the general designs of God in proposing a system of the outward means of grace, to a sinful world; and in providentially indulging impenitent and unbelieving men in the use of these means. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I command you;" was a commission given, by the ascending Saviour to his apostles. This was an express order to preach the gospel to all nations; and, if so, remark that it must be carried to all nations while in sin. While sinners, they were to be taught to observe all things which he had commanded. His great command had ever been, "believe on me;" the grand explanation of his mission from heaven had ever been, "the Son of man is come to save that which is lost." His promise was at the same time to be administered: "Whosoever believeth on the Son shall be saved." This commission bespeaks a general design of divine mercy toward impenitent sinners. The declarations of St. Paul teach us that the early preaching of the gospel was effectual unto the salvation of men. "It pleased God through the foolishness of preaching to save them that believe"—"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation."

What, if to some, the word preached is to be a "savor of death unto death!" What, if from some, it serve only to take away every cloak for sin! What, if from some, though proclaimed, it shall be hid! What, if for some, near to whom it shall bring the kingdom of God, it renders the day of judgment more intolerable, than that awful occasion shall be for Sodom and Gomorrah! Such and similar admonitions, though they powerfully urge men to a cautious hearing of the gospel, present no discouragement to any living hearer. On the other hand, they magnify the privilege of hearing the word. If they be admonitions, they are admonitions to sinners not to fail of the inestimable blessings which the gospel proposes to all; and which it will actually

secure to many. They declare the enlarged benevolence of Him who is "not willing that any should perish, but that all should come to repentance."

Human observation upon what God hath actually done by the gospel is a powerful confirmation of his revealed design of love in instituting the ministry of reconciliation. There is no evidence, from fact, the gospel was ever preached any where, and no salvation was effected by it. Many a servant of Christ has labored in "the day of small things;" and on quitting the field, has said with despondency, "Lord who hath believed our report; and to whom hath the arm of the Lord been revealed?" Nevertheless; as in the day when the prophet took up this lamentation; God may have secured many to himself. Perhaps the most lamentable account of Jesus Christ's success as a preacher in any place, was, that "few believed on him there." Critical readers of his history, and of the history of the ministry which he instituted to follow him, have often and very uniformly remarked, that he did not secure so much success to his own preaching, as since he hath ascended on high and received all power, he hath been pleased to grant to the preaching of his servants. While on earth, according to his own economy, he submitted to humiliating events; since having gone to receive the kingdom of his Father; though he has committed the treasure of his word to earthen vessels, he displays the excellency of his power. Observation upon facts generally shows that Christ is always with the ministry; and that they do not run in vain, neither labor in vain.

The proposition, for the support of which these things are said, you will remark, is not, that a knowledge of the gospel is necessary to the salvation of men; but that the preaching of it is necessary. All who admit that the Lord Jesus Christ is the Saviour of the world; and that his is the only name given under heaven, among men whereby we must be saved, allow that he must be known from the record which God hath given of him. But the query is, why insist on the public preaching of the gospel? Why is it not enough to read it? The reading of it is enjoined; and great encouragement is given to this method of searching for wisdom.

Suppose the expedient adopted, that men should be enjoined to read, and only read the gospel; but should not hear it publicly expounded, nor by authority enforced.

In the first place, how many, compared with the number to whose minds it now gains access, would read the Bible? Christ "knew what was in man." He knew that unnumbered considerations would draw multitudes into the house of public worship; which would never induce an individual to retire and read the Scriptures. Many things may be contemplated in the forms of worship; many in the preacher; many in the congregation which draw effectually upon many minds. Many on any subject, will act in public, who will do nothing in private. Brought within the sound of the gospel, they may hear something which will prevail on them to retire and read. Their opinions may be contradicted; their curiosity may be excited; their fears may be awakened, and their conscience alarmed. For support, for gratifica-

tion, for safety or for relief, they may feel a new and powerful motive to resort to the Bible. Could men be tried on impartial testimony, it is believed that almost all who neglect the house of God, would be condemned for an almost total neglect of the Bible. A fact may be stated which warrants this belief. It is found, that in a parish, even in Connecticut, which lies, for a long time, destitute of the public ordinances of religion; an alarming proportion of its inhabitants cease even to keep the Bible in their houses; and it should be added, that in such a place, the Sabbath is converted into a holiday; so that, between the business of the week and the recreations of the Sabbath, the whole of seven days is consumed. Our conclusion may safely be, that besides the light which the mere preaching of the gospel conveys to the minds of men, where it is enjoyed, there will be a great increase of improvement, simply, by reading; and that where it is not enjoyed, the knowledge derived from reading will, among all common people, dwindle almost to nothing.

Should this argument founded upon experience be relinquished; should it be granted that those who should not hear the gospel, would read the Bible as much as those do, who attend the public administrations of truth; how well would they understand what they might read? How uniform and harmonious would be their apprehensions and their conclusions? No man can trust himself to tell; for no man can estimate the benefit which almost all minds receive from the guidance of public expositions. Whatever of reproof may be given to laymen for their want of devotion to the subjects of revelation, as their habits usually are; it is no impeachment of their understanding; nor is it the invidious language of arrogance to say, that very few men, except those who have been educated to the profession of theology, and who have pursued this profession, have a systematic and an adequate knowledge of the contents of the Bible. Great love of divine truth, great strength and independence of mind, distinguished education, and a habit of investigation, conspire, in a few instances, without the motives and responsibility of sacred office, to present men eminent for their understanding of revealed mysteries. Hence here and there a rare and solitary Solomon, to whose wisdom all the prophets bow. But in all ordinary cases, attainments, competent to the direction of those who "would see Jesus;" who would profess the truth as it is in him; and who would walk in his steps, must be conceded to scribes "well instructed." Many men can go into a subject when it is explained; very few, however, without guidance and support, can proceed far before they stop, stumble or fall.

But to do violence once more to the testimony of facts; let it be granted that without public teaching, men by reading the Scriptures would attain to a competent knowledge of Christianity. What would they then know? Surely, that they had subverted the primary institutions of this religion. They would have learned, that Christ instituted a public ministry, and declared that it should exist and enjoy his presence "to the end of the world." They would have found this institution exemplified in the office and service of the apostles; and in all whom they commissioned, according to the formalities received

from Christ, to labor for him in "word and doctrine." These mere reading Christians would look about them for this permanent and active ministry. But in the abolition of it, they would see that Christ's own institution was demolished; that his prediction and promise had failed; and that the example of the apostles had been exploded. With this departed institution they would find that much else of visible Christianity was gone. The house consecrated to the preaching of the gospel, would have sunk into a mere reading-room; or at most, into a place for prayer and praise, in which there would be no constituted authority to lead or guide the order of devotion; and of course, where aspiring ignorance and self-sufficiency would struggle for distinction, and actually obtain the honor of offering the sacrifice of fools; while every modest spirit of grace and good sense would shrink from the unhallowed competition; and of necessity relinquish the edification of meek and lowly believers. The sacraments of baptism, and of the Lord's supper, would, with the sanctuary, have become a spiritual wreck. Authority to baptize men or children into the name of the Father, and of the Son, and of the Holy Ghost; to break the bread of spiritual life, and to open the fountain of atoning blood, would have ceased from the earth. The church of God below would terminate; all men would cease to confess Christ; and an everlasting stop would be put to his acknowledgment of them before his Father. No authority would be found in man to organize, to regulate, or, by commission from the Holy Ghost, to take the oversight of a church.

What of visible Christianity would remain? Will it be said, the Bible?—the reading of the Bible!—And, will any one have the hardihood to add, prayer, praise, faith, repentance, humility, hope, holy life, and salvation? That the Bible might be preserved among other antiquities is not improbable; and that some curious, devious antiquarian might occasionally look into it, is credible; and it is possible that some pious Josiah, finding it in the rubbish of irreligion, worse than the abominations which prevailed in the reign of Manasseh, might be enlightened to see and to bewail the apostacy of a degenerate world. But to pretend that God would send down his grace, produce, promote, and maintain Christianity in the hearts of men, and secure their salvation; while they impiously destroyed or neglected those means and visible forms of religion which he had instituted, and for many centuries had preserved and blessed; would be to believe, that he would deny himself. His promises are to those who obey him. An important branch of evangelical obedience is compliance with his institutions.

Though to shew men that religion does not consist in formalities; but in power, as well as in form; and that grace is, in its nature, sovereign, and independent of all means, God in a few solitary instances may sanctify men who are hardly within the ordinary ways of salvation; yet where is the candor, where the wisdom, where the safety of pleading an exception for a general rule? God hath instituted ways in which salvation shall be sought—means which shall be used—ways and means which he hath generally honored with effusions of his grace; while he hath threatened to pour, and hath actually poured out

his fury upon them who have poured contempt upon his institutions. The preaching of the gospel, and attendance on the public administrations of it, were, while Christ was in the flesh, and while the apostles lived; and they have ever since been, the great engine of divine grace. Neglect of this institution shuts the windows of heavenly promise; and opens upon the world of daring ingratitude, the treasured wrath of insulted Omnipotence.

\* None of these considerations should conduce a whit to the disparagement of the naked Scriptures. Without note or comment, they are the fountain of instruction, and the armory of redeeming grace. Let the Bible be put into the hand of every man, of every woman, and of every child. Let every society which would print and circulate it receive the prayers and bounty of all the Christian world; that the voluntary institutions of Zion may form a constellation, from which, to the north, to the south, to the east and to the west, salvation may beam forth, in the light of inspired, written truth; until our God and Redeemer, in the full splendor of his revelation, shall be seen by every human eye, and known to every human heart. Then will every divine institution be honored; and, especially, will the preaching of the gospel be followed as the sound which leads up to heaven.

II. To preach the gospel men must be sent by proper authority.

The office of a preacher of the gospel is one, which no man can assume of himself. People may converse together and instruct each other, both privately and publicly, on religious subject, without being consecrated to the business by any special formalities. But publicly to expound the Scriptures, in set discourse, to organize churches, and to administer the ordinances of baptism and the Lord's supper, are by the example of Christ and the apostles, and by the special dictates of the Holy Ghost, consigned to men, consecrated to the business.

The selection of the twelve first witnesses of Jesus Christ, the commission given them by the ascending Saviour; the preservation of their number by the separation and consecration of Matthias; the calling of Paul; the ordination of Paul and Barnabas to a special province in the ministry; the ordination of elders in every city by those who were ordained as stated and travelling preachers; the particular record of the forms of ordination; the qualifications of candidates; and the charges given to Timothy, present authorities familiar to every mind; on which it may be affirmed, that the business of publicly preaching the Gospel, and ministering in holy things may not be assumed by a private individual; but, that it was committed to men by constituted powers; and that these powers were found only in presbyters or bishops; which is but another name for the same ecclesiastical officer.

Whoever has looked upon the state of mankind, observed their disposition to go into religious delusions, and to heap to themselves erroneous teachers; and, withal, has noticed the foolish ambition of many ignorant and perverse men to be upstarts and dictators in religious service, will conceive it to be necessary that the important

work of expounding the will of God to men, for their guidance in the path of duty and salvation, should be guarded by strict rules of office.

God hath ever looked upon the mischief of unauthorized teachers as a great evil. "Behold," said Jeremiah, "a whirlwind of the Lord is gone forth in fury; even a grievous whirlwind; and it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." With like indignation Christ disowned the Scribes and Pharisees who were the creatures of their own traditions. "Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Guarded by such terrors of divine jealousy and anger, the ministerial office presented itself to the eye of St. Paul as an awful object of contemplation. Wherever he saw it, the place on which he stood was holy ground. "No man taketh this honor to himself; but he that is called of God; as was Aaron." This trembling reverence was no infirmity. For any man to venture upon this arrogance is contempt of Christ. For any people to receive a man as a preacher, without credentials from proper authority, is a participation of his sin.

To relinquish the principle of *sending* men to preach the Gospel; and of binding people to hear those, and only those who are sent, would absolve mankind from all religious responsibility to any thing this side the bar of Christ. Preachers would not be responsible for any thing which they should say or do; nor would churches be responsible for any thing which they should hear or perform. How soon "the faith once delivered to the saints" would be lost; and how soon delusion and disorder would succeed to the salvation and beauty of Zion, a child might easily conjecture.

Though men may not of themselves assume the office of a bishop; they may desire it; and God assures us, that he who does desire it, desires a good thing. From those who manifest this desire and are possessed of those qualifications which are minutely specified in the word of God; those who are now within the sacred office, are to select candidates for the ministry.

It is not enough that a sufficient number of men, duly qualified, should be authorized to preach the gospel. The direction and location of them are important considerations. "Go ye," said Christ, "into all the world—teach all nations—preach the gospel to every creature." To publish and to disseminate evangelical truth was the plan of action in the apostolic age. Hence apostles and their successors went forth as they were sent, in every direction; and as fast as they collected and organized churches, they, in every city, ordained their elders. There is the scheme of action for all succeeding ages. Preachers are not to be multiplied or confined to one spot, as supernumeraries, surfeiting the public with spiritual privilege, and causing a heaviness in the public ear, which by re-action upon themselves, will



destroy their own courage and activity. This, experience has proved to be a direct method of engendering idleness and ignorance in the clergy. A door of utterance must be opened to them.

The same authority which selects and commissions is, according to apostolic example, to dispose of preachers of the gospel—to place them in their stations; and to appoint to them their courses. The dispositions and qualifications of preachers are to be consulted; the wants, desires, and conditions of churches are to be regarded; and all the welfare of souls is to be contemplated with unerring devotion to the glory of the Redeemer; and after surveying every object which claims attention, these preachers whom Christ hath provided and given to the church for its edification and salvation, are by these ecclesiastical judicatories, which act in his name upon earth, to be distributed in a manner best adapted to the design of his bequest.

All parts of the field which is white for the harvest, are not equally inviting. But, into even the most cheerless section, laborers must be sent to make an ingathering. The fruits, come whence they may, are alike precious; and are deposited in a common garner. The Son of God could leave heaven, and come to so dismal a spot as this sinful world; and shall men whom he has accounted faithful to put into the ministry; be spared from going from one place smitten with a curse to another where the same course is varied only, and that, partially in form? Christ came down to die; and shall not men be sent where their suffering will scarce deserve the name? He parted with his heavenly Father and adoring angels; shall not men leave their earthly kindred, when their heavenly Father hath guaranteed to them the presence of his grace? Who by declining to be planted together with him, in the likeness of his death, would refuse an earnest of that immortality which shall be found in the likeness of his resurrection?

In nations now called pagan, in tribes now styled savage, the darkest and deadliest minds, the most fierce and cruel spirits are lamb-like, compared with those who made Paul fight with beasts at Ephesus; or with others who stoned him, and drew him out of their city apparently dead; or with others, who scourged, who beheaded, and who sawed in sunder prophets and apostles.

Pagans and savages are men; they have souls; and their souls are immortal. They are sinners; and they are in a state of condemnation. Whoever is sent to preach to them the gospel, is sent to deliver them from captivity; to open blind eyes; to dethrone idols; to lead the miserable worshippers of devils, of animals and reptiles, of blocks and stones up to triumph in the Redeemer's kingdom; and to commune with God the Father. He is sent to divest the savage heart of its relish for blood; and to fill it with all the friendly, gentle, pure, happy, and faithful sentiments of Christianity. Under his footsteps the desert becomes a fruitful field; around him the wilderness blossoms as the rose; and the warhoop of the haunt is lost in the high praises of the sanctuary.

God who hath provided salvation for the savages of this country; Christ who hath tasted death for every man; and angels who would rejoice over one repenting sinner of whatever name or degradation,

probably hold us indebted to make some remuneration to these benighted people, for dispossessing them of their country ; for drying up the sources of their earthly comforts ; and for introducing among them, new sins, and much disease, and many kinds of wretchedness. To induce remote churches to relieve the temporal wants of the inhabitants of Jerusalem, St. Paul made use of this argument : “ If the Gentiles have been partakers of their spiritual things ; their duty is also, to minister to them in carnal things.” On principles equally binding, if we have deprived the natives of this country of innocence and comfort ; we are bound to make reparation in religious privileges.

But the hearts of the people of this State can hardly go forth so far as the wilderness where these savages roam and perish. Intervening objects arrest the attention, engross the concern, and enchain the affections of those who are contriving to send salvation to these idolatrous strangers. Acquaintance, friends, brethren, and children, scattered by thousands through the new settlements say to us, whose privileges they know ; “ Oh, that salvation were come out of Zion.” Many of them carried with them pious hearts ; but left religious privilege behind. Send forth a preacher, and they will meet him miles from home, to hear words of salvation ; which for years they have not heard. Dispersed among those whose thoughts are not turned toward the kingdom of God ; where no sanctuary is built ; no church is gathered ; and where the Sabbath is almost forgotten ; how do these Christians, once fed with the fulness of God’s house, now hunger for the morsels which might be presented by a single hand ! To him who comes to them in the name of the Lord, they can say with the prophet, “ my soul desired the first ripe fruit.” Gratification ought to be sent forth to their heart, and strength to their hands. Assistance ought to be given them in gaining and establishing the institutions of the gospel.

Others have migrated from all religious privilege, while they were yet in their sins. Shall they be forgotten and perish ? Shall they be left to commence a new race of our kindred who know not God ?

A generous enterprize carried them from us. They with us were nursed in the same cradle. When our number more than filled it, they left us in our ease, and fled to distant hardships. Little did they consider ; and as little do multitudes of them still consider, how great advantages they relinquished for gaining salvation. Without knowledge, without admonition, they sink fast in stupidity ; and are rapidly plunging into the habits of irreligion. If they are to be saved, the preaching of the gospel must be sent among them, before they forget that their fathers deemed it valuable ; and that decency requires them to treat it with reverence. If churches are ever to be gathered ; if houses of worship are to be built ; if the institutions of religion are to be established ; if Christ is to be acknowledged in these new settlements, some voice must be sent forth, “ crying in the wilderness, prepare ye the way of the Lord.”

III. To the authority, the pecuniary means of sending men to preach the gospel, must be added.

In a world like this, it was necessary that Christ should ordain, that they who preach the gospel should live by the gospel.

In churches and congregations which have both the ability and the disposition to furnish the means of pecuniary support, nothing further need be sought : but for places lacking both, or either of these, some new device is requisite.

The early preachers of the gospel, you will remark, were not uniformly, perhaps not generally supported by people where they labored. In a populous and wealthy city, where many resorted to the ministry of St. Paul, you read of his living for a year in his own hired house. He hardly ever wrote to a church, without inserting in his epistle, either an admonition for them to contribute to the support of the gospel, or to the relief of Christians in some distant place ; or some grateful acknowledgment of aid, which he or some other minister had received at their hands.

The wealth of every man, clear of debt, is his own, by the decision of the civil law : not so, however, under the demands of humanity ; for he may not hide himself from his own flesh : not so, under the requirements of God ; for " the silver and the gold are " his.

Men may resolve to stand neutral in the work of salvation : but this is impossible. If the affluent would consider the important part which they cannot fail to act in the kingdom of Christ, they would not hesitate about their duty or interest in giving to the furtherance of the gospel. Ministers may be reared and qualified to go forth into our new settlements ; and as the door may open, among the savages who surround us ; and competent authorities may plan their missions, and ordain them to go forth ; but after all men of wealth are to say, withdraw, or stretch forth the arm of salvation. The pious and prayerful may look upon the multitudes who " perish for lack of vision," and upon those who hunger for the " bread of life ;" and then looking unto the God of salvation, may say, " thy kingdom come ;" but from the throne of grace they look to those who are rich, to see whether God give indications of success.

In a world where selfishness is the dominant principle of action, some popular objections to every benevolent institution are to be apprehended ; and in an age when selfishness ventures upon a bold display of avarice, many plausible excuses will be attempted from pecuniary contribution.

It is said that the people in the new settlements of our country have the pecuniary means of enjoying the institutions of the gospel. But reports of high credibility, contradict this statement, in its application to many places. Should a fear remain that some of the money contributed to the Missionary Society of Connecticut will be lavished upon places able to help themselves ; for reply, it may be said, that there are individuals who are able to give something to the support of the gospel, while the community to which they belong are too indigent to establish regular institutions. These abler individuals are, by the missionaries, presented with opportunities to contribute to this Society ; whose annual exposition of donations shows that such individuals are among its benefactors. If in some places, there be ability without

disposition, the most hopeful expedient for drawing forth the resources of the people is to teach them the importance of salvation.

Some have said that they know not how their contributions will be disposed of. On this point all may gain satisfaction. The exhibition which the Trustees of this Society annually make of the Treasurer's conduct and of their own, would, if noticed, remove every scruple.

It is said, that we hear, that in some places, missionaries are not desired, and are not thankfully received. These places are few, and are lost in the many which welcome the gospel, and send back to the good people of this State their most grateful acknowledgments.

The gospel is not desired, nor thankfully received by all our people at home. Shall we, therefore, cease to support it? Had God adopted this principle of action, salvation would never have come down from heaven.

Some people find that there are other objects of charity nearer home. True: "The poor ye have always with you." But shall the gospel on this account be given up? Rather let it be reported in heaven, as it was once on earth, "to the poor the gospel is preached." Never let a mite be solicited, which has been laid by for the indigent and suffering.

With deep concern, some have learned, that injudicious missionaries have been employed. Perfect men cannot be found. Indiscreet men are not re-employed. Nothing more can be said, than that every report is not to be credited; and that the election of missionaries is committed to the select wisdom and fidelity of this State.

Our contributions have been represented as deeds of charity to such ministers, as cannot find employment except in the missionary service. This is not true; for so great is the demand of churches, that this Society has, ordinarily, been unable to procure as many missionaries as it has needed,

Finally: some have not known that their contributions would do any good. This is a concern which may be safely consigned to the hand of the Lord. If any thing be given "in the name of a disciple;" the giver has the highest security—"he shall not lose his reward."

*A Summary of the Sacred History contained in the two Books of the Kings, with Remarks on their Credibility and Inspiration.*

**T**HE two books of the Kings, which were originally considered by the Jews as one book, begin with an account of the old age and death of David, and continue a regular series of history of

the kings of Judah, to the Babylonish captivity. They furnish us, also, with a brief history of the kings who reigned in Samaria, the successors of Jeroboam, till those tribes were broken up by conquest, and carried captive into the countries of the east, by Sennacherib king of Assyria.

The most interesting part of these sacred books is the history of the reign of Solomon,

the immediate son of David; he was the special heir of the gracious promises of God. Upon him, God promised that his Holy Spirit should rest, and that he should rear the sacred edifice for which his father had made such great preparations. The reign of Solomon was the zenith and glory of the Jewish State. God had given them rest from all their enemies; by the activity and successes of the preceding reign, they had been greatly increased in territory, wealth, and power; they had made great advances in the arts of civilization; they were enlightened in the true religion of heaven, by the inspired prophets of God; and the throne was occupied by a prince whose fame brought enquirers from the uttermost parts of the earth to see and admire his wisdom. In this time of peace and universal prosperity, the whole nation united, with the most pious ardor, to second the efforts of their sovereign, in rearing that magnificent structure, which should be the dwelling-place of the mighty God of Jacob. In this edifice, the strength of cedar, the firmness of marble, the brilliancy of gold, the beauties of architecture, were all exhausted. Before or since, the world has not seen its equal. It pleased God by this temple made with hands, to give some faint representation of the glories of his church, the spiritual and eternal temple of the Redeemer. At the dedication of this sacred fabric, a solemnity, in comparison with which, the triumphs of the Consuls, the processions of the Vatican, the coronations of Emperors, are the play-things of

children. All the tribes of Israel bow and adore, the altars smoke with the blood of myriads of victims, the beloved sovereign kneels with hands uplift to heaven, the resplendent glory of Jacob's God appears, enters, and fills the house. This was a state of prosperity, too great for our world. It was too near the glories of the heavenly state.

From the day that God called Abraham out of Ur of the Chaldees, he had been continually increasing and advancing his posterity, till the hour in which Solomon knesled in this his earthly temple. From that period, we discover symptoms of their gradual decline. In their high prosperity they became forgetful of God, they were disobedient to his holy precepts, they gradually forsook his gracious covenant, they disregarded the admonitions of his prophets, they neglected his sacred worship, they turned to the worship of idols and to the way-ward courses of wickedness. Thus they declined, from age to age, in numbers, in wealth, in prosperity, in morals, till they consummated their iniquities by imbruing their hands in the blood of the Son of God. Soon after that event, they were broken up and dispersed, and have been subject, ever since, to every suffering and reproach. From the calling of Abraham to the dedication of the temple, was about a thousand years: from that event to the ruin of the Jewish state by the Romans, was about the same period.

In the latter part of Solomon's reign, this wise prince became corrupted by sensuality, and provoked the frowns of a righteous

God. Rehoboam, his son and successor, a weak and wicked prince, misled by indiscreet counsel, imprudent in his own conduct, saw ten of the tribes separate from his government, and submit to the tyranny of Jeroboam, and to the worship of his idol-gods. The tribes of Judah and Benjamin only, remained with the house of David; but these were more than half as numerous as all the others.

Abijam, the successor of Rehoboam, was a wicked prince, and his reign was short. Asa, his son, had a long and prosperous reign, and "did that which was right in the eyes of the Lord, as did David his father." Jehoshaphat, his son, was a wise prince and had a prosperous reign. The reign of Jehoram was short, corrupt, and unfortunate. But the sacred historian adds, "Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children." Ahaziah, a wicked prince, reigned but one year. Jehoash was faithful in the service of God, and enjoyed a long reign. Amaziah walked in the ways of his father, and in the ways of David. Azariah, his son, called by the prophet Isaiah, Uzziah, walked in the fear of God and in the ways of his father, and reigned fifty-two years. Jotham followed the pious example of his father. Ahaz succeeded, who was a wicked prince, imitating the example of the kings of Israel. But he was the father of Hezekiah, one of the most illustrious princes of David's line. This king destroyed the monuments

of idolatry, restored the worship of God to its purity, saw his enemies, the mighty armies of Assyria, overthrown by an angel from heaven, and saw the great prosperity of his people, under the blessings of the divine favor. Manasseh, the son of Hezekiah, did not follow the example of his faithful father; he was a very wicked prince, and provoked the God of Israel by every abomination. He had a long and evil reign, in which the nation became prepared for the sore judgments of heaven. In the course of his reign, he was taken a prisoner by his enemies, and held long in captivity. At this time, there is reason to conclude he became a true penitent and received mercy from God. After his return from captivity, he restored the divine worship, prohibiting the service of other gods, but he was unable to arrest the universal progress of evil in which the nation were so deeply involved. The reign of Amon was short and evil. The reign of Josiah was like the last sparkling of an expiring taper. From the days of Manasseh, a fatal disease had seized the whole national character, corruption preyed upon its vitals. This good prince made one great effort to stay its progress, but all in vain. He protracted for a little season the ruin of his people, but could not avert the holy indignation of heaven. He destroyed idolatry, cut down the groves, purified and repaired the temple, published the book of the divine law, and celebrated a more solemn passover than any that had been observed since the time of the Judges of Israel. After a reign of thirty-one years.

this last light of Israel sat in glory. Jehoiahaz and Jehoakim had short and evil reigns, which were succeeded by the Babylonish captivity.

In the reigns of Asa, Jehoshaphat, and Jehoram, flourished those great prophets of Israel, Elijah and Elisha. In the succeeding reigns, appeared most of those illustrious prophets, whose writings compose the prophetic parts of the Holy Scriptures.—In illustration of this portion of sacred history, a few things will be observed.

1. It is not known with certainty who was the inspired penman of the books of the Kings, but it was, most probably, Ezra. They could not have been written till the time of the captivity, or after its conclusion, as the series of history is brought down to that time. This accords with the period in which Ezra lived. We are told, expressly, that “he was a ready scribe in the law of Moses.” In the time of Nehemiah, the governor of Judea, the people having been all collected in Jerusalem for the purpose, Ezra the scribe, who was of the priesthood, arranged the sacred books, and read them publicly to all the assembly, with great solemnity. It is evident, therefore, that he was greatly conversant with the sacred writings.

It is evident, from a variety of testimonies, as has been observed in some of our preceding papers, that the prophets who flourished in the reigns of the respective kings, generally, made careful records of the events of their own times. Several books of this kind are particularly referred to in the books of Kings.

1. Kings xi.—41. “And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon.” There is a reference to the prophet Jehu, the son of Hanani, who wrote the acts of Jehoshaphat. We are told in Chronicles, that the acts of Uzziah and the acts of Hezekiah were written by Isaiah the son of Amoz. The history of the two intermediate kings, Jotham and Ahaz, was, undoubtedly, written by the same prophet. To the Chronicles of the kings of Israel, and the Chronicles of the kings of Judah, we find frequent reference in these sacred books. It appears that the office of recorder, was a high office under the kings of Judah. The duties of that office appear to have been to make and preserve a faithful record of all important passing events. From these several records, the work of cotemporary writers, and therefore of the highest authenticity, the books of the kings must have been compiled. In the history of those kings who were cotemporary with the prophet Isaiah, the account is very similar to that which is given in the book of that prophet. The nineteenth chapter of the second of kings, and the thirty-seventh chapter of Isaiah are precisely alike.—From such authentic records, with other necessary documents, these sacred books appear to have been written by Ezra, that eminent and faithful servant of God.

2. A variety of considerations are naturally suggested, sufficient to satisfy any candid enquirer, of the authenticity of this por-

tion of sacred history.—We are now come to the border of historic times. In the view which we have taken of the historical writings of the Old Testament, the books of Moses, of Joshua, Judges, and Samuel, we have been wholly beyond the region of profane history. There are no authentic histories of any other nations which reach back as far as the times of Samuel and David. A few broken hints with tracts of uncertain tradition, are all that can be obtained. But in the times of the later kings of Israel and Judah, the Grecian histories assume a degree of satisfactory authenticity. In this period, we are enabled to appeal to their most authentic writers, in confirmation of many of the facts related in our sacred books. We will notice but one or two testimonies of this kind. The greatness and prosperity of the Assyrian and Babylonian Empires, the extraordinary strength of the cities Nineveh and Babylon, with the extravagant pride of their monarchs, are as forcibly represented by profane writers as in the books of Kings. In the 19th chapter of the 2d of Kings we have the account of the proud invasion of Judæa, by Sennacherib, king of Assyria, of his impious blasphemy against the God of heaven, and of the miraculous destruction, in one night, of one hundred eighty-five thousand of his army. We are told by Herodotus, that in the reign of Sethos king of Egypt, Sennacherib, king of Arabia and Assyria, attacked Egypt with a mighty army. That, while he lay at Pelusium, an immense

number of mice infested his camp by night, and gnawed in pieces their quivers and bows, and the strings of their shields. That, in the morning, the enemy finding themselves without arms, fled in confusion. And that this deliverance was ascribed to the signal interposition of the gods. This is, undoubtedly, the same event, in a disguised form, which is recorded by the sacred writer. The city Pelusium, which was not far distant, is mentioned instead of Jerusalem, and the agency of mice\* is introduced to effect the destruction. But like the sacred writer, he calls the king of Assyria Sennacherib, and ascribes the event to a divine power. The time, also, agrees with the sacred account. The variation of the Greek's narrative from the true account, may well be accounted for from the prejudice against the Jews, against Jerusalem and Jerusalem's God, which prevailed in all the adjacent countries.

The conquest of Judæa and the neighboring nations is particularly described by the Greek historians, and their relation is very accordant with the sacred account.—In the reign of Hezekiah, we are informed that the shadow went back ten degrees in the dial of Ahaz. In the history of Egypt, Herodotus makes mention of a similar event.—We might pro-

\* Mice were worshipped in some parts of Palestine as idol gods. This animal was often a great nuisance in that country; and it was characteristic of Paganism to worship objects which were the causes of evil, as well as those which produced good.



ceed, were it necessary, to produce testimonies from profane writers, of the best credit, in confirmation of all the prominent parts of this portion of sacred history. But it is thought to be needless.

The events recorded in the books of Kings are a very striking fulfilment of sacred prophecy. The greater part of the divine promises to Israel were conditional. Their enjoyment of the special blessings of God depended on their obedience and fidelity to him. If we look back to the time of Joshua; we find that venerable prophet telling his people, "Behold, this day I am going the way of all the earth.—Cleave unto the Lord your God;—and one man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you.—Else, if ye do in any wise go back, and cleave unto the remnant of these nations:—know for a certainty, that—they shall be snares and traps unto you, and scourges in your sides,—until ye perish from off this good land, which the Lord your God hath given you.—So shall the Lord bring upon you all evil things, until he have destroyed you from off this good land." A similar address was made to that people by Moses, the greatest of their prophets, near the close of his life.—"If thine heart turn away,—and worship other gods, and serve them;—ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it." Isaiah told king Hezekiah, "All that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried

into Babylon." Jeremiah repeatedly told the people that the king of Babylon would take their city, destroy their temple, and lead them into captivity. If these prophets spake in the name of the God of heaven, of which there remains no reasonable doubt, their predictions must be fulfilled. In the portion of sacred history now before us, we have an account of the accomplishment of the greater part of their most explicit prophecies. They have never been accomplished in any other events but those here related. We conclude, therefore, that these things are true.

The account of the fulfilment of the great promises to David and Solomon is peculiarly satisfactory. God says to David by the prophet Nathan, "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." The expression, *for ever*, means for a long time, a limited period, as in many other places in the Scriptures. It was thus understood by the king. For he says in reply, "Thou hast spoken also of thy servant's house for a great while to come." To Solomon, God said, "If thou wilt walk in my statutes, and execute my judgments,—then will I perform my word with thee, which I spake unto David thy father." Notwithstanding all the errors of the kings of Judah, I am of opinion that they are clearly the most illustrious dynasty that has ever held a sceptre. They reigned over an enterprising, unquiet people, in a remote period of time, unassisted by the experience or history of kingdoms.

Yet, for a period of near four hundred and fifty years, there were no fatal internal commotions, the ambition of eastern conquerors was effectually resisted, and the crown transmitted from father to son, in an unbroken succession, for eighteen reigns. I have not found in history another instance, in which a crown has continued so long in one family; nor in which it has been transmitted to the legal heir so many times in succession. The reigns of the most of these kings were illustrious. Their kingdom was small, and ever surrounded by enemies, yet it was defended and preserved. Their reigns were long. Sir Isaac Newton calculates the mean reigns of kings at eighteen or twenty years. The reigns of the kings of Judah average at twenty-five. Whether we attribute the long prosperity of this kingdom to the virtues of their princes, or to the special care of the God of Israel, in either case, we have the fulfilment of the divine promises.— And that narrative which gives us such a fulfilment, must have this strong evidence of truth.

The books of Kings have ever been received by the Jewish people as authentic history.— They had every means of knowing whether they were true or erroneous. The account which they contain must be extremely mortifying to their national vanity, as they give a continual series of transgressions and rebellions against their covenant God, notwithstanding all their privileges, and the constant warnings of his holy prophets. They describe, also, the invasion and

triumph of their enemies, and their subjugation to a foreign tyrant in a distant land. Such a representation they would never have acknowledged; could it have been controverted. The historic memoirs written by the prophets were publicly known, and had not the sacred books been conformable to their authority, they would surely have been rejected. Their admission, under these circumstances, is the highest evidence of their authenticity.

The internal evidence of authenticity afforded by these sacred books is perfectly satisfactory. The writer often appeals to the authentic memoirs of the prophets for the confirmation of his narrative. He often interweaves the history of the neighboring nations, which must be known from other sources.— There is no attempt to palliate the vices of his countrymen, and no unreasonable resentment against their oppressors. He writes like one perfectly possessed of his subject, wishing to present nothing but the most important events. As the transactions he recorded must have exceedingly wounded the pride of his countrymen, he exposed himself to every resentment had he disguised the truth.

3 These sacred books contain the fullest evidence of the superintending guidance of the Holy Spirit. In this small compass, is contained the history of a numerous, active people, for more than four-hundred years. Yet the most interesting events in the successive periods are all recorded; at the same time that we discover an accuracy and

clearness of description, and the minute lineaments of individual character, such as are not to be found in the most copious histories. This is not the manner of man, for it is beyond his power.

In all the transactions here narrated, the God of Israel is always kept in view; the greatness and holiness of his character are ever maintained. The same divine law, the same truths of religion, and the same exalted morality, which are contained in the preceding inspired books, are constantly presented to our view. A uniform maintenance of such sentiments, without imperfection or error, is beyond the power of human skill.—Many of the minute occurrences here related, can hardly be supposed to be known from any other source than by immediate communication from God. These it is not necessary to particularize.

The books of Kings are evidently written with a constant reference to the other sacred books which then existed. The promises and threatenings of God, recorded in them, are often brought into view; their accomplishment is pointed out, and the divine character constantly vindicated. The design of advancing the sacred volume which it has pleased God to give to men for the benefit of his church, is apparent through the whole. The great work of redemption, which began at the apostasy of man, is seen progressing, and the way is constantly preparing for the dawn of that blessed morn-

ing, when the Babe of Bethlehem is born.

A faithful representation of the events of divine providence is eminently interesting and useful. It always brings to view the true character of God, as well as a correct character of man, and shows the nature of that high relation which connects rational creatures with their Creator. It always shows the holy security of the church, the safety of obedience, and the fatal consequences of sin. It unfolds the great purposes of God concerning our world, illustrating his perfect goodness and wisdom. On such an account, there can be no perfect reliance, unless it be given by the Spirit of truth. Such an account we have, through the great mercy of God.

The word of God ought to be the subject of diligent attention and constant study. That is able to make men wise unto salvation; it has been the delight and the hope of the people of God in every period of the church. It is an inexhaustible source of light and instruction, and will lead the humble enquirer into all truth.

The portion of sacred history we have had in review shows that, while God is long-suffering and gracious, he is terrible in punishment. The people of his covenant, beloved for their fathers' sakes, because of their transgressions, are given into the hands of their enemies, and subjected to every suffering and reproach. The God of Israel will reign for ever and ever.

**REPORT** of the *Directing Committee of the Connecticut Bible Society*; exhibited to the Society, at their Meeting, May 14, 1814.

TO THE

*Connecticut Bible Society,*

To be convened at Hartford, the second Thursday of May instant the *Directing Committee* respectfully submit the following report:

**T**HE repose which it has pleased the Almighty to restore to the nations of Christendom, since the last meeting of the Society, has opened to the friends of the Redeemer a new and joyful prospect. Welcome in every view, it awakens their gratitude especially, on account of the facilities which it affords them in different parts of the world, of acting in more perfect concert, and with increased vigor, in the prosecution of their benevolent designs.

In reviewing "the days of the vengeance of our God," it would be ungrateful to withhold the acknowledgment, that they have been especially "the year of his redeemed." They have given new evidence that the eye and the heart of the Supreme King are ever upon his church. Amidst the political changes which have attracted the gaze of an astonished world, she has stood on her immovable rock—has been rising with steady strength—extending to some of the remotest nations her treasures of revealed wisdom—publishing to them in their own tongues the wonderful works of God—and gathering from among them "sons and daughters to be nursed at her side." Those ve-

ry woes which have lighted so terribly on guilty nations, have served to develop the nature and tendency of that infidel spirit in which they had their immediate origin; to impress the minds of men with a sense of the dominion of Jehovah; to prepare them to revere and to value the truths of his word—and to suggest the most effectual methods, and rouse the necessary energies, for an extensive spread of those truths among mankind.

The progress of truth is every year accelerated. The increasing resources, the commanding influence, and enlarged beneficence of the British and Foreign Bible Society are familiarly known, by their blessed fruits, in all quarters of the world. The zeal which, for the two last years, has been diffusing in the Russian empire for the promotion of the same cause, is scarcely inferior to that which is kindled in Great-Britain. During this period, 38,700 Bibles have been printed in seven different languages, by the Society in Petersburg alone; and 31,500, in four different languages, by subdivisions of the principal society. Bible Societies in the other northern kingdoms of Europe and in Germany are co-operating with extensive effect and increasing ardor. The princes of Europe have, in considerable numbers, come forward to patronize the cause with the influence of their example, and the liberality of their donations. In the East Indies also the translation and spread of the Scriptures, in the various languages of those populous regions, are steadily advancing. The memorable event of the complete

translation of the New Testament into the language of the millions of the Chinese empire, has been recently announced; together with the interesting fact that a copy of the New Testament in the Persian language, lately presented by the British Minister to the King of Persia, has been received by him with a cordiality which warrants the hope of an ultimate circulation of it in that benighted empire. The "good seed of the word" thus widely scattered, cannot fail of producing fruit unto eternal life in many a wilderness and solitary place, during the present generation; while we are assured that it will shortly spring forth in a harvest of "righteousness and praise before all the nations."

In the combined exertions of the Christian world for the spread of revealed truth, the Connecticut Bible Society has taken a part. The past year, notwithstanding public embarrassments, the hearts of many people in the State have been disposed to contribute generously to its funds. To apply those funds in advancing the great objects of the Society has employed the attention of the Committee.

At the date of their last report they had on hand 582 Bibles. Since that time they have purchased 1500, making in the whole 2082. Of these 176 remain on hand. The rest have been distributed as follows: to Subscribers 340; to sundry persons in the State for gratuitous distribution 568; to various parts out of the State for the same purpose 998: viz. to Vermont

Bible Society 100; to sundry places in Vermont 36; to a Female Charitable Society in Williamstown, Mass. 50; to the Female Bible Society, Dutchess County, New York, 144; to sundry places in New York 68; to Pennsylvania, northern counties, 100; to Ohio Bible Society 200; to New Connecticut 100; to East Tennessee Bible Society 100; to St. Louis in the Missouri Territory 100: making in the whole distributed since last May 1906. In the course of the year, the Committee received a donation of 50 Testaments; which have been distributed.

Since the organization of the Society, six years ago, there have been purchased with the funds of the Society 12,225 Bibles of which 2861 have been delivered to subscribers; 3961 to various persons for gratuitous distribution in the State, and 5225 have been sent to the destitute in other States. 150 Testaments have also been distributed by the Committee.

A short time before the last meeting of the Society \$ 500 had been appropriated in aid of an edition of the French Bible printing in New York. That sum has been transmitted, and as soon as the work shall be completed as many copies as the grant will purchase at prime cost, will be subject to the order of the Committee.

Bible Societies in the new settlements are already numerous: and others it is expected will shortly be formed. The grant of Bibles from us to them, has served both as an encouragement to their operations, and as the cheapest, safest, and most effectual way of communicating

the word of life from us to the destitute in those distant regions. While so wide a door for sending abroad the Scriptures has been opened, and while multitudes even in our own country are hastening to the judgment without them, the Committee have acted under the impression that no unnecessary delay should be allowed in distributing them to the utmost of their ability. Hence the year had not half revolved, before the money in the treasury, for present use, was appropriated, and the Bibles which were purchased with it, except a number to meet the calls of subscribers, were distributed. And such was the embarrassment of our national affairs, that it was thought inexpedient to commence any special exertions for new supplies of the treasury. We now confidently hope that, with the return of peace, the friends of the cause will advance with new activity and liberality to its support. Never was the entrance of the kingdom of heaven so widely opened to mankind as it now is. Never were the importance and the encouragement of opening it still

wider, more manifest. The disposition of men to receive the word of God is, in many places, scarcely less indicative of a divine hand, than the corresponding disposition to communicate it. Both together intimate the near approach of the happy period when the knowledge of the Lord shall fill the earth. The members of this Society will not be backward to share in the happiness and the honor of being instrumental to the advancement of that period. From a cause which combines the exertions of the body of Christians in all parts of the world; and in which they are invited to be workers together with God, in effectuating the great ends for which the Redeemer died, the good people of this State will not withhold their aid. Successive generations will come forward to its support, till "there shall be no need for one to say to another, know the Lord, for all shall know him from the least even unto the greatest."

*In the name of the Committee,*

HENRY A. ROWLAND, *Chk.*

Hartford, May 1, 1815.

## OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, President.

Hon. JEDIDIAH HUNTINGTON, New-London,

Rev. SAMUEL NOTT, Franklin,

Rev. LYMAN BEECHER, Litchfield,

Rev. DAN HUNTINGTON, Middletown,

} 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,  
 ICHABOD L. SKINNER, Esq. Hartford,  
 Rev. SAMUEL GOODRICH, Berlin,  
 Rev. NOAH PORTER, Farmington,  
 Rev. ABEL FLINT, Hartford,

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, as 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. *Roswel 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 *Henry A. Rowland*, 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, 1815.

For 1500 Bibles a 62 1-2 cts.	937 50	twine for the Agent,	1 57
For aid in the publication of French Bibles,	500	For printing annual Report and Receipts,	47 97
For freight and transporta- tion of Bibles,	58 67	For postage of letters,	81
For boxes, for do.	6	Total amount of disburse- ments,	1552 52
For wrapping paper and			

TREASURER'S ACCOUNT CURRENT.

DR. { Connecticut Bible Society, in Account with Joseph Rogers, } CR.  
 as their Treasurer, from May 1, 1814, to May 1, 1815. }

<p>1815.</p> <p>To cash paid for sundries, by order of the Committee, as per preceding statement, 1552 52</p> <p>May 1, To balance credited in new account, 3416 81</p> <hr/> <p style="text-align: right;">\$ 4969 33</p> <p>Permanent fund, Ninety-six life members, \$ 2880</p> <p>To be expended, 536 81</p> <hr/> <p style="text-align: right;">\$ 3416 81</p> <p>Examined by</p> <p>HENRY HUDSON, }          SAMUEL PITKIN, } Auditors.</p>	<p>1814.</p> <p>May 1, By balance as per statement, viz. Permanent fund, Eighty-two life members \$ 2460 To be exp'd. 491 52</p> <hr/> <p style="text-align: right;">2951 52</p> <p>1815.</p> <p>May 1, By amount of donations as per preceding statement, 1855 34</p> <p>By interest, as per preceding statement, 162 47</p> <hr/> <p style="text-align: right;">\$ 4969 33</p> <p>May 1, By balance, as above, \$ 3416 81</p> <hr/> <p style="text-align: right;">\$ 3416 81</p> <p style="text-align: right;">JOSEPH ROGERS, Treasurer.</p>
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Connecticut Moral Society.

At an annual meeting of the Connecticut Moral Society, holden at the State-House, in Hartford, on Wednesday May 17th, 1815.

On motion adjourned until tomorrow morning at half past 7 o'clock, then to meet at the Court-Room.

A Sermon was preached in be-

half of the Society in the evening, at the North Meeting-House, by the Rev. Samuel P. Williams, from Micah iv. 5.

Thursday morning half past 7 o'clock, May 18, 1815.

Proceeded to the choice of officers for the Society for the year ensuing. The following persons were chosen to the offices, affixed to their names respectively.

Hon. JOHN TREADWELL, Esq. President.

Hon. ZEPHANIAH SWIFT,  
 Hon. TAPPING REEVE,  
 Hon. SIMEON BALDWIN,

} Vice-Presidents.

JEREMIAH DAY, Esq. Corresponding Secretary.

THOMAS DAY, Esq. Recording Secretary.



Gen. JEDIDIAH HUNTINGTON,  
 Hon. ROGER M. SHERMAN,  
 SYLVANUS BACKUS, Esq.  
 Rev. CALVIN CHAPIN,  
 SYLVESTER GILBERT, Esq.  
 Rev. LYMAN BEECHER,  
 Gen. GARRIT SMITH,

} Committee.

The Rev. Aaron Dutton was appointed to preach the Sermon at the next semi-annual meeting; and the Rev. Nathaniel W. Taylor was appointed to supply his place in case of failure.

The following report of the Committee of the Society, was read and approved, and ordered to be printed.

The Committee of the Connecticut Society for the Promotion of Good Morals, report that from information received from the Branch Societies, it appears that the members of this Society, in different parts of the State, have successfully exerted their influence to discountenance immoralities and to give efficacy to the laws of the State; and that there has been an increased vigilance and decision, on the part of informing officers and magistrates to detect and punish violations of law.

That the profanation of the Sabbath, by unnecessary traveling and by labor and recreation, has visibly and greatly declined. That the use of ardent spirits as an act of hospitality or of daily indulgence in the family has, to a considerable extent, been discontinued; and that farmers and other laborers convinced of its inutility and danger have in some instances discontinued wholly the use of ardent spirits as a stimulant to labour; and that generally, it is used with increased circumspection and in diminished quantities.

It appears also, that the opposition experienced in some instances, by Branch Societies, has subsided upon a more correct understanding of their specific objects, and on witnessing the salutary effects of their exertions.

The following articles of agreement adopted by one of the Branch Societies, are submitted to the Society as a specimen of the sentiments which appear to animate them all.

*Articles of Agreement, &c.*

I. OF THE USE OF ARDENT SPIRITS.

ART. 1. THAT no use shall be made of ardent spirits at any Meeting of this Society.

ART. 2. That we will, by our conversation and example, discountenance the common and daily use of ardent spirits in private families.

ART. 3. That we will not in family or social visits, consider ourselves bound in honor to make ardent spirits a part of the entertainment.

ART. 4. That we will by persuasion, or other proper means, endeavor to prevent a daily and habitual use of ardent spirits among our laborers.

ART. 5. That it shall be considered the duty of any Member of this Society who shall see any person residing within its limits evidently intoxicated, timely to admonish him, when sober, if he judge it to be useful: and on see-

ing any future like offence, take such further measures as he shall judge expedient.

ART. 6. That we will use our influence to discourage and prevent the buying and selling of ardent spirits in small quantities, contrary to law.

## II. OF SABBATH BREAKING.

ART. 1. THAT as it is the duty of all Christian people regularly to assemble on the Sabbath for the worship of God, we will use our best endeavors to induce our fellow citizens duly to attend public worship on said day, in the congregation (to which they profess to belong; or in some other congregation) where the doctrines inculcated and the mode of worship are the most agreeable to their faith and religious sentiments.

ART 2. That we and our households will neither labor, travel, nor recreate ourselves on the Sabbath contrary to law—and will hold ourselves bound to aid the magistrates and informing officers in the execution of the law, when duly called upon to assist them.

ART. 3. That as travelling on the Sabbath, for business or pleasure, is a public affront offered to God and the State, we will, on all proper occasions both in words and actions, (beside those duties which are enjoined by order of law,) bear open testimony against the practice.

## III. OF PROFANE SWEARING.

THAT we will on all occasions, both by words and actions, bear testimony against profane swearing and cursing which we may witness; and will take care

that our own conversation do not even border on profaneness; or be expressive of malignant passions.

## IV. OF SLANDER.

THAT we will in our intercourse with each other, and with society around us, be careful not to sow discord; or invent, take up, or propagate falsehood concerning our fellow men; and especially men in authority; nor will we publish facts concerning them, tending to lessen their weight and influence, without satisfactory evidence of their truth and certainty.

## V. OF GAMBLING.

THAT as gaming is prohibited by law, and as we consider it one of the most fruitful sources of evil to society; we will neither gamble ourselves, nor suffer those under our authority to play at any prohibited game, nor suffer gaming in our houses; and will use our utmost endeavors by persuasion and other proper means to suppress the practice.

## ADDITIONAL ARTICLE.

THAT we will restrain our children, and those under our care from being abroad or in the streets at unseasonable hours in the evening, and will solemnly warn them against associating with persons of irreligious and immoral habits.

The following resolves reported by the Committee were also adopted.—

Whereas meetings composed of members of this Society, and the informing officers of neighboring towns, have been held to concert

measures for the more effectual execution of the laws of this State and have been attended with good effect,

Resolved, that it be recommended to the members of this Society, in the different parts of the State, that they patronize such associations as a means, happily calculated to strengthen branch Societies, and render their efforts more effectual.

Resolved, that it be recommended to the several Branch Societies, that they patronize the distribution of Tracts as one of the means of accomplishing the end of their Institution.

It is with peculiar pleasure we state that County Societies supported by auxiliaries, in the several towns, and independent asso-

ciations have been organized in the States of Massachusetts, New Hampshire, Vermont, New York and Ohio; and have commenced their operation with a decision, which has already had an auspicious influence upon the cause of morals, that the spirit of reformation is unquestionably rising and extending in our land—indicating, that the work is the Lord's—and justifying the cheering hope, that he who hath begun it will cause it to extend through the nation.

Voted, that the Committee be requested to prepare their Report for publication, and cause it to be printed in the Connecticut Evangelical Magazine.

Adjourned, *sine die*.

## RELIGIOUS INTELLIGENCE.

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*A NARRATIVE of the Revival of Religion, in the Reformed Dutch Church at Poughkeepsie, under the Pastoral care of the Rev. CORNELIUS C. CUYLER.—Published by order of the Classis of Poughkeepsie.*

*Extract from the Minutes of the Classis of Poughkeepsie, April 18, 1815.*

Resolved, That the Rev. Cornelius C. Cuyler, be requested to furnish for publication, a Narrative of the revival which has recently taken place in the church and congregation of Poughkeepsie, and that three hundred copies be printed at the expense of this Body.

### NARRATIVE, &c.

REV. BRETHREN,

I COMMUNICATE with pleasure, according to your request, an account of the glorious work which the Lord has wrought in the church and congregation committed to my care. It has indeed been a work which has been strongly marked as his own. No one else could have done it—his power and grace are abundantly manifest in it, and he shall have the glory of it ascribed to him.—In making the detail I shall be as precise and as particular as circumstances will permit.

During the year 1813, this church and congregation were in a cold and distracted state—the hands of our praying people hung down, and their hearts were heavy and sad—labor was a burden to me, and I had it in serious contemplation to give up my charge, and see whether the Lord had not work for me in some other part of his vineyard.

The year 1814, opened with a more favorable prospect. The word and ordinances of God were better attended than usual, and we had from time to time some faint hope, some distant expectation, that a good work had commenced. One reason of our hope was, that our Wednesday evening prayer meeting, (which has been kept up nearly all the time of my ministry,) became so crowded that we were obliged to remove from private houses to the church. In the month of April last, another prayer meeting was opened in the church on Sabbath evenings, which has uniformly been well attended. (It was laid aside of course for the winter season, when I preach in the evening; but has again been resumed.) Both these meetings I have uniformly attended, when not absent from the place. From this time our praying people were considerably engaged. They were drawn out to pray specially to the Lord for a revival of his work. Through the last summer fears and hopes predominated alternately.

The last Sabbath in July, and the first and second Sabbaths in August, I was absent. But the prayer meetings were continued, although they were not so well attended as usual. On the evening of one of those days, I am informed that those who usually officiated in prayer were much depressed and discouraged; so much so, as to say to one another, "What will become of us?" One of them intimated a hope, that the Lord would speedily visit us with a blessing. From this time we date the commencement of the revival, although there was no public appearance of it till sometime in November. From this time there was great ardcy in prayer, and strong desires for a blessing from the Lord. Since November there have been prayer meetings every evening in the week, except when there was preaching; I have uniformly attended them, and lectured from some passage of Scripture. Except Wednesday evenings, they have been held at private houses in different parts of the congregation. The private houses have been

crowded—At the Church there were generally from one to three hundred present; I have no doubt that the Lord has answered prayer in this work. He has been earnestly sought by his people, and has evidently blessed them.

*It has been a peculiarly deep and solemn work.* Our meetings have generally been, literally *houses of mourning*. Never, under any circumstances, have I seen such deep sorrow and humility. I have seen a whole assembly, consisting of (at least a hundred, sitting in tears before the exercises commenced, and during the exercises, moved to sobbing, so that I have felt afraid to proceed—This was equally the case under the promises of the gospel as under the terrors of the law—Indeed, mercy and grace appeared to have the most effect to move: I think that the consideration of God's mercy and goodness to sinners, in sparing them, in restraining them, in providing such a Saviour, in shewing them their need of him, and making them willing and desirous of being saved by him, has caused more sorrow than all things else. I have seen or heard very little of the terrors of the law. Their hearts have been too deeply humbled to be greatly terrified. They have generally very soon been brought to feel what it is to have "a broken heart and contrite spirit." They have remarkably humbling views of themselves. I consider great humility of soul as distinguishing the work.

The work has not been confined to any class of *moral character*. I believe that as moral a man as I have ever known has been a subject of its saving influence; and there are certainly some of the vilest of the vile who have been brought to hate their sin, and love and practise holiness. There are some among the number, several of the votaries of pleasure who were last year gay and dissipated; whose hearts vibrated to the notes of the viol, and rejoiced in the follies of the ball-room. Very few of those who have been affected by the work have passed the middle age. The work has chiefly been among the young.

and a considerable part of them have been my catechumens. There is among the converts a man of seventy-four—He is a Canadian by birth, he can neither read nor write, speaks the English language very imperfectly, and was educated a Roman Catholic—I have seen a child of seven years of age, who has been considerably exercised, and another of nine, who I hope has become savingly acquainted with the Redeemer—*Aged sinners have been comparatively but little affected.* The most of the work has been among the middling class in life, but there are instances in both extremes—There are in one extreme, ten or twelve poor, illiterate Africans, who are rejoicing in the hope of the gospel—Ethiopia is thus stretching out her hands unto God.

*With respect to doctrines,* I would remark, that the whole truth as it is in Jesus, has been intended to be declared without any reference to the consequences which might result from it—The total depravity of man; the just judgment of God against him as a fallen and rebellious creature; his entire inability to atone for sin, or raise himself to the enjoyment of the favor of God; the necessity of a radical change by the supernatural operation of the Holy Spirit; God's unspeakable love in the gift of the Saviour; the character, natures, offices, and work of the blessed Redeemer; God's unchangeable and electing love; his faithfulness in carrying on and completing the work which he commences in the heart, fulfilling his own purposes; the peculiar consolations of the gospel, and particularly its nice and accurate adaptedness to the several situations in which poor sinners find themselves; the experience of God's children under various circumstances; the misery and danger which attend a continuance in sin; the awful state of the wicked in eternity; and the blessedness of the redeemed, are all subjects which have been called up, elucidated and enforced. The evidences of a gracious state, have also frequently been elucidated, and care has been taken to do away those false impressions which arise from a dependence

upon impulses, frames and feelings; they have been taught to prove themselves by *the law and the testimony.* The peculiar doctrines of grace have generally been well relished, and when difficulties have occurred, they have easily been removed by free conversation: I have generally found them teachable and willing to submit to the decision of the Scriptures. This has been the more happy, as attempts have been made to prejudice the minds of some, by cavilling against the doctrines of grace as inconsistent with moral agency and the use of means, or by misrepresenting them as leading to licentiousness. It has been a standing rule with us to have no collision with those who differ from us, and to declare the truth without a reference to the sentiments of others.—This has had a very favorable effect, for, although it has not stopped the mouths of gainsayers, it has led serious seekers to think more favorably of the doctrines of grace. The doctrines which I have mentioned are those which have been embraced by the converts—It is difficult to tell what doctrines have been found most comfortable, as there has been a considerable variety of exercises of mind—I believe, however, that the all sufficiency of the Saviour, the unspeakable love of God in the gift of him, and the freeness of the grace of God in the salvation of sinners, have had the greatest effect to comfort. But as various doctrines have in the first instance been applied to the conviction of the sinner, so have different truths at different times been blessed to the comfort of the soul.

Under the first deep impressions, those who have been exercised by them have been *very earnest and importunate in prayer*—They have also been very constant in their attendance upon the means of grace, and free in conversing upon the state of their souls—their state of mind has often been indicated by great sadness and depression of countenance: some were bowed down and distressed for weeks in succession; others were brought to the enjoyment of peace and comfort in a few days—I have also re-

marked that those whose minds have been seriously exercised, were fond of being together—Similarity of situation created fellowship of feeling—I have frequently spent from one to two hours, in conversation with them after meeting, and often had a difficulty in sending them away from the place of meeting—I believe I could have kept them together all night on some occasions. They have been very earnest in prayer for their pastor, beseeching the Lord to spare and support him, and lay liberally to his hands of the words of eternal life. The conduct of those who have made a profession, or been brought to entertain a hope, has generally been humble and exemplary. I believe they are all much engaged in prayer, and seeking to grow in grace and Christian knowledge.—In many instances their growth is very manifest—The Scriptures are much read and when they meet with difficulties they are very ready to ask explanations. They appear to be sensible that they are and can be saved by grace alone, through faith, and that not of themselves, it is the gift of God—The righteousness of Christ is very precious to them. There are a number who give hopes of being very useful in the Church; three and perhaps four, contemplate the gospel ministry; two of them have been pursuing classical studies for some time. I have generally great reason to be satisfied with their walk and conversation.

*It cannot be that such a work should not have a considerable effect on society generally*—It very early attracted public attention.—For more than two months the world stood looking on with silent astonishment, and scarcely a word was uttered against it—But since that time they have talked very freely. Some have called us enthusiastic—others mad. Some have attributed the effect to the efforts of the ministers—others call the whole a delusion.

Of this, however, we are certain; religion generally is more respected

than ever it was; its ordinances are better attended, and the morals of society are much improved.—We have much less profane swearing, tavern-haunting, gambling, drunkenness, and sabbath breaking.—Religion has become a subject of general conversation, and sinners are less bold and open in their wickedness. So much general seriousness has never before been witnessed among us; and the circumstance of having so many brought to the knowledge of the truth in early life, gives a hope that the cause of God will long live and flourish here. It will be as salt to preserve the mass of community from corruption in time to come.—The cause of God is greatly strengthened in this quarter, and many fervent prayers are offered up for its prosperity to the ends of the world.

In January we received forty four into the communion of the church—during the present month we have received forty-four more. It is hoped that about one hundred and ten have been brought to the knowledge of the truth in our congregation alone, and probably nearly as many more in the other congregations in this place. A number still appear to be anxiously seeking the Lord; and we still hear of new cases of awakening, though not so frequently as heretofore. Within a week or two I think the attention has increased. At first it was confined to the village, but has since extended to two districts in the country, from one of which we have received six members, and the other two. The work is the Lord's, and it is marvellous in our eyes. How long it will continue, or what the final result may be, HE alone knows. With him I would leave it, and to him be all the glory. In the course of this revival I have had abundant reason to feel myself a mere earthen vessel which He condescends to use, but which he can easily dispense with.

From this narrative, you will readily perceive, dear brethren, that the Lord has visited this place, and especially this congregation with

living-kindness; and tender mercy. He has been to us as *dew and rain from heaven, watering our parched fields, and making them to bring forth abundantly.*—His dealings with this church and people for six years past have been marvellous—then it consisted of about forty members, and three hundred and one have since been received into its communion, chiefly from the wide world.—He has laid us under infinite obligation of love, and gratitude, and praise.... Oh, that *his blessing* may be upon us in the time to come, as it has been in days that are past, and even more abundantly. With him is the residue of the Spirit. Oh, that He may be poured out upon you, my beloved brethren, and your people, until you shall say, "It is enough, Lord, it is enough." With ardent prayers, that an abundant blessing, from God, our heavenly Father, and Jesus Christ, our divine and ever blessed Redeemer, through the effectual operation of the Holy Ghost, may rest upon you, and your people; and the Israel of God, forever, I subscribe myself,

Your affectionate fellow-laborer  
and brother in the Gospel.

CORNELIUS C. CUYLER.  
*Poughkeepsie, April 24, 1815.*

## REVIVALS OF RELIGION.

THE pleasing revivals of religion which have recently taken place, and which are now progressing, under the gracious influences of the Spirit of God, the Editors think it would be improper to pass by without some particular notice. They do this, both for the sake of manifesting their sense of the great mercy of God, and of affording their readers some further information respecting these interesting events; than perhaps some of them have been able to obtain.

Of all religious revivals, which have taken place in our country for a number of years past, none appear so interesting, so favorable to the prospects of our Zion, and to the general interests of the church,

as those in which the Spirit of divine grace visits our seminaries of learning. When we hear of a revival in a particular congregation, or in a number of congregations, the friends of religion rejoice, in the persuasion that a holy God is there gathering immortal souls to Christ Jesus, that he is purifying and strengthening his church; that he is providing the means of a faithful maintenance of religious order and practical godliness, in such places, for many years to come.—But when we contemplate a work of divine grace in our literary institutions, composed of youths collected from all parts of our country, possessed of rich mental endowments, and preparing, by the advantages of a liberal education, for activity and influence in society, the prospects of Zion are extensively brightening, the church looks forward with hope, and error, usually sheltering under the covert of ignorance, or vaunting in the pride of superior learning, becomes confounded. In reflecting on a revival in any place, one of the most pleasing considerations with the friends of Zion always is, that, among the youths who are there called into the kingdom of the Redeemer, there are probably some whom God designs to make influential in society, and eminently useful in the church of Christ. An awakening in a literary seminary naturally produces a hope that the greater part of the subjects of the work are thus to be made rich blessings to their fellow-men.

While we acknowledge the great goodness of God in his merciful regard to the interests of religion in our country for many years past, while it becomes us to notice with gratitude the exertions which he is disposing his people to make for the furtherance of his cause, and the frequent visitations of his grace by which he has been supplying and increasing our churches, it ought to be particularly remembered that the most of our important Seminaries of education have been blessed with the rich effusions of his grace. As the evidence of this, many of the younger pastors of our churches,



who afford a fair prospect of being eminent blessings to the cause of the Redeemer, as well as many in civil life, who are no less ornaments of the Christian character than of their respective professions, fix the commencement of their Christian life at those interesting periods. The venerable literary Institution, which is the most ancient of any in New-England, which was founded with many prayers, and nurtured in its early state by the ardent hope and strong faith of our pious progenitors, which has been a rich blessing to our churches as well as to our civil interests, has been, for many years past, in a degree passed by. But we believe it is not forgotten in the mercy of the Lord. The friends of Zion may well entertain a hope that it may be said in this case as of ancient Israel, "For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

The statements which follow are derived from sources entitled to full credit, and if it should hereafter appear that they are incorrect in some particulars, it is believed the information is as full as can now be obtained.

The state of religion in Yale-College has been interesting to the friends of divine truth for a number of years past. In the year 1802, the Institution experienced a great work of divine grace. About two years since, a moderate refreshing was again experienced from the mercy of the Lord. In no period since the revival in 1802, has the state of religion in that Seminary been so low as it was before that event.

Since the commencement of the present collegiate year, which was last September, by the latter part of the winter three deaths had taken place among the students, all of whom were members of the church. This mysterious appointment of a holy Providence produ-

ced in the surviving members of the church a deep consideration, with a humble and solemn enquiry, why God was thus visiting their little band, why he was thus thinning their ranks by the great destroyer. Meetings for special prayer were held by the members of the church, that they might humble themselves before God, implore his pardoning mercy and a gracious return of his saving love. Their united supplications were directed to the subject of a revival of religion in college. Their meetings were soon found to have an increased degree of interest, of fervor, and solemnity.— While they continued to pray, they began to hope that God would be mindful of them in the holy communications of his grace.

The first appearance of the present revival was on the day of the State Fast, the 24th of March. At the public worship on that day, the President delivered two sermons which were peculiarly solemn and impressive. A number of the students appeared affected and unusually solemn. At the evening prayers in the Chapel, was read the account of the life and awful death of the noted infidel, Francis Newport.\* The account, eminently suited to such a juncture made a very deep impression upon many of the hearers. On the succeeding Sabbath, the operations of divine power, in awakening in the minds of many a deep concern for their immortal interests, were very visible. It was evident that God was indeed among them. The work increased with a great rapidity, and, in a few days, there were few, among more than 250 students, who appeared unconcerned respecting the great salvation. A sort of awful solemnity seemed to pervade almost the whole, while many were deeply distressed with conviction of sin. Meetings for prayer and religious worship were attended every day, at which some of the Officers of College were usually present. The Saturday-even-

\* *This interesting Tract was published in this Magazine in the year 1807.*



ming meetings, which were very full, were attended by the President. The Tutors took frequent occasion to address their respective classes, at the close of their ordinary recitations, on the great realities of God and eternity. None of the college exercises were omitted, yet those who, by reason of deep distress of mind, were incapable of attending to their classical studies, were readily excused from performing at the usual recitations.

After a few days, the general fervor of the work appeared, in some measure, to abate. Numbers, who partook in the general impression of solemnity, without any deep sense of sin and guilt in the sight of God, as is very common in such revivals, became less affected, and appeared to be returning to their former state. But many retained a deep sense of their awful corruptions of heart, of their great transgressions against God, and of the certain doom which awaits the impenitent. While, in many instances, conviction became deeper and deeper, the Holy Spirit of God was bringing others to rejoice in the Lord with a new song of thanksgiving and praise. There have been a few instances of persons who have got comfort and hope, after a short period of distress, not more than a few days. But in most instances their relief has been preceded with a deep, rational, and solemn conviction of sin, and of the reality of the truths of the gospel. A few who have had hope for a short season, have subsequently been led to fear they have been deceived, and their former distress and gloom have returned. Of this description there have not been more than four or five. The number who have obtained hope, and give favorable evidence of a saving union to Christ Jesus, so far as can be judged in so short a time, is about sixty.

Such was the state of this work of God's grace, when the students dispersed, at the spring vacation, on the tenth of May. May the good Spirit of God return with them in the greatness of his mercy, and carry on his glorious work to the praise

of his own sovereign grace, and to the great joy of his church.

A very interesting work of divine grace has lately taken place in the College at Princeton, New Jersey. Some account of this revival was given in the last Number of the Magazine. Since the publication of that Number, we have seen a very valuable publication on the subject from the Rev. Dr. GREEN, the President of the College, in the form of "A Report to the Trustees of the College of New Jersey; relative to a Revival of Religion among the Students of said College, in the winter and spring of the year 1815."—From this Report the following extract is taken.

"For nearly a year past—that is, since the commencement of the last summer session—a very large proportion of the students have attended on all the religious exercises and instructions of the college with more than ordinary seriousness; and the minds of some of them, as now appears, were ripening, through this whole period, for what has since taken place. There was nothing more apparent, however, for six weeks after the commencement of the present session,\* than an increase of this serious attention to the religious duties of college; an increase both of the degree of seriousness, and of the number of those in whom it was visible. Every religious service, both on secular days and on the Sabbath, was attended with a solemnity which was sensible and impressive. In this manner the revival commenced, or rather became apparent, in the

\* *The winter session of the college commences six weeks after the last Wednesday of September, and continues till the first Thursday after the second Tuesday of April. The summer session commences four weeks after the last mentioned period, and continues till the last Wednesday of September, which is the day of the annual commencement.*

second week of January, without any unusual occurrence in providence; without any alarming event, without any extraordinary preaching, without any special instruction, or other means that might be supposed peculiarly adapted to interest the mind. The divine influence seemed to descend like the silent dew of heaven; and in about four weeks there were very few individuals in the college edifice who were not deeply impressed with a sense of the importance of spiritual and eternal things. There was scarcely a room—perhaps not one—which was not a place of earnest secret devotion. For a time it appeared as if the whole of our charge was pressing into the kingdom of God; so that at length the inquiry, in regard to them, was, not who was engaged about religion? but who was not? After this state of things had continued, without much variation, for about two months, it became manifest that a change was taking place. Some were becoming confirmed in the hopes and habits of evangelical piety; some were yet serious, thoughtful and prayerful, though perhaps not in so great a degree, or at least not so apparently, as once they had been; while some were plainly losing the impressions which they had lately felt. And such has continued to be the state of this interesting concern to the time of making this report. The result is, that there are somewhat more than forty students, in regard to whom, so far as the time elapsed will permit us to judge, favorable hopes may be entertained that they have been made the subjects of renewing grace. Perhaps there are twelve or fifteen more, who still retain such promising impressions of religion as to authorize a hope that the issue, in regard to most of them, may be favorable. And nearly the whole of the remainder show a great readiness to attend on all the social exercises of religion; not only on those which are stated and customary, but those which are occasional, and the attendance on which is entirely voluntary. Thus, of the students who

are now in the college, a majority\* may be viewed as hopefully pious; and a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations."

To this interesting extract, one or two remarks may be added.—This College has been less the subject of revivals, and divine influences, for some years past, than most of the Colleges in New England. It seems, however, to be at length remembered in divine mercy with the rich effusions of heavenly grace.—The students of Princeton College are collected from a wider tract of territory, than those of any other College in our country. They are from all parts of the union, and a large proportion of them from the influential families in the southern and western States.—This joyful event furnishes, therefore, an animating hope that God is about to establish faithful witnesses for his holy truth, in all parts of our land. The friends of Zion will not cease to hope and pray that they may be successful witnesses, who shall make glad the city of our God.

There is a recent account of the hopeful commencement of a religious revival in the College at Dartmouth. A member of Yale College, a subject of the revival in that Seminary, who belongs at Hanover, having lately returned home from New Haven, soon after his arrival, gave information to several of the students, who were of his acquaintance concerning the work of grace which God was carrying on in the Institution of which he was a member. This relation, accompanied by the fervent manner with which it was communicated, and the visible alteration of character in the youth from whom it was received, made a sensible impression.

\* *The whole number of students in the classes of the college is one hundred and five; of whom twelve were professors of religion when the revival began.*

upon the minds of many of his friends. A prayer meeting was soon appointed, which was numerously attended, and appeared to be accompanied with signal manifestations of the grace of God. In a few days the attention appeared almost general among the students, and many became very deeply impressed with a sense of eternal realities. The Officers of the College took an active interest in the work, the Christians were eminently animated and fervent, in a humble hope that a holy God was about to give them the rich experience of his grace, in bringing many souls from the power of sin to the blessed privileges of his adopted children. The greater part of the students appeared to be in a greater or less degree interested in the work, and it affords a very encouraging prospect of a rich display of divine, sovereign grace.—Such was the state of the work at the time of which the last information is received. There appears to be a well founded hope that a merciful God is about to confer upon that Seminary the blessings of his grace, not less than upon the other Colleges which have now been noticed. The friends of Zion have every cause to thank God and take courage.

We have lately received information of a special work of divine grace in the town of Schenectady. How far the College in that place becomes a sharer in the blessing, we are not informed. There seems, however, reason to hope that a holy God has mercy in store for that literary institution, and we earnestly pray in an equal degree as in the other Seminaries which have been mentioned.

A very pleasing revival of religion has taken place in the course of the past winter and the spring, in Lenox, County of Berkshire. No particular event, in the course of divine providence, or in the means of grace, appears to have occurred which could be considered as the means of the commencement of the work. The beginning of it was gradual, its progress has been regular and solemn, like the moving of the Spirit of God. A stated pray-

er-meeting had been observed by the members of the church for two or three years. At times, this was attended but by few. During the last summer and fall, the prayer-meetings became more interesting, they were attended by many more people, and the services were much more animated and fervent. Early in the winter it appeared that a number of persons were deeply impressed respecting their spiritual interests, and this number was soon found to increase. Conferences and meetings for religious worship and prayer were frequently appointed, and were crowded with anxious hearers to learn the way of eternal life. The attention extended over the town, and persons of all ages and circumstances became the subjects of the awakening and convincing influences of the Spirit of God. While numbers were brought from time to time, to hope in his mercy, and rest their eternal prospects on his sovereign grace. On one Sabbath in the month of March, twenty-seven persons were admitted to a public dedication of themselves to Christ Jesus, and to the communion of the church. A considerable proportion of these had entertained hope of their love to the Divine Saviour, previous to the present revival. But this season seemed to renew and enliven their hope, to engage them with greater earnestness in the love and duties of religion, and to convince them of the high obligation of confessing Christ before men.—On the second Sabbath in May, sixty-one persons were received to the communion of the church. Of these, thirty-two were baptized. The most of these are the subjects of the present work of divine grace; a large proportion of them are persons in middle life. The number of baptisms shows that in years past the ordinances of religion have been much neglected in the town. Under the ministrations of the present pastor, the people have been favored with two partial revivals previous to the present. Those were much less extensive than the one with which they have now been visited. The work of grace still continues, and those who

love the Lord Jesus, and the souls of their fellow-men are still encouraged to hope that a most merciful God has yet abundant grace in store for them.

All these revivals, and every other of which we hear, show abundantly that the friends of Zion need never be discouraged. The darkest times are often the seasons in which the King of glory is moving from his seat, coming for the manifestation of his infinite love, and for the redemption of lost sinners. "The vision is yet for an appointed time, but at the end it shall speak and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry."

*An Extract of a Letter from David Hudson, Esq. of Hudson, (N. Con.) to a Clergyman in this State ; dated March 18th, 1815.*

"Notwithstanding the demoralizing effects of war, the state of society on the Reserve, has been gradually improving from its first settlement. We have every year, more or less, of the most valuable part of your population coming amongst us. Tithes were when Infidelity stalked boldly abroad—when a candidate for office, made himself popular by ridiculing both revelation, and those who believed its truths ;—that time is past, and, I trust for ever. Churches are established—Ministers settled—laws and order respected ; and the Spirit of God in many places poured out from on high.

"It will rejoice your heart to hear that Bible Societies are formed in different parts of this State. One on the Reserve was lately established by the name of the "Connecticut Western Reserve Bible Society." I have already received as Treasurer to the Society, nearly 500 dollars, and I believe there are very considerable sums subscribed, which are not yet paid in. Six hundred Bibles have been purchased and paid for, which are now distri-

buted. At our meeting a few weeks since, we appointed a delegate to attend at Philadelphia next May, at a proposed general meeting of all the Bible Societies in the United States."

*Letters from the American Board of Commissioners in India to the Rev. Dr. Worcester, Secretary of the Foreign Missionary Society.*

Bombay, April 8, 1814.

*Rev. and dear Sir,*

OUR last letters to you were dated December 22, and 23, 1813, and were sent by the very opportunity, by which we had every reason to expect, we should be sent to England. Our communications at that time were full, (and as correctly transcribed as our very limited time would allow.) These communications, with those which we made in October, will furnish you with an account of our circumstances and conduct after arriving in India, till that date. If they shall have come safe to hand, you will no doubt be expecting to hear the long-wished-for intelligence, of our happy settlement among the heathen. It would, indeed, be gratifying to us to speak so comforting a word to your Christian hopes and wishes ; as it certainly would be, to be able to consider our anxious suspense brought to a happy close. But our gracious Sovereign has not yet made known to us his decision on our case. After residing in Bombay fourteen months, we are still unsettled ; and cannot tell you of our assurance, but only of our strong hope, that we shall finally be allowed to remain.

Since the favorable intimations from Lord Moira, to your Committee in Bengal, we have heard nothing decisive of the disposition of the supreme government ; and still remain in the house in which we were placed by this government, when it was expected that we should be sent away within a fortnight.

We shall send you herewith, a copy of our Journal to the present

date. Mr. Thomason's last letter expresses the hopes which we entertain ourselves, respecting our staying here. Our hopes are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust, and patience; graces which we have found no more easy to our hearts here, than in our native land. We would hope that they may make us more prepared for our work. Pray for us. We are sensible that God alone can teach us to profit. Because we do not depend suitably upon his teaching, we know that we lose the advantage of many valuable lessons. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to the prayers accepted from your altars, can pour a blessing; yea, an immediate blessing upon our heads. He can, he may, in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love, because you pray for us.

We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, and by the Rev. Mr. Thomason, and G. Udney, Esq. acting at his request as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy. Mr. Harington, in whose place Mr. Udney acted, has lately returned to Bengal, so that the only vacancy existing in your appointment, is that occasioned by the Rev. D. Brown's death, and which is now filled by the Rev. Mr. Thomason. The kindness of Mr. T. and his ability to help us, will appear from the letters of which we send you copies, and we have every reason to love him as a Christian and a friend, who after all his labors for us, will continually help us by his prayers.

We know no one whom, for our own parts, we should be so well pleased to have fill the vacancy in the Committee.

We re-commenced the study of the Mahratta on January 1st. after having laid it by two months and a half. Our time is principally filled up with this study, Hebrew and Greek, and such reading and writing, as you will readily conceive. We have divine service in our family every Sabbath, at which four or five persons attend. We have a prayer meeting, to seek God's blessing on our mission here, every Wednesday evening; and uniformly observe the evening of the first Monday in every month, as a season of prayer for the Church, in union with the friends of missions in England, and in India. It would be very pleasing to be informed, whether this season is observed, and how extensively, by our friends in America, as at present we have no appointed season, for a union in prayer with them. We have become acquainted with a few persons here, who, we hope, are the disciples of the Lord Jesus.

Hitherto we have received no letters from you, but those which came by the Alligator. The box of books has not yet arrived, but we have reason to expect it shortly. We are extremely anxious to hear from you again; to know how you prosper. How flourishes the Church? Are there revivals in schools, colleges and congregations? Is there a spirit of fervent piety among professors of religion? Is there an ample supply of missionaries? From this country we have nothing new to communicate; the little, however, that we see and hear of divine grace, convinces us, that God can work in India. The time we trust is at hand, when the number of missionaries will be much increased. The terms of the new Charter, we think with Mr. T. encourage the hope, that the past difficulties of entrance will be removed. In regard to future missionaries from America, we have only to repeat, what we have said in our former letters, and to express the desire that all may come, who are de-

zoutly inclined, who are humble, zealous, and judicious men. The harvest is truly great, and the laborers are few.

Though unsettled, we think it desirable that calculations should be made, on the supposition that there will be a mission here. For a part of the books at least which you send us, we would suggest whether it might not be expedient to give an order to your agent in London, to procure them and send them directly to Bombay. Should we be even sent to England, we should probably arrive there before your Agent could execute such an order as we have suggested.

On reading the observations respecting Cochin and the parts adjacent, we trust you will consider, that we only profess to give as good an account of what we saw, as our cursory view would enable us to give. Indeed, when you read any of our observations on this land, we hope you will bear in mind the difficulty of giving information on subjects, with which our opportunities have given us but little familiarity. With Christian respect and affection for yourself, and the Members of the Board, we bid you adieu.

SAMUEL NOTT,  
GORDON HALL.

April 9.

Rev. and dear Sir,

We add a few lines to express our united gratitude to God, for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us, that we may be knit together in love; that we may be diligent in our calling; that God "may dwell in us, and walk in us," and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.

We salute you, and the Board, with Christian love,

SAMUEL NOTT,  
SAMUEL NEWELL,  
GORDON HALL.

*Extracts of a Letter from Mr. Nott to the Treasurer of the Board.*

"My dear Friend,

"In regard to the whole expenses, you will observe, that we have been all the while so situated, as to be ill prepared to plan and economize,—having been obliged to act with the ignorance of strangers, and to live from day to day like travelers. We have great reason to acknowledge the kindness of God, who has taken care of us all along, and hitherto enabled us to live in the enjoyment of the comforts of life. When I took my wife to Philadelphia, I had a prospect before me which depressed my spirits. But God in whom I think I trusted, has not caused his faithfulness towards me to fail. When I arrived in India, I had enough; when that was gone, through kind friends I had enough more; and now, in season to save us from drawing on the London Society, your remittance has arrived, and perhaps we have enough on hand now for eight months forward."

"I am happy to have finished what I had to say on business, to be able to add a few lines more. When at Pondicherry, in December, 1812, I wrote you a long letter, and sent it to Calcutta to be forwarded by the first American ships; but the war having previously become known in Calcutta, no ships were going and the letter was not sent. I have since been intending to give you a long letter; but must still postpone the execution of my intentions.

"There are a few persons here, that seem truly devoted to God; and one or two, who, I have some hope, may yet be useful in the Church."

*Extract of a Letter from Mr. Hall to the same.*

"My last letter to you was dated Feb. 17, 1814.\* We write to Dr. Worcester by the present opportunity, and forward our journal to this date. Brother Newell, now

\* This letter has not come to hand.

with us, does the same. If these communications go safe, and also what we have before sent, you will know all about us. I fear how it will be. But these things are not guided by chance. We need your prayers; and it is no small comfort to believe that we enjoy them daily.

Yours affectionately, &c."

*Conclusion of a Letter from Mr. Newell to the same.*

"If the Board see fit to allow my accounts, they will be squared up to the commencement of the present year 1814, and I shall hold, over and above, 913 sicca rupees,\* which will be the amount of my salary for 1814, wanting only 10 rupees.

"Before I received the last remittance, I had been obliged to draw on Dr. Carey, for a considerable sum, (which is now settled,) and once I drew on the London Society's agents at Madras, for 250 sicca rupees, which I have requested Dr. Carey to refund out of the sum which he holds for me. It is possible, however, that this bill may have gone to England, and may be charged to the Board on my account. If so, the Board will consider that sum as paid to me over and above what they have remitted to me. While I was in Calcutta, I received a present of 350 rupees, which enabled me to purchase a number of books that I wanted, but could not have ventured to get, had I not received this present. You will see my expenditure for books has been 416 rupees.

"Since my great affliction in the Isle of France, of which you have no doubt heard, I have charged only the salary of a single missionary;

\* At the present rate of exchange 208 sicca rupees are equal to 100 Spanish milled dollars.

which I supposed would be a matter of course, although my ordinary expenses for the first year were really as great, as if I had had a family the whole time.

"I sincerely regret that I have been obliged to fill up this letter with matters of business. I want to say many things more on different subjects; but the time presses, as our packets must be closed in a few minutes. I beg to refer you to my journal, (which I transmit by this opportunity to Dr. Worcester,) for a particular account of all the way, in which the Lord has led me since I came to this land. I have written very few letters to any of my friends, since the commencement of the war, on account of the uncertainty of conveyance. In future I intend to write more. There will be another opportunity in a few weeks, by which I mean to write many letters.

"In my journal, you will see a list of all my letters to and from America, since my coming to this country. I have sent a copy of Mrs. Newell's journal and letters, with an account of her sickness and death, to Mrs. Atwood, enclosed to Dr. Worcester, by the January fleet from Ceylon,\* and shall send a duplicate by the next ships. As I have had the whole of my journal to copy at this time, I shall not be able to write any letters; but those which I shall send by the next ships may reach America as soon as this.

"With much love to Mrs. E. my dear brother and sister H. and all my friends whom you may see, I remain, dear Sir,

Yours very truly,

SAMUEL NEWELL."

\* This copy came to hand in September last. The duplicate has also been received.

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AND  
RELIGIOUS INTELLIGENCER.

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[NO. 7.

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*A Summary of the Sacred History contained in the Books of Chronicles and Ezra, with Remarks on their Credibility and Inspiration.*

**I**N the two Books of Chronicles, the inspired Historian seems to have two principal objects in view. One is to give an exact account of the genealogies of the patriarchs and the tribes of Israel; the other, to give an additional history of the dealings of God with his people, from the death of Saul to the Babylonish captivity. These genealogies are of great importance, and were particularly so to the Jews, not only as they show the royal line of the Messiah, but as they point out the distinction of the several tribes of Israel, particularly the tribe of Levi, to which by divine appointment, the sacred service of the priesthood was limited. These sacred books being published after the return from the captivity by the authority of these genealogies, the respective families were enabled

to take possession of the inheritances of their fathers. These genealogies are followed by the inspired evangelists Matthew and Luke, in giving the royal ancestry of the Son of Mary, who was "the son of David, the son of Abraham."—The genealogical accounts contained in these books of the Chronicles, are especially important, to ascertain the fulfilment of many of the early promises of God. Several of the divine promises given to Abraham, to his sons, and to the families of Israel, could not otherwise be known to have been fulfilled. But now while we are enabled to trace the lines of their posterity, by an infallible guide, we may discover the holy faithfulness of God, whereby he has most punctually performed all his promises, agreeably to the sacred declarations of his word.

The sacred history given in the books of the Kings, though perfect in its nature, according to the design of the inspired writer, does not contain all things which might be necessary and useful for



the people of God concerning the events of that interesting period, which elapsed from the death of the first king of Israel, to the time of the captivity in Babylon. The sacred writer of the Books of Chronicles, therefore makes such additions to the history of this period, as were necessary to render it complete. The principal object of the sacred historian seems to be to give a near and distinct view of individual character, in the illustrious personages by whom this period was distinguished, exhibiting particularly, their piety and impiety towards God, with all the necessary consequences. The piety of David and Solomon are drawn in very lively colours, with the divine approbation of their fidelity, and the constant blessings of God which were enjoyed by them while they continued in the ways of obedience. The humble and prophetic prayer of Solomon at the dedication of the temple, the imposing ceremonies of that great solemnity, the presence and promises of the God of Israel, are given in the most impressive terms. The defection of Solomon in the latter part of his life, with all its fatal consequences, the character of the pious and the vicious princes who sat successively on the throne of Judah, with the blessings and judgments with which they were attended, are exhibited in a most clear and instructive manner. The final displeasure of a holy God, after long forbearance, after the most earnest and repeated admonitions of his prophets, is presented in a striking light, and assigned as the reason, and the only reason that they were left a prey to the king of Babylon;

that their city and temple were brought to desolation.—During this period of about 450 years, a continual succession of inspired prophets of God was preserved among his people. These delivered the truths of heaven; they shewed the house of Israel their transgressions, often denouncing in the most pointed terms the judgments of God against iniquity; they promised great mercies to obedience and repentance, pointed out the way of duty to princes and people, showing the path of safety and peace.

Notwithstanding the many painful instances of disobedience and departure from the true God which appear in these books of the Chronicles, we still discover his true church, his holy and faithful worship even in the darkest times. Though at times greatly obscured by superstition and corruption, there are always to be found knees which have not bowed to the image of Baal; there are ever some to stand with the holy prophets to mourn over the declension of Jerusalem, and to offer their humble sacrifices to the only true God, the God of Israel. In the darkest times, there were some to weep and pray, the Lord heard their supplications and came for their deliverance.

We now make a few remarks.

I. These two books of the Chronicles appear to have been written by Ezra, and compiled mostly from authentic documents which had been preserved by the prophets. These books, like several others of the sacred scriptures, do not bear the name of the inspired writer. But it has been the universal opinion of Jews and Christians that they

were written by the prophet Ezra. They were written after the captivity, as they bring down the sacred history to that memorable epoch, and mention the Persian decree by which the seventy years of the captivity was concluded. The period which succeeded the captivity was the time in which Ezra lived. And as he is declared to have been "a ready scribe in the law of Moses, which the Lord God of Israel had given," and was greatly conversant with the sacred scriptures he was a most suitable person for this work. He was eminent for learning, as is evident from his distinction at the court of Persia; he had a very strong attachment to his own nation, and to the religion of the God of Israel.

These sacred books must have been compiled, in a great measure from records and historical memoirs which had been written at different periods by the prophets of the respective times. Of these historic memoirs we have before spoken. There is sufficient evidence that such records were made and faithfully preserved in the kingdom of David and his successors. Several references to writings of this kind are found in the books of Chronicles. "Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." It is evident from this passage, that those historic memoirs were full and extensive accounts. "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of

Abijah the Shilonite, and in the visions of Iddo the seer. Other authorities of this kind which are mentioned, are, the book of Shemaiah the prophet, the book of Jehu the son of Hanani, the writings of Isaiah the prophet, the sayings of the Seers, the books of the Kings, and the lamentations of Jeremiah. In the number of the great officers of David, Jehoshaphat is called the Recorder. In the reign of Hezekiah, Joab the son of Asaph sustains the same office. Whence it appears, that, in addition to the historical notes which seem to have been usually taken and preserved by the prophets, there was a particular officer in the government whose business it was to make a faithful record of all important transactions. From the book of Esther we learn that similar records were kept in the empire of Persia. These records and memoirs preserved by the prophets and others, form the materials from which the two books of Chronicles appear to have been compiled. That the prophet Ezra was the writer we have an evidence of some weight at least, in the fact that the book of Ezra, which was clearly written by him, seems to be a continuation of the books of Chronicles. The last verses of Chronicles, and the first verses of Ezra are just alike.

2. The portion of sacred history contained in the books of Chronicles is true. We could hardly wish for a more conclusive evidence of the fidelity of the sacred historian, than the frequent reference to the authorities which have been mentioned. The historical writings of the prophets and recorders

were of a public nature, many were acquainted with them, and they were accessible by all. To these documents, which were known to be authentic, the sacred writer often refers for the confirmation, and for additional particulars of his narrative. This is a testimony for its authenticity, of a most satisfactory kind.

Many things contained in these books of Chronicles, must have been supported or overthrown, at the time they were published, by the most authentic tradition. A great part of those most important events, in the history of their nation, could never have been forgotten by the Jews, and those related would never have been received as authentic, had they not been confirmed by their traditions. Yet they were received by this people as facts. The most of the genealogies here contained must necessarily have been preserved in family record and tradition. For no other people were ever so attentive to these things as the Jews. Had they, then, been inconsistent with their most authentic traditional documents, they could not have been received. That they were received, under these circumstances, proves them to be authentic.

The history contained in the books of Chronicles is confirmed by its conformity with the books of Kings. The authenticity of those books we have already established. The most essential parts of the books of Chronicles agree, substantially, with the books of Kings; and, where they differ, they are not inconsistent. This agreement

and consistency is a strong argument for their authenticity.

A remark which was made on the books of the Kings, may here be repeated. The principal part of the history contained in the books of Chronicles must have been extremely humbling to the national pride of the Jews. In the early part of this period, they appear in the height of prosperity and power. They were most eminently favored with the blessings of God's providence, with the privileges of divine instruction, with the faithful labors and prayers of the holy prophets, with the worship and services of the sacred temple, and with the holy writings of Moses and the prophets. Yet, under all these advantages, they forsook the God of their fathers, they neglected his ordinances and precepts, in defiance of every admonition they worshipped idol gods, and, finally, were subdued by a foreign conqueror and carried captive into a distant land. Such a representation would never have been acknowledged as an authentic narrative, could it possibly have been controverted.

The portion of sacred history now under consideration is a remarkable fulfilment of ancient prophecy. The prosperity, the defection, the degeneracy, and the captivity of this people had been fully foretold by Moses, Joshua, and others of their early prophets. It had been solemnly declared, even, that their mighty temple, which seemed to bid defiance to the ravages of time, should be utterly demolished, that their city should be destroyed and the people transplanted to foreign lands. All this is

here said to have been accomplished. If then those early predictions were divine prophecy, the history is true.—We are informed, 2. Chron. xxi. 8. “In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.” This is a remarkable fulfilment of the ancient prophecy of Isaac, when pronouncing his dying blessing upon Esau his son. “And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.”

The sacred history of the Chronicles is confirmed by the testimony of profane historians. The representation here given of the power and prosperity of Solomon; of the erection of the magnificent temple at Jerusalem; of the aid afforded by the king of Tyre in that great work; of the wealth and power of Egypt; of the extraordinary greatness, the decline and ruin of Ninevah; of the magnificence and strength of Babylon, with the extensive power and conquests of Nebuchadnezzar; of the final overthrow of that mighty empire by Cyrus the Persian; are historical facts abundantly attested by the historian of Greece and most other ancient nations. In 2 Chron. xii. 9. we are told, “So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king’s house; he took all: he carried away also the shields of gold which Solomon had made.” Herodotus informs us that Sesostris king of Egypt, who is supposed to be the same

with the Shishak of the scriptures, was the first who passed the Arabian gulf and subdued the inhabitants bordering on the Erythrean Sea. He adds, that “he levied a mighty army, and made a martial progress by land, subduing all the nations whom he met with on his march.” He says that wherever he conquered, he erected pillars as monuments of his conquest. And then adds, “Some of them I myself have seen in Palestine of Syria.” That is in Judea. A very remarkable confirmation of the sacred account.

3. The two books of Chronicles were written under the guidance of the Holy Spirit of God. The same character of Jehovah, the same religious doctrine and worship, the same moral truths, the same character of holiness and sin, which appear in all the holy scriptures, are here also to be found. Nor is there any deviation from these great truths. That a work of such length should be written, by any one or any number of individuals, not specially enlightened and guided by the divine Spirit, in which the character and immediate agency of God is so often introduced, without an expression derogatory to his perfections, unworthy of his holiness or countenancing imperfection in creatures, is absolutely impossible. The Most High is ever kept in view, as the great actor in every transaction, and the illustrious personages which are introduced, David, Solomon, Jeroboam, Hezekiah, Josiah, Sennacherib, Nebuchadnezzar, who would have been the heroes of any uninspired writer, are merely instruments in his hands for the ac-

accomplishment of the holy designs of his wisdom and grace. The conciseness, the extraordinary comprehensiveness and dignity of the narrative, are worthy of the Holy Spirit, and beyond the attainments of human genius.

These books contain several striking prophecies. Their faithful accomplishment shows the omniscient mind by which they were indited. They were received by the Jews and by the holy prophets of God as of divine authority, and were added to their sacred law. In the same character were they received by the apostles of Christ. By our Lord himself they are included in the general distinction of "Moses and the prophets." 1. Chron. xxix. 10, 11. "David blessed the Lord before all the congregation; and David said, Blessed be thou Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all." It is remarkable that this passage is so exactly conformable to the conclusion of the Lord's prayer given by Christ; and to the heavenly song recorded in the fifth of the Revelation. As it is generally supposed that our Lord, in his dying exclamation on the cross, "My God, my God, why hast thou forsaken me," repeated a part of the 22d Psalm, it may well be supposed that in the conclusion of the Lord's prayer he had a particular reference to this sacred ascription of the same inspired David.

THE book of Ezra will now claim a little attention. Few characters are presented in the Old Testament, equally entitled to veneration with that of Ezra. We are apt to forget his greatness in the shortness of the book which bears his name. Yet there are very few which deserve and have ever received such unlimited respect from all the Jews. He was, under God, the restorer of their nation, after the desolations of the Assyrian captivity. He was a second Moses, who restored their civil and ecclesiastical state, after all had been broken down by the triumphs of idolaters.

Ezra was a descendant of the captives who were carried away from Jerusalem to Babylon. He was of the family of the priesthood, lineally descended from Aaron. Whether he had ever been at Jerusalem before receiving a special commission for that purpose from the king of Persia, we are unable, and it is unnecessary to determine. I rather think he was not.

The book of Ezra opens with an account of the famous decree of Cyrus, the king of Persia, and conqueror of Babylon, for the release of the Jews from captivity, and for the re-building of the city and temple of Jerusalem. This was in the year, before Christ 536, just 70 years from the conquest of the city, and the captivity of the people by Nebuchadnezzar. Cyrus says, in his decree, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah." The command of

God here mentioned is, probably, no more than a reference to that signal declaration of the prophet Isaiah, nearly 200 years before this time, calling him by name, "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." This prophecy must have been shown to Cyrus by Daniel, who then held an eminent station at the court of Babylon, and it might naturally induce him to issue his great decree for the restoration of Jerusalem. By virtue of this decree, many thousands of Jews removed immediately, from Babylon to Jerusalem, under the direction of Zerubbabel the governor, and Joshua the high priest; and soon after, laid the foundation of the temple with great joy.—In the next reign, the enemies of the Jews procured a decree from the king of Persia, who was a very corrupt prince, to stop the building of the city and temple. In these afflictions the people were encouraged by the prophets Haggai and Zechariah to persevere in their work. God looked upon their sorrows, and gave that ever remarkable promise of the Messiah. Hag. ii. 4. &c. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts.—And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.—The glory of this latter house shall be greater than

of the former, saith the Lord of hosts: and in this place will I give peace saith the Lord of hosts." Notwithstanding the great encouragement afforded by these divine promises for the erection of the temple, the building advanced very slowly. After the labor of a number of years, the work was but partially accomplished. In the next reign, the reign of Darius, a very ample decree was obtained from the king, for the completion of the temple, for the re-establishment of the city, and the sacred rites of their divine worship. This decree gave new animation to the desponding Jews, and, in a few years, the temple was completed and dedicated with great solemnity. From this time, the Jewish state continued in the possession of a partial independence, and in the enjoyment of their holy religion; but was weak and poor, constantly harassed by enemies, struggling with innumerable difficulties, till Ezra obtained from king Artaxerxes a new and very ample decree for the re-establishment of their nation and worship. This famous decree, which completely re-established the Jewish state, was given in the year before Christ, 458, 61 years after the decree of Darius; and 78 years from the first decree for the return of the Jews, which was given by Cyrus.

From the memorable event now in view, the favorable decree of Darius and the ample commission given to Ezra, commences that great prophetic period, the seventy weeks of the prophet Daniel. In the time of his prayer and fasting, the humble prophet is informed by the

angel Gabriel, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks:—And he shall confirm the covenant with many for one week." It would not comport with our present design to attempt a particular elucidation of this famous prophecy. It may however be observed that the character of the Messiah was never established, nor was his mediatorial work accomplished, till his death, and his rising from the dead. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4. It may, therefore, well be concluded that this important prophetic period concerning the Messiah did terminate at his death. These seventy weeks are weeks of years, making 490 years. From the year in which Darius issued his commandment to restore and to build Jerusalem, giving to Ezra ample authority to carry it into execution, in the year 458, to the time of the crucifixion of our Lord, was just 490 years.

By virtue of this decree of the King of Persia, Ezra, with great numbers of Jews in various parts of the empire, went to Jerusalem, and raised the

city, in some measure, to its former splendor. He found that the people had become much corrupted in their manners, that great numbers had intermarried with the people of the neighboring nations. As this would necessarily produce confusion in their families and tribes, and was expressly contrary to the commandment of God, he gave orders that all those who had married strange wives should put them away. Several other great abuses and errors were reformed by his authority, by his persevering exertions, and his faithful example, and the nation soon assumed a state of quietness and prosperity. The divine law became an object of careful attention. The daily sacrifices were steadily offered to God, and the blessings of his grace were richly shed upon the people of his ancient covenant.

The very interesting portion of sacred history, contained in this book, was written by Ezra. It bears his name, and he often speaks, in it, of himself. As he "had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments," he was eminently qualified for this work.—He was a cotemporary writer, and this book has all the marks of authenticity which usually appear in the works of authors who write of the events of their own times. The character of Cyrus here given is conformable to the prophecy of Isaiah, and to the very elegant history of that great prince by the Greek historian Xenophon.

Ezra's account of the succeeding princes of Persia, their power and wealth, their luxury and

magnificence, and the revolutions of the empire, are perfectly conformable to the testimony of the most authentic historians of the Greeks and Persians. The character and history of the Jews, here given, is supported by all the evidence of collateral history.

In this sacred book we discover the clearest marks of the superintending guidance of the Holy Spirit. We behold the preservation of the Church under every trial, we see all events overruled in the holy providence of God for the promotion of the interests of Zion, we see the same holy and faithful God at the head of his kingdom, and we find the same perfect moral truth, which enstamps every page of his holy word.

God will surely chastise his people, though he do not utterly destroy them. In the portion of sacred history which we have now had in review, we are informed of the terrible judgments with which a holy God chastised the people of his ancient covenant. They had, indeed, a promise of perpetual preservation, a promise which could never be forgotten; yet, in the time of their transgressions, of their unbelief and incorrigibility, they were called to bear the severest corrections. They saw their beloved city and temple made a desolation, they were subjected to the cruelty of merciless oppressors, to the reproaches of exulting idolators.

When God's people mourn and pray, there is a time of his love and his favor. Though his face be hidden from them, hidden for the greatest provocations, if they accept of the pun-

ishment of their iniquities, if they forsake the ways of wickedness and turn to the Lord, pleading the remembrance of his grace, not for their own righteousnesses but for his great mercies, he will hear from his holy habitation, he will remember his love and remember his covenant, and give them to behold the tokens of his grace. In the darkest times, he can raise up eminent instruments for the accomplishment of his merciful purposes, and for the furtherance of the holy designs of his grace. —The interests of all kingdoms and countries are ordered with a steady reference to the welfare of Zion, and, in the end, Zion's God will have all the praise.

[As there are many pious youth in the parts of the country in which our Magazine circulates, whose parents are not professors of religion, who are often desirous of instruction relative to their duty, as Christians, towards their near connections, the following suggestions from the "Christian Observer," upon this subject, we believe will be read with interest, and we hope with much benefit.] Eds.

*On the Conduct of Religious Characters to their Parents.*

"**F**REELY ye have received, freely give," is a principle deeply inscribed upon the Christian heart. No sooner do we become experimentally acquainted with the value of religion than we desire others to participate in its blessings. Here, oftentimes, our tender sympathies



discover a peculiar field for their exercise and gratification; namely, when our beloved parents happen to be insensible to the importance and blessedness of piety. In such a case as this, the Christian naturally yearns over the souls that are ready to perish; and forms the most glowing association of parental kindness, and parental happiness. In short, *his heart's desire and prayer to God for his parents is, that they might be saved.*

The zeal here described is highly to be commended. It is the genuine fruit of Divine grace. Nevertheless, its ardor has not been invariably governed by prudence, or tempered by charity. The unhappy consequence has been an increased enmity in the parent to true religion: he has perversely judged of it by the failings of its advocate, and has accordingly resisted its claims to his regard.

On this account it is that I beg leave to submit the following rules to those readers of "the Christian Observer" who are solicitous to engage their parents to flee from the wrath to come, and to lay hold on eternal life.

1. "*The spirit of meekness*" ought, under all circumstances, to characterize our filial deportment.—We begin with this requisite, because it is morally certain that the irreligious parent will animadvert, and severely too, upon the change which religion has effected in his son,\* almost as soon as he discovers it. Contemplating his *strange doctrines* (for they are strange indeed to him,) and the

alteration in his conduct and disposition, the parent may realize the picture drawn by Archbishop Leighton, in some part of his Commentary on St. Peter:—"When a son or a daughter," says he, "in a family, begins to inquire after God, and withdraws from their profane or dead way, what a clamour is presently raised against him! 'Oh, my son, or daughter, is become a plain fool!'" But, whatever be the language of the parent, whether it be more or less irritating than that which the Archbishop has put into his mouth, he cannot altogether suppress his objections to his son's *enthusiastic piety*, or his apprehensions as to its baneful consequences. And he will thus put the religious spirit of his son to no ordinary trial.

If, happily, in the foregoing case, the son should take a lesson from Him who was meek and lowly of heart; and should manifest in his reply, a due respect for the opinions and feelings of his parent, it is impossible to say how favorable an impression he may produce. Let him assure his parent that he feels indebted for that kind intention which may have dictated the animadversion he has received; that he desires to harmonize on the solemn topic of religion with one who has the strongest claim to his affection; that he is most ready to be taught by him; and that he wishes to be rescued from error, if he has ignorantly, or inadvertently, embraced it, and to tread the path of truth. Let him also shun the appearance of a reprover, or even an instructor, of one whom God has com-

\* The suggestions are equally applicable to both sexes.

manded him to honor; offering no other hints on the nature and importance of religion than what are necessarily involved in the vindication of his own views. By thus replying to his parents he can scarcely fail to smooth the asperity of prejudice; and may, through Divine grace, excite a spirit of calm and dispassionate enquiry. At any rate, there will be nothing lost, if there be nothing actually gained, by this meek and respectful demeanour. The parent will, at least not be repelled at the threshold, even if he be not induced to enter the temple of Christianity.

The meekness for which we are contending will appear the more necessary, when it is remembered what further trials of temper the religious son may have to undergo. His temper may be tried by the occasional impatience and untoward humors of his parent: perhaps the latter is galled by some grievous disappointment; harassed by a press of worldly business; visited with the tediousness of disease, or the severity of pain. Or he may be heavy laden with the infirmities of age; and threatened by the approach of death, which has no glad tidings for his ear. Vexed, complaining, irritable, he may frequently be betrayed into vehemence and anger. And these feelings are likely to be strengthened by considering the religious system of his son opposed as it is to his own views and inclinations. But if, on such trying occasions, his son should be restrained and governed by "the Spirit of Christ;" if he should return patience for impatience, kindness

for unkindness, may he not thus overcome evil by good; and constrain his parent to acknowledge, in this one instance at least, the excellence and power of piety?

2. Prudence is here peculiarly needful. For want of this important quality, an unseasonable remark may be made in our conversation, or correspondence with our parents, on the subject of religion; or an unseasonable appeal to the Oracles of Truth may be proposed. Or, by the injudicious recommendation of religious books, the pious son may still unhappily defeat the object he pursues. Surely he is bound by the ties both of natural and Christian affection, by his daily prayer for the salvation of his parents, by the example and the love of Christ, to proceed cautiously and considerately in these respects. At the same time, when a fair opportunity presents itself, it may be useful for him to hint, respectfully and affectionately, that the Scriptures are to be referred to as the *standard* of religion; that he himself will readily be tried by this; and abandon, through God's assistance, whatever is contrary to their decision. If by this suggestion he should induce his parent to "search the Scriptures," in order to ascertain, like the Bereans of old (Acts xvii. 11.) *whether these things are so*, he will have set his parent in the high road (if we may so express it) to truth, to holiness, and happiness. And when we recollect how many distinguished Christians of the present day owe their religion, under God, to an impartial study of his Word alone, the study of that Word

is little likely to be unproductive in the case before us. The parent, we may suppose, is indignant as he hears it asserted that all are "miserable sinners," without hope or help but in Christ. He opens the *Bible*,\* to determine whether this be truth or error. He discovers there, that "all have sinned;" that *the blood of Jesus Christ cleanseth us from all sin*; and that *no one cometh to the Father but by Christ*. These, or similar passages, meeting the parent's eye, in his perusal of the Sacred Volume, might have the same effect, through the influence of the Spirit of God, which, we are told, the study of the Word of Truth produced some time since, in the case of a distinguished Jew. He translated part of the New Testament into Hebrew, for the sake of disproving the Messiahship of Jesus Christ; and, in the very attempt, he became a convert to Christianity.

The prudence and discretion I have recommended will be particularly shewn in the judicious choice of *religious* books. Law's "Serious Call," which has in some cases produced the happiest conviction of the supreme importance of religion, in others I have known to be so ill received as to occasion a greater alienation of mind than ever to the subject of which it treats. This unhappy effect is, indeed, partly to be imputed to that severity which pervades the valuable work of Mr. Law, and

\* This supposition will appear far from extravagant to those who have observed how seldom the Bible is opened by the generality of men, and even by men who are outwardly *moral* in their conduct.

which is too little relieved by the glad tidings of the Gospel. But it shews that much discrimination should be employed in adapting books to the state of mind of the person to whom they are given. Even our Lord considered what his disciples were able to bear. The son, therefore, should invite his parent's attention to such books as are least likely to offend his prejudices, while they are calculated both to convince his understanding and affect his heart; and while, at the same time, they faithfully declare the whole council of God.

I will here introduce an anecdote, which seems appropriate. A person wished to prevail upon his family to read Mr. Wilberforce's "Practical View," &c. Knowing, however, that they regarded it as a dangerous, because (as they supposed) an *enthusiastic* publication, and that they had on this account refused to peruse it; he one day, took up the book, without naming the author, and read aloud to them some of its most striking passages. The family circle were delighted with what they heard, and became impatient to read the book; and even when he disclosed to them the appalling secret of its author; he had already so effectually dispersed, by the extracts he had set before them, their prejudices against the work; that they bestowed on it a patient, and, it may be hoped, a profitable perusal.

Prudence and discretion are further necessary in the case I am considering, in order to distinguish between an innocent and a criminal accomodation to

parental wishes. It is obvious to every one acquainted with Scripture, that the province of parents is to command; that of children to obey. Nevertheless, there is evidently a point, beyond which filial obedience cannot lawfully extend; namely, when it interferes with the revealed will of God. When the parent issues a command, that *clearly* militates against this sacred rule, then and then only, can his child plead exemption from the duty of obedience; for *whoso loveth father or mother more than me, is not worthy of me.* Let the son carefully remember this most important difference; and while he resolves, through Divine grace, to render to his Heavenly Father that *supreme* obedience which is due to Him, let him consult the wishes of his parent with solicitude and affection; and scrupulously avoid every unnecessary deviation from them.

We may suppose, for example, that an irreligious parent may propose to his son some undertaking which may offend his spiritual taste, and cross his inclinations; or which may break in upon his hour of study and meditation. In this case, let the son conscientiously consider—Is this proposal contrary to the will of God? If it be not, the son is bound no less by *policy* than *duty*, to comply with it. By such an accommodation, we know not what good impression the parent may receive of the kindness and discretion of his son; or how instrumental this may prove to the conversion of his soul. But where the distinction now pointed at is overlooked by religious persons; and

where they contend with their parents as earnestly for points that are not essential, as for points that are, they cannot fail to do a great injury to the cause of religion.

3. *Consistency of conduct* is of the utmost importance in the case I am considering—Whatever be the meekness of the son in bearing reproof and provocation, or his wisdom in conciliating prejudice, consistency of conduct will be, after all, the chief instrument in promoting the everlasting welfare of his parents. Without this proof of their genuineness, his professions will be regarded as a mere pretence, and his zeal at least as enthusiasm; and it may be expected that the discovery of inconsistency in the son's conduct will tend to destroy all that respect for his religious views which may have been impressed on the parent's mind. When he sees that the conduct and the profession do not harmonize; when the world is loudly condemned, yet eagerly pursued; when the talk is of heaven, but the heart on earth; and especially when the son's deportment does not exhibit the lovely features of kindness, gentleness, and the cheerful surrender of selfish inclinations, the parent will too quickly turn such inconsistency into a conclusive argument against all religious profession. He will scarcely be prevailed upon to drink at a fountain which, to all appearance, yields such bitter waters. And here we may remark, what an afflicting recollection must it be to a son, that his own unhappy departure from the spirit of religion may have raised an obsta-

cle to the salvation of his parent, by shutting his heart against the word of Christ.

But, on the other hand, when a change of profession is attended with a change of conduct; when the actions speak yet more powerfully than the tongue, that a man is born of God; when the son thus exercises what Archbishop Leighton so fitly terms "THE RHYTHM OF A NOBLE LIFE," we had almost said, who shall be able to withstand it? Let him, therefore, first discover his religion to his unenlightened parent by a marked attention to his wishes: by a sacrifice of his opinions on unimportant points, and by a meek and modest maintenance of them on such points as are important; and by a wakeful solicitude for the happiness of him to whom he owes so much. Let him afford this evidence of the transforming influence of piety; and he may constrain his parent to exclaim, "Almost thou persuadest me to be a Christian!" And, if his religious son should have been "heady, high-minded," "disobedient to parents," before his more serious profession; and if, subsequent to this, he should far surpass the other members of his family in every opposite and amiable quality, the parent will naturally compare the present and the past behaviour of his son: he will contrast his conduct with that of his less dutiful children; and his heart may thus be opened to the reception of the truth as it is in Jesus.

Nor is it of slight importance that the religious son manifest that serenity and composure, that peace and even joy which

marked the first followers of Jesus Christ, and which are among the invaluable fruits wrought in us by the Holy Spirit. Both inward peace and outward cheerfulness ought, on every account, to be cultivated with the utmost diligence and with persevering prayer. For what is the common construction put on a gloomy countenance and depressed spirits in the religious? It is, that religion has darkened the one and weighed down the other. An opposite appearance may produce an opposite conclusion; and the serenity and cheerfulness of the son may have the effect of attracting the parent into the path of pleasantness and peace—

Allure to brighter worlds, and lead the way.

4. If the reader's patience be not entirely run out, I would conclude with a few hints on the importance and benefits of prayer in the case under consideration. — That grace which has planted religion in the heart of the son, can alone plant it in that of the parent. Do parents neglect to implore this inestimable blessing for themselves? Let this deficiency be supplied, as far as possible, by their children. What return for parental kindness can be more appropriate than this? What part of the province of devotion can yield more valuable fruits? Or when shall the sacred fire of love kindle in our hearts, if not in the act of presenting our parents at the Throne of Grace, and interceding in their behalf? Prayer too, while it maintains in exercise the graces of the person who employs it, and is the best correction of the

evils which might mar his purpose, is also in itself the grand instrument for drawing down the blessing of the Highest upon the efforts and example of the religious son, and making him the happy means of conducting to a world of glory those by whom he himself has been introduced into a world of sin and sorrow. How great would be his happiness, in such a case, is a question too immense to be answered, till he shall partake of the resurrection of the just.

But if, after the son shall have done all for the salvation of his parents they should shut their ears against the voice, and their hearts against the power, of piety; it will be some mitigation of his filial grief to recollect, that they do not perish through his fault. [Ch. Ob.]

FROM THE COLUMBIA MAGAZINE.

*On Visiting the Sick and Dying.*

WHERE is not a more delicate, responsible and difficult duty devolving on the clergy, than that which calls them to the death-bed of one of their fellow-men. The season is so precious, and the instructions which he is bound to give so important, that every conscientious and sincere minister must be anxious to discharge this duty, not only with fidelity, but with propriety and zeal, and in such a manner as will be most likely to be useful to the dying, and improving to survivors.

Ministers are often called to comfort the dying saint, and then how delightful is his labor of

love? how sweet the privilege of beholding the triumphs of faith, and listening to the last testimony of the child of Jesus, to the reality and perfection of his salvation.

In such a scene, there is no perplexity, no difficulty. The path of duty is clear. If the expiring saint should be involved in gloom and doubt, his minister does not hesitate to repeat and apply the most blessed promises of the gospel, to shew the ample provisions of grace in a crucified Saviour—the scriptures assist him to apply the balm of Gilead, and to point with exultation and firmness to those passages which are intended to support and comfort the friends of God in their passage through the dark valley and shadow of death.

The Christian minister feels himself in such a case, called upon to discharge the holiest office of duty to God and charity to man. To him it is given to drop the balm of religion into the cup of death, and make it the draught of immortality. The good man, whose life and profession have “*become the gospel*,” may be animated, supported and encouraged by the word of life and the unsearchable riches of Christ—Here there is nothing to restrain the fervor of humanity and the dictates of love.

But how is his situation reversed when called to the death-bed of an impenitent sinner, whose life has been spent in the neglect of all religion, perhaps in gross immorality, and who has never felt the least solicitude for his soul until he comes to part from the world, who has made no preparation for eternity until he trembles on its threshold.

It is at this moment, when all hope of life is abandoned, when the mind is distracted with its prospects, when friends are weeping, that a clergyman is called to administer comfort to dying impenitence; and to offer the blessings of the gospel to those who have trampled on its institutions and its grace. In such a scene, where every feeling heart is sufficiently excited, the conscientious clergyman is perplexed with the clamorous demands of surrounding friends, to soothe, to encourage and to bless.

But oh, how often must he feel that the promises are inapplicable, and that every essay at consolation may tend to deepen the delusion which it is his duty to dissipate.

It is false humanity that induces many on such occasions to attempt to soothe and console. Ministers are bound to preach "*Christ crucified*"—they have no consolation for impenitence and unbelief. The Bible does not contain a sentence which, properly applied and rightly understood, gives the least hope to any but those who are washed in the blood of "*the Lamb of God that TAKETH AWAY THE SINS OF THE WORLD.*"

What then is the duty of the faithful minister in such circumstances? Is there nothing to be done? Is the fervor of Christian benevolence to be wasted in unavailing sympathy and grief? No!—there is still encouragement to faithful preaching and to ardent prayer. While the soul has not forsaken its tenement of clay for ever, we may hope that it may yet be plucked as a "*brand from the burning.*" He who promised the expiring

thief "*This day shalt thou be with me in paradise,*" is "*mighty to save*" in the last extremity. He has perhaps left this instance of his sovereign grace on record that we should not despair. But so far as we are concerned, we must be faithful—we must exhibit truth in its most simple and naked attitude, and wait for the blessing of God. He who prophesies over dry bones, must also pray—"*Breathe and breathe upon the slain that they may live.*"

It is a very different thing to soothe an awakened conscience and to save a perishing soul. The one may be effected by delusive hope, by false doctrine, and by a misapplication of truth: The other is the work of God, and is only consummated by the "*mighty workings of his grace.*" We have no right to expect his blessing, but when we declare *all his counsel*. At the death-bed of the sinner we must proclaim the way of salvation by the Redeemer, and while we speak of the "*unsearchable riches of Christ*" we must show that "*God will by no means clear the guilty.*"—those who are his enemies and die in their sins. If our feelings betray us to misapply the promises, it will be evident that we have mistaken views, and that such benevolence as will induce us to comfort those whom the Spirit does not comfort, is cruelty—By dealing faithfully and honestly, we shall do more good to the dying; and surviving witnesses will be more impressed, more improved.

It will teach them the danger of delaying repentance. It will help to exhibit the evil of sin and the ruin which awaits the impenitent.

Let ministers, therefore, be faithful to the last. Let Christ crucified be the theme of their discourses in such a situation. While by the tenderest solicitude and the most ardent supplication, they prove their sympathy, and shew their earnest desire for their salvation, Oh, let them improve this opportunity to address survivors and exhibit the ruin of sin.

This subject suggests a very serious admonition to sinners,—to that class especially who are delaying their repentance, and promising that they will attend to it at some future period. Multitudes hope to make their peace with God on a death-bed, and to secure their immortal felicity, with the dregs of a life that has been devoted to sin—But how often does death snatch us away without a moment's warning, without leaving the least "space for repentance?"—If many die with wasting, lingering sickness, still how often is the mind distressed and impaired, distracted with pain and apprehension, and utterly unable to summon its powers, or employ its faculties—how often is the past, and even the present, forgotten in horrid anticipations of the future? And can we expect eternal happiness upon this dark uncertainty? Can we trifle thus with heaven and hell? Let sinners, who hope to prepare themselves for heaven in the last extremity of life, remember that they are practically trampling on the salvation which they are promising themselves will be theirs. Will that dear Redeemer, so kindly offered in the Gospel, be near them when heart and flesh fail, after a life spent in dishonoring

his Word and despising his grace? And can you hope that the sympathy of Christian friends will be availing, when all the persuasions of the Gospel have been heard without emotion or effect?—Though ministers have encouragement to be faithful to the last, sinners have none to delay—For if the righteous scarcely are saved, oh, where will the ungodly appear.

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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

Observing in your last Number an account of the Annual Meeting of the Connecticut Moral Society, with the favorable prospects of that important Institution, I have been led to the following reflections on the subject of morality, which are at your disposal. B. C.

THE duties of morality are so plainly reasonable and important, so forcibly impressing the reason and conscience of all men, that very few, if any, can ever be found, who will call in question their sacred authority. Various, indeed, have ever been the sentiments of men respecting the particular duties and minute obligations of morality; yet, its leading principles, consisting in a desire to do good to our fellow-men, are so plain and important, that all are compelled to acquiesce in their high obligation. It is not an inappropriate definition of morality to call it such a character as every person wishes to be thought to possess. Whatever the opinions



of men may be with regard to moral truth, whatever their practice in reference to moral duties, there is no one who would not wish to possess what he would call a good moral character. There is no one who would not wish to have others believe that he pays a sacred regard to the duties of morality. A tribute to its worth, which, even the wicked, however reluctant, are compelled to pay.

It is not my present design to descant upon the benefits of morality in the human character. These are too well known and appreciated, to need any elucidation. Its tendency to promote the happiness of the individual, its indispensable necessity to maintain the welfare of human society, its important influence in preparing immortal beings for blessedness in the world to come, are so well known and so universally acknowledged, that it would be superfluous to attempt to confirm by argument those cardinal truths. It may not, however, be improper to offer a few considerations in an attempt to point out some of the means by which the cause of morality may be promoted.

In the first place, correct moral sentiments are indispensably necessary to the promotion of true practical morality. The whole history of man, confirmed by the testimony of revealed truth, shows that there ever will be a coincidence in principle and practice. According to one's sentiments, will ever be, essentially, his moral conduct. It cannot be otherwise. If a man believes his duty and safety to consist in loving his neighbor, and in performing those duties

which naturally arise from a principle of love, he will constantly be making exertions to conform his conduct to such a sentiment. Any one that believes no disadvantage will arise from the neglect of all kind offices to his fellow-men, that he is under no obligation to seek their welfare, will always be indifferent, and show himself indifferent to their interest and happiness. *It is of no consequence what a man believes, if his practice be good,* is as great a solcism as ever issued from the vagaries of error. If a man disbelieve, the testimonies of moral truth, he has no rule of conduct but all his natural propensities, unrestrained, uncontrolled. Every one that knows the character of man can form some idea of his course, if all such restraints were taken away. Lawless passion would lead him to every excess.

Happily, through the great mercy of God, through the holy mediation of man's Friend in heaven, we have a standard of moral truth which is perfect. We are under no necessity of speculating in the regions of fancy, of relying on our own deductions, still less of following the endless inconsistencies and contradictions of philosophizing moralists; for *We have a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place.* In the scriptures of truth, we have a system of morality which is perfect. There are moral precepts in abundance, suited to every condition of human life, all perfect in their nature, and enforced by the most powerful motives which can be

suggested to the human mind. To illustrate the practicability of these moral precepts, the scriptures give us a brief history of many individual persons, whose lives have been regulated by these precepts, forming in the various grades of civil society, and in distant periods of time, the most amiable and perfect moral characters, that have yet appeared among men. Add to this, there is there one example of moral virtue, without an individual imperfection, without a stain. Thus, a cloud of witnesses is presented, to testify to the excellence and practicability of the morality of the gospel.

It hence appears that the circulation of the truths of the word of God, is a first requisite in promoting the interests of morality. The gospel must be taught, it must be received and loved, or there cannot be a general practice of the genuine precepts of morality.

2. The influence of a belief in the truths of religion is necessary to the promotion of true morality. It is utterly vain to attempt a separation of morality and religion. All experience has proved that, without the sanctions of religion, moral duties cannot be enforced, and will not be observed. The reason is, motives drawn from the present life are utterly insufficient to restrain the rage of human passion, to control and regulate the selfishness and evil propensities of men. The sanctions of religion must come into view, the fear of the displeasure of an almighty God, the hope of the favor of Him, from whom all blessings proceed, with the awful events of a judgment to come,

and the eternal state of being to which man is hastening, are alone sufficient to deter men from the practice of iniquity, and to allure them to the service of righteousness. Else, why do all heathen legislators find it necessary to call in the aids of religion for the regulation of civil society. It is not for the purpose of teaching religious truth, it is not for the sake of making their people blessed in the life to come, of which they know little or nothing, but for the sake of rendering them subject to those civil and social regulations, which are necessary for their well-being in the present life. On this subject, many arguments readily occur to show the invariable connection between morality and religion. The most of these must be omitted.

All nations have found it necessary to resort to the assistance of oaths, for the maintenance of civil regulations and the public safety. What is an oath without the sanctions of religion? It is absolutely nothing. If no motives of religion were called to the regulation of human conduct, every one would calculate on duty from the mere principle of loss and gain, in reference to the present time. With regard to innumerable immoralities, how small the influence which would arise from such a principle, all may see. What would prevent the vindictive spirit from the execution of private revenge? Take away the thought of an all-seeing God, who will bring all secrets to light, who rewards and punishes according to real character and conduct; and no man can feel his property, his reputation, or his

life, to be secure. Religion brings a holy God constantly to view, as a witness of all our conduct, reserving the whole to a decision of impartial justice.

No religion is true, none is suited to maintain and promote a perfect system of morality, but the religion of the holy scriptures. Would we then promote a reformation of public morals, we must encourage the pure and faithful teaching of this holy religion. It rests upon the Lord Jesus Christ, as its great basis, who has given the only perfect pattern of a moral life that has appeared among men. This religion, with many other important practical ordinances, appoints and maintains the holy Sabbath. Of all institutions ever established on earth, the most perfectly calculated to promote true morality.

3. Another means by which morality may be successfully promoted, is the faithful education of children and youth. Impressions of truth and duty made upon young minds are usually permanent. Historians have generally imputed to the solemn oath that the Carthaginian Hannibal took at the altar of sacrifice, at the injunction and in the presence of his father, at nine years of age, by which he vowed eternal enmity to the Romans, that irreconcilable, insatiable, hostility to that people, which continued with him to the end of his days, and made him the most dangerous enemy ever encountered by the Roman state. Daily observation confirms the fact, that virtuous precepts, faithfully impressed upon the minds of children, are never wholly eradicated, and never

cease to have some degree of effect, whatever be the circumstances of the person's subsequent life. A sense of the presence of God, and of our accountability to him for every action of life, deeply impressed upon the mind of a child, will never cease to have their effect, to check and alarm him, at least, in the pursuit of wickedness. On the other hand, it is equally evident that persons who, during the period of their youth and childhood, are habituated to hear the sacred realities of religion and morality the subject of constant ridicule and reproach, are usually destitute, in a great degree, of the restraints of conscience, and are prepared for vice, if not for every crime.

The religious education of children and youth is to be given them in the family, in the school, and in the place of religious worship. It is not easy to say which of these is the most important. If I were to give an opinion, it would be in favor of the instruction of the family. There, children can be taught from their infancy, they can be taught continually, and by preceptors in whom they must have the most perfect confidence, they can have "line upon line." When the principles of religion and morality are faithfully implanted in the breasts of children, there will be a foundation for the influence of moral motives in all the subsequent periods of life. Moral truth will find a susceptibility, it will always obtain access to the heart. If children and youth are schooled for the sake of making them useful in life, they must there be taught the essential

principles of righteousness, without which their prospects of usefulness must be poor indeed. If these places of moral instruction are well improved, the sacred precepts of the house of God will be attended with success. If not, those services must be expected to have but little effect.

4. Moral example is essential to all successful attempts at a reformation of public morals. Precept is always found to have very little effect, without a corresponding practice. Nothing else can prove our sincerity in our professions. If we admonish the wicked, if we reprove and advise them against the courses of immorality, unless they see us conforming in conduct to those maxims which we thus deliver, they will conclude that we do not believe their reality and importance, or, though we do, we find such motives as may induce us to dispense with their high obligations. This, at once, destroys the whole effect of the best admonitions. He, whose precepts and life are coincident, gives an evidence of his sincerity; and the greater the efforts of self-denial he may make in a conformity to the precepts of righteousness, the greater will be the efficacy of his warnings, as addressed to others.—All those who are engaged for the reformation of public morals, while they are engaged in one of the most interesting of all objects, that they may hope for success, ought to be watchful to exemplify, in a faithful observance of the duties of life, those important maxims of righteousness, which they wish to see universally received,

and universally operative. One that inculcates the duties of temperance, justice, and charity, though with the charms of the most fascinating eloquence, if his general conduct manifest a disregard of these sacred duties, can hardly be said, merely to do no good; it is doubtful whether the apparent mockery which he gives of his own maxims would not have made it preferable for him to have remained entirely silent.

Those who hold an important rank in society, placed by divine Providence in circumstances to give them an influence over public sentiment, whether in consequence of talents, education, connections, property, or office, are under high obligations to present to their cotemporaries such examples of moral duty, as are suited to produce a beneficial effect. The example of such characters usually gives a tone to public morals, directing them in such a current as precept and sentiment, either good or bad, cannot easily resist.

5. The faithful execution of public laws, for the prevention and punishment of vice, and for the maintenance of moral instruction, is essential to the preservation and advancement of the interests of morality. All well governed countries have laws for the promotion of each of these objects; to restrain vice and afford encouragement to the duties of moral virtue. Every friend of public morals will feel deeply concerned in the maintenance and faithful execution of all laws calculated to promote these objects. If it be necessary to particularize, it will readily be seen that our laws,

for the maintenance of schools, for the sacred observance of the Sabbath, for the general possession of the Bible, and for the due attendance on the public ministrations of the gospel, are calculated, immediately and directly calculated, for the preservation and improvement of public morals. While the laws against defamation, fraud, profaneness, gaming, and intemperance, as well as those which are more appropriately denominated criminal laws, tend directly to the same object. Every friend to the community, every friend to morality, and to the best interests of men, will feel it to be of the utmost importance that such laws should be sacredly maintained. The magistrate and the informing officer can never maintain such laws unless aided by public sentiment. If the execution of laws designed for the encouragement of the virtuous or the punishment of the transgressor be attended with a public odium, great indeed must be the virtue in the protectors of the laws who would carry them into execution. Greater than can ordinarily be expected. Many are the ways in which all who are disposed may assist in the execution and maintenance of those laws which are essential to the preservation of public morals. It is done, principally, by a decided and uniform encouragement of all civil officers and magistrates who are faithful in the performance of their duty. A public officer, who brings a violator of the laws, thereby endangering the welfare of the community, to public justice, while he discharges a painful duty, ought

ever to be viewed as a friend to the public peace, yea, and a friend to the unhappy delinquent. To such, especially if they are persons in early life, the lenient penalties of public justice become, many times, a great blessing, and the mild prosecution of the laws has the effect, not unfrequently, of making them worthy members of society.

6. Public associations for the maintenance and improvement of public morals are calculated to have the happiest and most important effects. One of the greatest enemies of morality, I know not whether to impute it to the corruption of our nature or some other cause, is a certain timidity or shame in the cause of virtue, which tends to make us weak and wavering in all our exertions to promote its interests. Public combinations on the side of moral virtue are well calculated to embolden the timid in its service. It has been well observed, Man will glory in his shame, and be ashamed of his glory. He will be ashamed to be an advocate of that virtue which is the glory of angels, and will glory that he exercises a charitable indulgence towards the servants of vice. All this, however, his conscience and his judgment condemn. His Bible and his God condemn it. And when he finds that he is upheld and countenanced by others, in the performance of duty, in the service of righteousness, his apprehensions naturally subside, and he is strengthened for the cause of truth. When a voluntary association is formed for the purpose of preventing the progress of vice, and raising the tone of public virtue, especially if the

connection be extensive, it gives an additional weight to the cause of righteousness, and all concerned feel that they shall be countenanced in the performance of moral duty, by all those, at least, with whom they are thus connected. One of the greatest terrors of vice is public odium. Such associations necessarily impress the wicked with the reflection that their immorality will meet with general reprobation, whereby they will be excluded from the intimacy and friendship of all those whose friendship they can value. The servants of immorality are, oftentimes, persons of ambition and pride, expecting to rise in the estimation of their fellow-citizens. Such moral associations, if wisely conducted, will convince them that they must lay by their towering prospects, or their vices.

Moral Societies naturally impress upon the respective members the necessity of personal reformation. There are none who have not many things in their characters which ought to be amended. While such associate with their friends for the purpose of promoting the cause of virtue, knowing the peculiar influence of example, it is natural for them, if they have any regard to consistency of character, and any due sense of the object in which they engage, to look at themselves, and endeavor to pull the beam from their own eye, before they attempt to remove the mote from the eye of their neighbor.

Moral Societies give great countenance to the servants and guardians of the laws. By a vigorous support of such insti-

tutions, public officers find their hands strengthened and upheld; they are enabled to execute their duty with fidelity, and will seek to know, not what would be popular, but what is right, and what will conduce to the general good.

Such Institutions are a powerful support to ministers of the gospel. While they labor, by the authority of their divine Master, for the best interests of their fellow-men, in the present and future world, they are required to inculcate the duties of repentance, of self-denial, of charity, and a holy life; duties which are painful to an unholy heart. Though faithful ministers have a promise of a divine support, it is a great encouragement to fidelity to find themselves countenanced and supported by all the friends of human happiness. And such a support gives an important additional weight to their exertions in the cause of righteousness.

The Connecticut Moral Society appears to have been established with upright views, with a design to reform and reclaim the wicked, to encourage the timid and invigorate the desponding in the cause of virtue, to raise a standard of morality for the defence of our ancient Institutions and usages, and prevent the downward course of evil which has marked the character of most other communities. In such an effort, they will have the cordial support of every good man. The Society has, already, done much good. Much remains to be done, and much, undoubtedly, is practicable for them. Vigorous,

united, and persevering exertion will accomplish great things. Humble and faithful efforts in the cause of virtue will never be forgotten of God, will never fail of his blessing. The cause is the Lord's. "Great is truth and it will prevail." The faithful laborers in this work may entertain a well grounded hope that they may be enabled, by the divine blessing, to "save a soul from death and hide a multitude of sins."

*Extracts from the Minutes of the General Association of Connecticut, June, 1815.*

*At a Meeting of the General Association of Connecticut, at Danbury, the third Tuesday of June, A. D. 1815: Present,*

Rev. Messrs.	From
Shubael Bartlett, Allen M'Lean,	} Hartford North Association
Samuel Goodrich, Eber L. Clark,	} Hartford South
Stephen Dodd, Luke Wood,	} New Haven West
William F. Vaill, Charles Atwater,	} New Haven East
Horatio Waldo, Levi Nelson,	} New London
Isaac Lewis, D. D. Daniel Smith,	} Fairfield West
Jonathan Bartlett, Elijah Waterman,	} Fairfield East
Alvan Underwood,	Windham Original
Alexander Gillet Timothy Stone,	} Litchfield North
Uriel Gridley, Samuel Whittlesey,	} Litchfield South
Frederic W. Hotchkiss, Lathrop Rockwell,	} Middlesex
Amos Bassett, Ansel Nash,	} Tolland

James Buchanan,	}	From the General Assembly of
Daniel A. Clarke,		the Presbyterian Church in the
William Boardman,		United States.
Nathan Perkins,	}	From the General Association of
James W. Tucker,		Massachusetts Proper.
Moses Sawyer,	}	From the General Association of
	}	New Hampshire.

The Rev. Samuel Whittlesey was chosen Scribe; the Rev. Daniel Smith Moderator; and the Rev. Horatio Waldo, Assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Goodrich, Bassett, Perkins, Clarke, and Hotchkiss were appointed a Committee of overtures, who reported the order of business, which report was accepted.

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 in Danbury, on the third Tuesday of June, 1815, the Trustees respectfully submit the following report, with their printed narrative and documents:*

REVEREND FATHERS AND BRETHREN,

THE smiles of heaven are not withdrawn from the missionary cause. Christ is fulfilling his merciful promises. Exertions to diffuse the light of salvation are crowned with success. Through the pious liberality of the people, encouraged by the patronage of their General Assembly, the temple of the Lord is rising, as the wilderness disappears.

The Trustees observe, with devout gratitude, that our fellow citizens manifest a growing partiality for the benevolent object of the institution. Contributions offered in May, 1814, have been received, to the amount of \$ 3973 85 1-2,—a sum greater, by several hundred dollars, than the collections of any preceding year. More Missionaries have, of course, been employed. The total of disbursements, during the year under consideration, is \$ 6152 96. Nearly \$ 2200 have, consequently, been expended, arising from interest of the permanent fund, and from donations bestowed by individuals.

For an account of the Missionaries employed,—of the regions in which they have labored,—and of their reception and success,—together with a detail of receipts and expenditures, the members of the Society are respectfully referred to the abovementioned narrative and documents. The amount of contributions, the present year, is not yet ascertained.

The Trustees rejoice, with multitudes of their fellow citizens, both in the old settlements, and along the borders of the American wilderness, that the king of Zion has, for many years, disposed the rulers and people of Connecticut to reach forth a beneficent hand in aid of this salutary work. They, also, rejoice with every friend of the great human family, in that missionary enterprise which has arisen in various parts of Christendom. "Many are running to and fro, and the knowledge of eternal life is increasing."



They bless God for the *essential* auxiliaries of the missionary cause, that are found in almost countless charitable Societies ; and, especially, for the extensive distribution of Bibles, and of moral and religious Tracts. The written testimony, and the living teacher, are not to be disjoined. Amidst political turmoil, and revolutions which astonish the world, the pious eye rests upon those signs of approaching and widely extended good that are abroad in the earth. People, in lands illuminated by the sun of righteousness, are viewing, with efficacious solicitude, the duties they owe to millions, "sitting in the region and shadow of death."

Nor are the friends of Christ to be "weary in well doing." He directs that his "gospel be preached to every creature." If his *commands* are a perfect rule of duty ; if he enjoins love to our neighbor as to ourselves ; if it be his will that we "do good to all, as we have opportunity, and especially to the household of faith ;" if he bids us to pray, that "the kingdom of God may come, and that the will of God may be done on earth as in heaven ;" and if, according to an indissoluble obligation to connect the deeds of holy charity with prayer, he says to us, "Prepare ye the way of the Lord ; make straight in the desert a highway for our God ;" unquestionably, the efforts of his people, to diffuse the knowledge of salvation among the spiritually destitute, will continue to be required, until the purposes of his grace shall be completely accomplished.

The *promises* of Christ are, likewise, deemed worthy of grateful contemplation. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. There shall be none to make afraid,—none to hurt or destroy. All flesh shall see the salvation of God."

These and similar promises, abounding in divine revelation, give assurance, that a great moral change will be produced in the human character, the world throughout. In every jot and tittle, these promises will be fulfilled. We know, however, that their fulfilment will be effected, not by miracles, nor while his people do nothing ; but by the instrumentality of their prayers, their charities, and zealous exertions.

The missionary institution, with its several auxiliaries, stands forth conspicuous, as pre-eminent among the means appointed for the production of a moral change so great and desirable. The Trustees cannot, therefore, refrain from expressions of a delightful confidence, that the people of Connecticut will continue to behold the subject in the light both of *commands* and promises,—of duties and encouragements.

Very evident tokens of the divine approbation have, thus far, attended their pious labors, in this cause of Emmanuel. They will, consequently, perceive invincible motives to perseverance in their prayers, and their offerings for the temporal and everlasting benefit of their "kindred and brethren according to the flesh." Numerous thousands, who must, otherwise, "perish with lack of vision," may thus, by their means, be instructed in that "godliness which is profitable for all things, having promise of the life that now is, and of that which is to come."

The Trustees implore the blessing of Christ on the deliberations of the Society for the promotion of his cause ; and on the exertions of his people, wherever combined for the purpose of doing good.

*In the name of the Trustees,*

ABEL FLINT, *Secretary.*

Hartford, May 10, 1815.

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. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. Samuel Pitkin, Esq. the Rev. Messrs. Nathan Perkins,

D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, D. D. Samuel Goodrich, and Dan Huntington.

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 exhibited, and although not audited, on account of the Auditor's having removed out of the State, was accepted and approved.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Calvin Chapin, 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. J. Bartlett, Rockwell, Boardman, Sawyer, and Stone be a Committee to prepare an account of the same, from the narratives which shall be given, to be reported to this Body.

The Associational sermon was preached by the Rev. Uriel Gridley, from Nehemiah vi. 3.

The Rev. Messrs. John Marsh, D. D. Daniel Smith, and Jonathan Miller were chosen Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1816; and the Rev. Messrs. Frederic W. Hotchkiss, Jonathan Bartlett, and William Robinson were appointed their substitutes.

The Rev. William L. Strong was chosen Delegate to the General convention of Vermont, to meet the second Thursday of September next; and the Rev. Mattby Gelston was appointed his substitute.

The Rev. Messrs. Andrew Elliot and Bennet Tyler were chosen Delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June, 1816; and the Rev. Messrs. Platt Buffett, and David D. Field were appointed their substitutes.

The Rev. Messrs. Thomas Robbins and Timothy P. Gillet were chosen Delegates to the General Association of New Hampshire, to convene at Keene, the third Tuesday of September next; and the Rev. Messrs. Bezaleel Pinneo and Levi Nelson were appointed their substitutes.

*Voted*, To attend a prayer meeting to morrow morning, at 5 o'clock, in the meeting house.

WEDNESDAY, JUNE 21.

*Voted*, That the Rev. Messrs. Waterman, Stone, and Goodrich be a Committee to report to this Body, on the communications respecting the dismissal of ministers.

*Voted*, That the Rev. Messrs. Bassett, Nelson, and Buchanan be a Committee to report to this Body, on the communication respecting a Domestic Missionary Society.

*Voted*, That the Rev. Shabael Bartlett be a Committee to communicate to our Delegates to the General Association of Massachusetts Proper the report of the Committee on the state of religion.

The Associations which had not before "expressed their compliance with the recommendation of the General Association, on the subject of appointing a standing Committee, to whom it shall be the duty of unsettled ministers and candidates to apply for advice, previous to preaching to vacant churches within their limits," expressed their non-compliance with that recommendation, with their reasons, which were accepted.

The Rev. Jehu Clark was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, in September next.

*Voted*, That the recommendation of the last General Association, "to the several congregational ministers, in this State, to procure an exact enumeration of the number of families in their respective congregations, and to make a return to the next General Association," be continued.

It being a well known fact that, in consequence of the increased expense of living, the candidates for the ministry are subjected to much embarrassment, from the smallness of the customary compensation, this Association express their sincere desire that the churches and congregations in their connection would take their case into consideration, and grant them a more liberal reward for their labors.

*Voted*, That this Association consider it improper for candidates for the ministry to introduce themselves, or to procure any other than some neighboring minister to introduce them to the Committees of vacant congregations, with a view to offering their services as preachers to such congregations.

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, Frederic W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers in their several Associations, for the Treasury of the General Association, viz. The Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillett, Salmon Cone, Rowel R. Swan, Elijah Waterman, James Porter, Charles Prentiss, Joshua Williams, David D. Field, and Ephraim T. Woodruff.

Whereas Dr. Mason F. Cogswell, and Dr. Nathan Strong, Jun. of Hartford, on behalf of the Medical Society of Connecticut, have requested that the General Association would adopt measures to ascertain the number of persons in the State who are, in any degree, afflicted with lunacy—of what age they are—of which sex—at what age they became so—and what is considered as the cause of the calamity—with any other particulars concerning

those unfortunate persons, which may be important, with reference to the establishment of a hospital on their account,

*Voted,* That the several district Associations be requested to attend to this subject, and make report to the General Association, at their next session, concerning the several particulars above specified, designating in their report the towns in which such persons live.

List of unsettled ministers in the State, and of licentiates from the several Associations, viz. *Of unsettled ministers,* Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; David Bacon, Hartford; Daniel C. Banks, Fairfield; Jonathan Bartlett, Redding; Gershom Bulkley, Middletown; Aaron Church, Hartland; Aaron Cleveland, Norwich; Abraham Fowler, Salem; Nathaniel Freeman, Oxford; Calvin Ingals, Stafford; Amasa Jerome, New-Hartford; Gordon Johnson, Killingly; William Lockwood, Glastenbury; William F. Miller Windsor; John Noyes, Weston; Daniel Parker, Sharon; Henry Sherman, Weston; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; John Taylor, Enfield; Reuben Taylor, New-Milford; Joseph Treat, New-Milford; Daniel Waldo, Suffield; Elijah G. Wells, New Hartford. *Of licensed candidates,* Messrs. Daniel Banks, Weston; Zedekiah Barstow, New-Haven; Solyman Brown, Litchfield; Seth Burt, Longmeadow; George Chandler, Middletown; Israel Ely, Sharon; Cornelius B. Everest, Cornwall; Asahel Gaylord, Norfolk; Josiah W. Gibbs, New-Haven; Charles A. Goodrich, Berlin; Ebenezer Kellogg, Vernon; Francis King, Vernon; John Langdon, New-Haven; Ammi Linsley, Branford; John Marsh, Jun. Wethersfield; Asahel Nettleton, Killingworth; Jason Parks, Canterbury; George Payson, Pomfret; Samuel Phinney, Canterbury; Royal Robbins, Wethersfield; Robert C. Robbins, Colchester; Francis L. Robbins, Norfolk; ——— Rossiter, Stonington; David A. Sherman, New-Haven; Hezekiah G. Ufford, Stratford.

#### THURSDAY, June 22.

The Committee, appointed to report on the communications respecting the dismissal of ministers, submitted the following which was accepted:

As the dismissal of a minister from his charge is an important transaction, not only to the immediate parties, but to the cause of Christ, Your Committee are of opinion that this Body should recommend it as the duty of a Consociation or Council who shall, in any instance, dismiss a minister from his charge, that they either recommend him to the churches, or deprive him of ministerial authority.

The Committee, appointed to report on the communication respecting a Domestic Missionary Society, submitted the following which was accepted:

Your Committee, in performing the duty assigned them, have taken into attentive consideration the request of the Association of

the county of New-London, "That the General Association take some method to form a Domestic Missionary Society for the State of Connecticut, and its vicinity." We have found difficulties occurring in an attempt to digest, during the present session of this Body, a plan for the formation of such a Society, which would promise success, according to the wishes of our brethren. Yet, feeling the weight of the reasons assigned for promoting Domestic Missions, we are loth that the very important object should be relinquished. We therefore beg leave to recommend to the General Association, that they appoint a Committee to take the subject into consideration, and report to this Body, at their next annual session, such a plan as they may find practicable, for the promotion of domestic missions. Further, as there is urgent call for immediate relief to be afforded to the destitute places referred to, in the request of the New-London Association, and to others in a similar situation, we recommend, that the proposed Committee be authorized to take suitable measures, during the course of the present year, to procure preaching for such destitute places, by means of gratuities, so far as it can be done; and that they report their doings, upon this subject also, to the General Association, at their next meeting.

*Voted,* That the Rev. Messrs. Abel M'Ewen, Joseph Strong, D. D. Levi Nelson, Lyman Beecher, Amos Bassett, Samuel Merwin, and Abel Flint be the Committee for the above purpose.

*Voted,* That Messrs. Lewis and Goodrich be a Committee to take into consideration the communications from the General Assembly of the Presbyterian Church, and from a Convention in the State of New-Hampshire, respecting the transportation of the mail on the Lord's day.

The above mentioned Committee made the following report, which was accepted :

This Association receive, with peculiar pleasure, the information of the united and persevering endeavors of their Christian brethren, in different sections of the country, to rescue the holy Sabbath from profanation. Therefore, *Resolved,* That this Association recommend that the following petition to Congress be circulated among the people of this State for their signatures.

THE undersigned inhabitants of the town of \_\_\_\_\_ and State of Connecticut beg leave to represent, to the Honorable, the Senate and House of Representatives of the United States in Congress assembled, That in the opinion of your petitioners, the transportation and opening of the Mail on the Sabbath Day is inconsistent with the proper observance of that Sacred Day, injurious to the morals of the nation, and provokes the judgments of the Ruler of nations. We perceive from the report of the Post-master-General, at your last session on this subject, that it is his opinion, *that when peace shall arrive, the necessity of carrying and opening the Mail on the Sabbath Day will greatly diminish.* While therefore we congratulate you on the return of peace, we approach you with confidence, and beseech you to take this subject into your serious consideration, and enact such laws as your wisdom may deem necessary for the removal of this evil. And we, your petitioners as in duty bound, will ever pray.

*Resolved*, That the Rev. Abel Flint cause such a number of copies of the above petition to be printed, as he shall judge necessary; and distribute them to the several ministers in this State, in order to obtain subscribers; and that the said ministers forward them to the members of Congress from this State.

*Voted*, That the Rev. Messrs. Abel Flint and Calvin Chapin be a Committee to correspond with any Committees which may be appointed from other Bodies on this subject.

*Voted*, That the Rev. Messrs. Abel Flint and Calvin Chapin be a Committee to select those standing rules and recommendations of this Body which respect the conduct of particular Associations and churches, and cause them to be printed in such manner and at such time as they shall think proper.

*Voted*, That all communications to this Body, from the District Associations, respecting the State of religion within their limits, be hereafter made in writing, signed by the Moderator or Scribe of such Association.

*Voted*, That it be recommended by this Body, that every member of the District Associations in this State be furnished with the Confession of Faith adopted by the Elders and Messengers of the Churches of Connecticut, in the year 1708.

*Voted*, That this Association recommend to the Female Charitable Societies in this State, that they apply their funds to aid the education of pious young men for the ministry, under the direction of the Charitable Society formed in this State for that purpose; unless by the constitution of any such Society its funds are so far appropriated to other objects, that they cannot be applied as above recommended.

*Voted*, That the Rev. Abel Flint be requested to superintend the printing of the Minutes of this Association, and that the sum of twenty-five Dollars be allowed him for his services, the present year, as Treasurer, and for superintending the printing and distribution of the Minutes.

*Voted*, That the Ecclesiastical Bodies with which we are in connection be requested to transmit to the Rev. Abel Flint of Hartford, Treasurer of the Association, such communications as they may have to make to this Body.

The Committee, appointed to prepare a summary account of the state of religion, made a report which was accepted, as follows:

*The Committee, appointed to prepare a report of the state of religion in our Churches, and in those connected with us, beg leave to present the following:*

It becomes the friends of Zion to recognize, with lively gratitude, the watchful care and goodness of the great head of the church. Her friends have no ground of despondency, from any apparent growth of heresy, increase of sloth, or declension of Christian discipline. They behold, with joy and animation, the walls of Zion rise. Her gates do not mourn as in former years. Although the zeal, knowledge, and liberality of Christians are much below the standard of duty, yet these virtues are

generally increasing in our churches, and also among our brethren, in different and remote parts of our country. The refreshing dews of grace and the rains of heaven are not withheld. For ever adored be the God of all grace, that the effusions of the Holy Spirit have been, of late, far more abundant than usual, especially in seminaries and colleges. These divine showers have been more generally diffused, the year past, than has been common, and to a wider extent. This will appear from attending to a more particular statement of facts.

The Association of Hartford North reported, that in their connection, there are nineteen churches, three of which are vacant. That during the year past, they have enjoyed the blessing of God; and many of their churches have been refreshed by the special influences of the Spirit. The revival in Simsbury and East Hartford, mentioned in the last annual report, has continued, especially in Simsbury. The society of Granby, Turkey Hills, the first society in East Windsor, Wintonbury, and Northington have been favored with special showers of grace; and in other places there are favorable appearances.

The delegates from the Association of Hartford South reported, that in their limits, there are thirteen churches, one of which is vacant. In this district, there has been, generally, an increasing attention to the means of grace. Southington, the second society in Middletown, and Wethersfield have been visited with copious effusions of the Holy Spirit. At Glastenbury, a work of grace has recently commenced, and is progressing.

The Western Association of the county of New-Haven reported, that they consist of twenty churches, two of which are destitute of pastors. That though they have to bewail great lukewarmness in many of their churches, yet the observation of the Sabbath, and morality in general, have not lost ground. That charitable exertions are made for diffusing the blessings of the gospel, and to aid indigent, pious young men to acquire an education for the ministry. They also notice that, to the honor of divine grace, some of their congregations have been visited with the effusions of the Holy Spirit; particularly a revival of religion in Yale College, in which a great proportion of the members have been unusually impressed, and about fifty, it is hoped, are brought into the kingdom of God.

The Eastern Association of New Haven reported, that they consist of thirteen churches, of which one is vacant. In most of the congregations, within the limits of this district, there appears not to have been any special revival of religion. But in Branford, the Lord hath appeared to bless the means of grace; and to excite the attention of many to the important concerns of eternity. Meriden has, also, been visited with copious effusions of the Holy Spirit; goodly accessions have been made to the Church, and many others are hopefully become the subjects of the Redeemer's kingdom.

The delegates from the New London Association reported, that in this district there appears to be an increasing attention to the institutions of the gospel. In Groton and Montville, there has been a special work of divine grace; and many have been brought out of darkness into God's marvellous light. But we have to lament that, in a considerable section of this district, there are many churches which have long been destitute of regular pastors, in consequence of which, sectarianism and heresy have made alarming progress.

The delegates from the Association of Fairfield West reported, that they consist of sixteen churches, five of which are vacant. That there is an increasing attention to public worship, to prayer meetings, to the catechising of children, and to pastoral visits. A very pleasing revival of religion has taken place, the year past, in North Stamford. A considerable number have become, it is hoped, the true followers of Christ, embracing, with great readiness, the peculiar doctrines of the gospel.

The academy in Fairfield has, of late, exhibited appearances of a work of grace; and hopes are entertained that the spirit and power of religion are about to be extensively experienced, both in the academy and in the town.

The Association of Fairfield East reported, that they consist of thirteen churches, three of which are vacant. That the state of morals and religion is, in general, favorable, and they hope improving. In Bridgeport, there has been an extensive awakening which still continues; and numbers, it is believed, have been brought into the kingdom of Christ. In Newtown, there has been a more than usual attention to religion, and considerable accessions to the church; and also in Bethel, a small parish in Danbury.

The Association of Windham Original reported, that they consist of twenty churches, two of which are vacant. That morals were improving; and that the catechetical instruction of children was more particularly attended to. In Canterbury, there are encouraging appearances of a revival. In Woodstock, there has been a remarkable work of divine grace; and also in Ashford and Thompson.

In the Association of Litchfield North, there are nineteen churches, and sixteen pastors. Harmony, with few exceptions, prevails among the churches. There has been more than usual attention to religion in Winsted, Colebrook, and especially in Warren. The religious instruction of children is regarded of high moment; and beneficial effects, it is hoped, will result from the practice.

The Association of Litchfield South reported, that God has been gracious to several of their churches. He has visited the four parishes in the town of Litchfield; and his work by the Spirit, is, in the first society, still progressing, especially in the school of young ladies in that place. Catechetical instruction is attended to by the churches generally, with considerable success.

The Association of Middlesex reported, that they consist of fifteen churches, two of which are vacant. The interest of good morals is rather gaining ground. Many of the children receive catechetical instruction in the schools. The effects of former revivals of religion are still visible in some places; and recent ones have taken place in several congregations. In the third society of East Haddam there has been a general revival.

The delegates from the Association of Tolland reported, that they consist of fourteen churches, ten of which are supplied with pastors. Within their limits, there are a number of churches which have been visited with peculiar manifestations of grace; particularly in Stafford, Vernon, Union, Bolton, and Somers, there have been considerable accessions to the church.

Our brethren from the General Assembly of the Presbyterian Church reported, that generally, through the wide extent of their churches, the cause of Christ advances. Bible Societies are multiplying, and Societies for prayer become continually more numerous. Two of their Colleges, viz. Hampden Sidney College, in Virginia, and Princeton College, in New Jersey, have been unusually smiled upon by heaven. The latter especially has been, and now is, to a remarkable degree, blessed with the effusions of the Spirit of God. Several other churches and districts have enjoyed, in a happy degree, the same blessing.

From the General Association of Massachusetts we learn, with pleasure, that heresy is not in a progressive state; that Moral Societies have, by bold and decided measures, done much for the suppression of vice, especially of Sabbath-breaking. Divine truth, in several places, especially in the town of Lenox, has been attended with the power of the Holy Ghost. Upon the whole, we believe that the glory of the Lord is arising upon the churches in Massachusetts.



From New Hampshire we learn, that the state of morals and religion is becoming more and more pleasing. Sectarian zeal has greatly abated, in most of those places where it has prevailed. Very pleasing attempts are making to check the progress of vice and immorality, especially Sabbath-breaking, intemperance, and profanity. These attempts have been, in a good measure, successful. In several places there has been, the last year, a pleasing revival of religion, particularly in Dartmouth College, Haverhill, and Plainfield. This work is now increasing. In the College, the number of hopeful converts is about forty. The other students, with the exception of a very small number, are more or less seriously impressed.

No communications from Vermont, on the state of religion, have been received, as no delegate appeared from that Convention.

In view of the facts which have been stated,—the events which have taken place,—the wonders of grace which God has been working, especially within their bounds, the Association are led to exclaim, “the Lord hath done great things for us, whereof we are glad. Great and marvellous are thy works, Lord God Almighty.” Although our joy is not unmingled with sorrow; although much yet remains to be done,—much land yet to be occupied; although many souls are not yet brought in, who, we trust, are to become “the sons and daughters of the Lord Almighty;” yet enough has passed in review, before the Association, to cause them to return to their homes like the shepherds of old, “glorifying and praising God, for all the things that they have heard.” The conquests which have been achieved for Zion; the trophies of grace so greatly multiplied; the triumphs of the cross so recently and so gloriously displayed, demand our liveliest gratitude, and call for the loftiest strains of praise. Already a voice is heard, saying, in this part of Zion, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” Already in many places, the wilderness has become a fruitful field, and the thirsty land refreshed with streams of living water. Where the means of grace had been neglected, or but partially observed,—where the Sabbath had been violated, and intemperance and profanity, or other destructive vices, had long been gaining ground, extending their baleful influence, and producing the most deplorable effects,—there the face of society now wears a different aspect. Satan’s kingdom has been shaken to its centre, and the kingdom of Emmanuel has been planted on its ruins. Where for seventy years,—nay for more than a century,—nothing like a revival of religion had been witnessed, divine influences have, at length, descended, like rain upon the mown grass, and as showers which water the earth. Already it has been given us to see, in part, the fulfilment of the promise that Zion “shall be built up even in troublous times.” The foundations of her temple are already laid, and the superstructure is rapidly progressing. When has there been a more eventful period? when, a more distinguished era in the Christian church? God is saying to the North, give up, and to the South, keep not back; bring my sons from far, and my daughters from the ends of the earth.”

In the societies which have been formed, and which are now in successful operation;—societies for the suppression of vice and immorality;—societies for procuring and distributing Bibles;—societies for sending the preached gospel throughout the world;—societies for prayer,—for praying in concert with Christians, in different countries, at the same time, so that their united voices may ascend to the prayer-hearing God;—in the remarkable effusions of the Spirit on our churches and literary institutions;—in the unparalleled exertions of the friends of Zion, and combination of their efforts;—and in the overruling dispensations of the Providence of God, we behold, as we trust, the signs of happier times, and are led to rejoice in hope that these times are not far distant:—That the day is fast approaching, when “darkness shall no longer cover the earth, nor gross darkness the people;—when the face of the covering, which is cast

over all people, and the veil that is spread over all nations, shall be utterly destroyed; and kings shall every where become nursing fathers, and their queens nursing mothers unto Zion. And then the glorious Lord shall be unto his people a place of broad rivers and streams, where shall go no galley with oars, neither shall gallant ships pass thereby; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads."

Hail, happy period! When the church of Christ shall no longer be counted a little flock;—when the banners of the cross shall be unfurled, where the standard of idolatry is yet erected, or the crescent of Mahomet waves triumphant;—when the kingdoms of this world shall become the kingdoms of our Lord and his Christ,—all nations bow to his sceptre,—and the earth be brightened with his glory.

*Voted*, That the next meeting of the General Association be at New Haven, at the house of the Rev. Samuel Merwin, the third Tuesday of June, 1816, at 11 o'clock A. M.

After a prayer by the Rev. James Buchanan, adjourned *sine die*.

Attest,

SAMUEL WHITTLESEY, }  
HORATIO WALDO, } *Scribes.*

## RELIGIOUS INTELLIGENCE.

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### *Louisiana Bible Society.*

THE BOARD OF MANAGERS OF THE  
LOUISIANA BIBLE SOCIETY,

Respectfully offer the following REPORT relative to the progress made by the Society since its institution, [9th March, 1813.]

The Bibles (in English) and the New Testaments (in French) which we have hitherto circulated, are the donations of other sister Societies.

From the New-York Bible Society was received in the summer of 1813, a donation of 150 English Bibles, through the hands of the Reverend Messrs. Schermerhorn and Mills. From the Massachusetts Bible Society, was received, in the month of February, 1815, a donation of 140 English Bibles, sent on by the Reverend Messrs. Mills and Smith, visiting this country as *missionaries*. By the same gentlemen, the Philadelphia Bible Society has forwarded 3,000 French New Testaments, a part of the edition of 5,000 which that Society, aided by

sister Societies, and different individuals has printed for gratuitous distribution among the French of the State of Louisiana, and the territories of Missouri and Illinois.

From the British and Foreign Bible Society, the parent of 1000 like institutions, existing in Europe and America, we have to acknowledge a generous donation of 100l. sterling; one among many other instances of the very extended and benevolent views of that most noble institution of modern times.

*Of the English Bibles, there have been distributed.*

- 64 among 300 British prisoners in the public prison at New-Orleans.
- 30 among 300 patients of the United States Hospital, (of whom 180 were British prisoners.)
- 31 among 240 sick in Hospitals of the Kentucky militia.
- 31 among 265 sick in Hospitals, of the Tennessee.
- 34 among 360 sick in Hospitals of the Louisiana militia.
- 8 among 50 sick in the United States Navy Hospital.

36 among the heads of American families in the county of Attakapas.

12 among the heads of American families on the Amite and Ocmite rivers, Florida.

44 to individuals at New-Orleans.

290 in the whole, and leaving the Society without a single Bible in English, at a time too in which numerous applications are making for them.

*Of 3,000 Copies of the French New Testament received in this city, there have been distributed, 2000 Among the inhabitants of New-Orleans and its environs.*

112 have been sent for distribution to the county of Natchitoches.

42 for the county of Rapides.

200 to the county of Attakapas.

800 Copies of the French New-Testament have been forwarded by the Philadelphia Bible Society, and committed to the care of different gentlemen residing on the river between this city and Natchez, for gratuitous distribution among the inhabitants of their vicinity.

The want of Bibles in Louisiana has been extreme; and it will yet require a very considerable number to supply in an adequate manner the families which are destitute of the word of God. Had 3000 English Bibles and as many New Testaments been in the hands of the managers at the beginning of the past winter, they could have been distributed in this city with the greatest facility, and it is believed with much advantage: so good an opportunity will not probably occur for some time to come. Our regular troops and militia then here were remarkably destitute of the Scriptures.

It was very unusual to find any portion of the sacred volume among our soldiers; and in many instances there were found an hundred sick assembled in a Hospital, without having among them one Bible or New Testament.

Some of the Tennessee militia, when passing through Nashville on their way to New Orleans, had en-

quired in vain for a Bible: not one was to be found for sale; and in the month of December last a similar enquiry was fruitlessly made in this city by a gentleman from the Amite—nor is there at this moment a Bible to be purchased in a book store in the city of New Orleans.

The inhabitants of Florida, who are principally American, are generally without the Scriptures; so are the other Americans, for the most part, throughout the State. It has been supposed, and it is believed with the strictest correctness, that before the transmission of a few French Bibles to New Orleans by the British and Foreign Bible Society in the year 1813, there were not *ten* among the French inhabitants of Louisiana.

The manner in which the Scriptures have been received by those to whom they have been distributed, is highly gratifying, and encourages the belief that the labors of those who have united in this work will not be lost.

The Tennessee and Kentucky troops received the Bible with no ordinary willingness—it seemed to be received by many of them as "*a pearl of great price.*"

As there were not Bibles sufficient to supply even the sick in hospitals, who were anxious to receive them, it was not uncommon to see one reading aloud to several around; and at other times two or three lying on the floor together would be attempting to read in the same book at the same time.—Some of those who had received Bibles declared their intention to carry them home with them on foot 800 or 1000 miles; and rather than not carry them they would throw away part of their baggage.

The French have received the New-Testament with much satisfaction. It is possible that some have asked it from curiosity; but very many have done so from a wish to search the Scriptures, which numbers declared they had never seen before. It must give pleasure to every philanthropic mind to learn that the rising generation in this city, heretofore almost destitute of any book of instruction, has now a class book used throughout our schools—

that those children whose parents were unable, from the exorbitant price of school books and the pressure of the war, to furnish them, have now a book "which hath GOD for its author, Salvation for its end, and Truth, without any mixture of error, for its matter."

Although the three thousand copies of the New-Testament in French had been received by the President of the Society about the middle of December last, owing to the disturbed situation of the country, at that time invaded, none of them were distributed until about the 10th of February—after a few persons had received the New-Testament, and it had become generally known that there were more in the hands of one of the managers, who had been appointed to make the gratuitous distribution of the whole number designed for the city, the applications were more frequent than could be supplied—a large crowd of some hundreds of people of all colours and ranks, was formed before the house, and became literally clamorous to have "a book" a word which was often vociferated in French by fifty voices at once.

Such an assembly, for such a purpose, never before witnessed in Louisiana, presented to the beholder many affecting scenes—the young and the old, the rich and the poor, as if alike conscious of their wants, pressed forward with outstretched hands to receive the valuable gift.—A child not more than five or six years of age, was borne in the arms of its mother, a woman of colour, pressing through the crowd as one of the candidates for a treasure which she seemed justly to estimate—the silence and attention exhibited by the bystanders was immediately rewarded by hearing this infant read in an intelligent manner the story related in Mark x. 13—16, rendered doubly interesting by the incidents.

As all who presented themselves for a French New-Testament were asked if they could read, and if any doubts existed, were put to the trial: an aged black woman being asked the usual question, and requested to prove the fact, answered

that she could not without her spectacles, which she had not with her; but unwilling to depart until the object of her wishes had been obtained, she renewed her application, and observed to the distributor, "If I get a book by a falsehood it will not be deceiving you, but God." Many persons who could not read themselves, wished the New Testament for their children, who, they said, would read it for them.

The managers have received the hearty co-operation of many individuals in distributing the French New Testament. The Reverend father Antonio de Sedilla, the curate of the parish, has taken an active part in aiding the circulation of the New Testament among the Catholics: the countenance given by him to the views of the Society is of the highest importance, from the great influence which he has among his parishioners. We acknowledge likewise with pleasure the aid of several gentlemen in the country; nor in any instance has assistance been refused.

The British prisoners, to whom a portion of the English Bibles were distributed, manifested the sincerest joy and gratitude; most of them had been supplied with Bibles or Testaments previous to their embarkation for this country; and some (as appeared by a printed notification in the Testaments) by the Naval Bible association established as long ago as 1780: but having left their heavy baggage at their camp on the 8th of January, the day on which a general assault was made on the lines near this city, they became destitute when made prisoners.

During the past year this Society has received many interesting reports from the numerous Bible Societies now established in the U. States; the information contained in them is in a high degree gratifying and encouraging to the promoters of these associations. Some few extracts from these valuable communications will be found in the appendix. The committee, however, cannot omit on this occasion earnestly to recommend the perusal of such reports; they afford the

best views of the design, the utility and progress of these Societies.

Before concluding this Report the committee beg leave to call upon the Society for a cordial union in the vigorous prosecution of diffusing the light of "the glorious gospel of the blessed God."

The Gospel is entrusted to us not for our own sakes only, but for the benefit of the world. We receive that we may communicate. Religion, like other blessings, is to be diffused by human agency and human benevolence. It has flowed to us through the zeal and labour of those who have gone before us; and we are bound to repay the debt by spreading it around us, and transmitting it unimpaired to succeeding ages. To this most worthy cause of God and holiness, of human happiness and virtue, a cause which can never fail, which is destined to survive the schemes of statesmen, and the trophies of conquerors, let us attach ourselves with a disinterested and persevering zeal, which will prove us followers of him who lived and died to enlighten and redeem mankind.

Great and magnificent is the undertaking in which we are engaged: great too are the consequences which we may rationally hope will be the result. Let no minor difficulties impede our progress; rather let them animate our exertions and quicken our pace. The hundredth part of the zeal and humanity of a Howard, exerted by each of us, would convey the Bible to the most secluded mansion in our country—would put into the hands of the widow, the fatherless, and the afflicted, the words of everlasting consolation. A zeal like this pervading our institutions, would print the word of God in every language of the earth, and give to every son of Adam, "the Scriptures, which are able to make wise unto Salvation, through faith which is in Jesus Christ." Let no objections of infidels, or pretended friends, make us hesitate or swerve from the way; though the Bible alone has not yet converted whole nations it may be the first step in the grand undertaking; it may prepare the way for

missionaries; and though in countries denominated Christian much ignorance and vice may remain after the Bible has been generally distributed, no one can say that it may not have extirpated much which would have taken root had no exertions been made to repress them. "The operation of the Bible is necessarily gradual and noiseless.—Its province is the heart, and its best fruits are those mild and humble virtues, which ask no notice but from the eye of God. It is enough to know that we have sown the good seed of Divine Truth, and we may with confidence leave it to HIM, whose grace descends as the dew, and who has promised that the desert and solitary place shall blossom as the rose."

ALFRED HENNEN, *Secretary.*

*New-Orleans, April 25.*

Since this report was written, a box containing 30 Bibles in French, and 12 Testaments in Spanish, printed and bound in an elegant manner by the British and Foreign Bible Society, have been forwarded to the President of the Society without any loss accompanying them—a present truly valuable.

*Notice.*—The Directing Committee of the Connecticut Bible Society, have lately transmitted a Donation of five hundred Bibles to the Louisiana Bible Society at New-Orleans; and a similar number to Montreal, to the care of agents appointed for their charitable distribution.

*Copy of a Letter from the Rev. Charles Coffin of Tennessee, to the Rev. Abel Flint, dated Greene County June 7th, 1815.*

REV. SIR,

IT is with great pleasure we have heard of the present revival of religion in Yale College. A similar display of divine grace in Princeton College is, also, a matter of great thankfulness. When God casts the salt into the largest fountains of science in our land, streams must is-

sue which will gladden his people. Dear sir, we are here in a wilderness;—I had almost said, in a dry and thirsty land where no water is. The Presbyterian ministers here are as nothing to the demand of the population. The fields are white for the harvest; but what shall be done for laborers? We have received some intimations that a Missionary Society in Connecticut, of which you are a member, may have it in their power to send one or two Missionaries. O sir, if they can, do see that this is done. The common cause might be greatly advanced by such a step. The call for preaching in our vacant churches and destitute settlements is universally great. Should your Missionaries be directed to consult with the Trustees of the East Tennessee Missionary Society, as to their field of labor, it might favor their usefulness. We hope the showers of divine grace are not to pass by this western part of our country. But means must be in proportionable operation, before we can look for an extensive blessing. You will perceive by the last census that the population of East Tennessee is about 100,000. But only seven or eight Presbyterian ministers are ordained among them, and one or two candidates coming forward. Our hands might be much strengthened and our hearts encouraged by any aid Connecticut may be able to send us. We fear less injury to the cause of religion here from sectarianism, wild and irregular as it often is, than from irreligion, ignorance and stupidity. Well qualified Missionaries would be sure to gain attention, from the various denominations among the people. If it should be necessary, our Missionary Society would contribute to their support from what is now in our scanty funds. Hereafter, perhaps, our pecuniary ability will be greater.

I should have written at much greater length, and given a broader and fuller view of this subject, but the pressure of indispensable duties at this time, has prevented.

Relying on your zeal to build up the kingdom of our dear Redeemer,

I remain with respect and affection  
your unworthy brother,  
CHARLES COFFIN.



*Copy of a Letter from the Rev. Isaac Anderson of the State of Tennessee, to the Rev. Abel Flint, Secretary of the Missionary Society of Connecticut.*

REV. SIR,

It has been suggested to me that there is a probability that the Missionary Society, of which you are Secretary, could send us one, or perhaps two Missionaries. If you can, it will be an inestimable blessing.—We have a Society called the “East Tennessee Missionary Society,” the object of which is to spread the knowledge of Christ, in destitute places in East Tennessee, by the distribution of Bibles, and Religious Tracts, and by sending preachers. We have no preachers. There are eighteen counties in East Tennessee; and there is not more than 3000 souls out of a population of 100,000, that have any opportunity to hear the gospel, except from illiterate men, many of whom cannot even read the Scriptures. How gloomy the picture! But, Sir, you can have no conception of it unless you were here. Perhaps one fourth of our population has not a Bible; and hundreds of them are taught that it is not very essential. A more needy field of Missionary labors, can hardly exist.

Can your Society send us a Missionary and support him, (though we would if we could, and will do all we can,) to labor under the direction of our Society as to time and place? How thankfully should we receive him! Present our case to your Society. Although this is a solicitation of an individual, yet I know I speak the mind of the Society, and were they all here I believe they would sign this letter.

Your brother in the  
Gospel of Christ,  
ISAAC ANDERSON.  
East Tennessee, Blount County,  
Maryville, May 11, 1815.

*Donations to the Missionary Society of Connecticut.*

1815.

May 10.	From Rev. Justin Parsons, collected in new-settlements,	\$ 19 00
11.	From Warren Female Cent Society,	30 00
	From the Sharon Female Cent Society,	24 00
	From a Female Friend of Missions,	1 00
	From a number of Female Friends of Missions, New-Hartford,	28 00
17.	From the Mansfield Cent Society,	42 80
	From a Female Friend of Missions, New-Hartford,	3 25
23.	From William Rudd, of Windham,	10 00
June 6.	From the wife of Jedidiah Case, Jr. of Simsbury,	20 00
	From the Rev. William R. Gould, collected in New settlements,	4 65
20.	From a Friend of Missions,	1 75
27.	From Benjamin Beecher, of Cheshire,	150 00
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		\$334 45

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*A Sketch of the Sacred History contained in the Books of Nehemiah and Esther, with Remarks on their Credibility and Inspiration.*

**T**O awaken in the minds of Israel a just sense of the great mercies which they had experienced in the signal blessings of divine Providence, Moses directs them, "Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee." Nothing is better calculated to produce an impressive sense of the mercy and goodness of God, than a serious contemplation of the great things which he has done for us, and for our fathers, and for the church on earth in days that are past. It is for this reason that such a great part of the sacred Volume is taken up with history. There we may see God, in the events of his holy providence, manifesting his wisdom, his faithfulness, and his long-suffering grace. There we see the truth and the fulfilment of the divine promises, and the strongest pledge for the perform-

ance of those not yet accomplished.

In the present paper we shall pay some attention to the sacred historical Books, Nehemiah and Esther.

In the history of the church of God, the book of Nehemiah succeeds immediately the book of Ezra. The book of Ezra resumes the sacred history, at the conclusion of the books of Chronicles, which is the time of the termination of the captivity. The period of the seventy years captivity in Babylon is mostly passed over by the sacred writers. It was a time of gloom and despondency; Jerusalem was a desolate waste; the captives sat down to weep by the rivers of Babel, they were compelled to hear the taunting reproaches of their unfeeling enemies, upon the willows of the brook Zion's harps were hung, the moans of Judah prolonged the tedious day. This period, of course, was unproductive of important events, and we have few records of that gloomy interval, except what are contained in the book of Daniel and in the 137th psalm. At the conclu-



sion of this period, commences the Book of Ezra, and extends through a term of almost eighty years. The book of Nehemiah then succeeds and continues the Scripture history almost forty-five years. This completes the regular series of history contained in the Old Testament. The events recorded in the book of Esther, as we shall hereafter show, took place previous to the time of Nehemiah.

Nehemiah, one of the illustrious characters of the Old Testament, was the son of Hachaliah, of the tribe of Judah. He was, undoubtedly, a descendant of some of the captives who were carried from Jerusalem to Babylon in the time of ~~Nebuchadnezzar~~. During the reign of Artaxerxes Longimanus, king of Persia, he obtained a residence at the royal court; and by his extraordinary powers and brilliancy of mind, joined to a peculiar sweetness of temper, he rose to high favor, and became cup-bearer to the king. This was an office of great emolument and honor. While employed in this easy station, eminently distinguished with the royal bounty, and surrounded with all the pleasures of the magnificent court of Persia, he could not forget Jerusalem. Though it does not appear that he had ever seen that consecrated place, yet it was the land of his fathers, it was the chosen habitation of the God of Jacob; it was the place of the temple, and the daily sacrifice; it was the only place on earth where the God of heaven was truly known and publicly worshipped, according to his own appointment. With such feelings, he would naturally embrace every opportunity that offered to enquire concerning the much loved Jeru-

salem. On the arrival of certain Jews at Shushan, he made his earnest enquiry. He was told in reply, "The remnant that are left of the captivity there in the province, are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire." The prophet adds, "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." He then addresses the Most High, in one of the most humble, fervent prayers, found on sacred record. He confesses his sins, and the sins of his people, acknowledges the justice of God in the execution of his judgments, pleads his mercy, pleads his covenant faithfulness, pleads his promises, and asks the divine favor while he would apply to the king of Persia for help. The duties of his office soon bring him into the presence of the king. A melancholy sadness overcast his countenance, which could not be concealed from the eye of his sovereign. The king said to him, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." Nehemiah pathetically replies, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire." The king demanded what was his request. After an ejaculatory prayer to God for direction, he desired that he might be sent to Jerusalem, with all who pleased to attend him, to rebuild the city. The king immediately gave him a very ample commission, appointed him governor of Judea, and granted all his request.

Nehemiah, with his companions, soon went up to Jerusalem, reviewed the state of the city, convened the elders of the Jews, informed them of the good things God had done for them, and gave thanks at the remembrance of his mercies. At once, he and all the people united with glad hearts to repair the walls, and restore the breaches of the city. Their enemies, in the adjacent provinces, used every effort to frustrate their design, and prevent the completion of the work. Such was their danger, and such the rage of their enemies, that Nehemiah was obliged to arm one half of the people for the common defence, while others labored in the work; and these that labored carried their swords by their side or a weapon of war in their hand. Yet, by the good hand of their God upon them, and by the united efforts of the people, the wall was soon completed, and the gates of the city were set up. While the enemies scoffed, Nehemiah prayed, and cast their cause wholly on the Lord. Thus, agreeably to the prophecy of Daniel, "the street" was "built again, and the wall, even in troublous times." After the re-erection of the walls and the public buildings of the city, the poorer class of the people complained to Nehemiah of their hard sufferings by the rapacity of their creditors. The poor had become indebted to the rich, they had lent them money on usury, the poor had mortgaged their houses and lands for security, many of them were now driven from their homes, and many were sold to slavery. The governor heard their complaints, assembled the nobles and rulers, and gave them a severe reproof. He demanded of them

whether those, whom God by his grace had delivered from the hands of the heathen, should now be enslaved by their brethren. He then appealed to his own conduct, and declared that he had taken no part of the salary allotted to the governor, but had performed his extensive services, entirely, at his own charge. Upon this, the nobles and rulers complied with his request, and the poor were released from all their debts.

Tranquillity having been, at length, established, by the extraordinary exertions and patriotism of the governor, a new scene succeeds, equally interesting and solemn. The nation are all convened at the great feast of tabernacles; Ezra the priest, having made a very careful collection of all the sacred books, brought forth the books of Moses and read, for several days successively, in the presence of all the people, till he had gone through the whole book of the divine law. With the most attentive solemnity, fear, and gratitude, the people hearkened to the words of God. They saw their exceeding departure from the divine precepts, and, by a general humiliation and repentance, turned to God.—After this, the governor collected great numbers of the people, who lived in country villages, and persuaded them to fix their residence at Jerusalem. In this way, private buildings, as well as public edifices were rebuilt, and the city was restored, in a great measure, to its ancient splendor.

Nehemiah, at his departure from the king of Persia, was obliged to promise to return after certain days. Accordingly, he now departed from Jerusalem, and returned to the royal court at

Shushan. During his absence, the people degenerated in their manners, and many of his ordinances were neglected. Being informed of this state of things, he obtained leave of king Artaxerxes once more to visit Jerusalem. It does not appear that he ever returned. As he still retained the office of governor, he continued to exert all his influence to reform the corruptions of his people, to reclaim them from their errors, to teach them the ordinances of God, to persuade them to observe his commandments. He caused the temple to be purified, the annual tribute for the divine law to be paid, the Sabbath to be sacredly observed, and the divine law to be faithfully taught. Finally, like Ezra, he caused all the Jews who had married strange wives, contrary to the law of Moses, to put them away, and return to the observance of the statutes of God.

In the book of Nehemiah, we have a list of the names of those who first returned from captivity with Zerubbabel, which is conformable to the one contained in the book of Ezra. It is also to be observed that, at the great reformation which was made when Nehemiah first came to Jerusalem, he and the people entered into a solemn covenant of repentance and obedience to God and severally set their seal to their covenant. The names of many that sealed are given in the tenth chapter.\*

We proceed to some remarks,

1. The portion of sacred histo-

\* It may be worthy of notice that the Fathers of New-England appear to have had the re-establishment of the Jewish state under Ezra and Nehemiah, constantly in view. In many things they endeav-

ry contained in the book of Nehemiah, has every needful evidence of authenticity. It was written by Nehemiah, the illustrious governor of Judea, and one of the most eminent patriots of that or any other nation. He appears to have been eminently qualified for this important work. His learning and acquirements are very clearly discernible, but need no illustration when they had recommended him to such a distinguished place in the court of Persia. His piety and zeal for God, his fervent love to Jerusalem, his warm attachment to the interests of the church, his unshaken confidence in the promises, are scarcely equalled in any of the eminent saints of old.

The events recorded by Nehemiah are of a public nature, and the most of them passed under his immediate inspection. He writes with all the simplicity and all the feeling of a cotemporary writer, of one who is a principal actor in the scenes presented to view.

The portion of history contained in this book shows a remarkable fulfilment of the predictions of the inspired prophets. Moses and all the eminent prophets had denounced against Israel the certain judgments of God which would be the consequence of their disobedience and idolatry, and had assured them that, in his holy indignation, they would be given up to the oppression of their enemies, their city and temple would be destroyed, and they led captive to foreign lands. But they were also assured that when they should

ored to imitate their great example. I would here mention one only. They, frequently, as individuals, as churches, and as colonies, most solemnly renewed their covenant with God.

return to the Lord God of their fathers, with repentance and obedience, the Lord would turn their captivity, restore them to the land of their inheritance, and enable them to rebuild their city and temple with joy. All this we have seen performed. While we look into the early prophets and see what to expect, we turn to Ezra and Nehemiah and find the faithful accomplishment of the divine promises.

The sacred history contained in the book of Nehemiah was early received, and has ever since been received and acknowledged by the Jews. This, like most other of the historical books of the Old Testament, gives no flattering account of the character of that people. They are here represented, soon after experiencing the extraordinary interpositions of heaven, in releasing them from captivity and re-establishing their favorite city, as relapsing into innumerable disorders, neglecting the worship and ordinances of God, and disregarding his most solemn precepts. They repent and reform at the exhortation of Nehemiah, but relapse immediately after his departure. With such an exhibition of their national character, they would never have received this book as true history, had it not been known that the narrative could not be controverted. It was published so near the time of the events recorded, that there could be no possible imposition with regard to the facts.

This portion of sacred history receives ample confirmation from the testimony of profane history. We are now within the limit of historic times. And very few events of moment are mentioned by any one historian which are

not confirmed by others. The history of no nation, of equal antiquity, excepting the Jews, is so well known as that of the Medo-Persian empire. We have it from their own writers, and from the illustrious historians who flourished during the time of that empire in the neighboring states of Greece. It began with Cyrus, and was overthrown by Alexander after a continuance of 205 years. The reign of every prince, with all the most important events under their respective governments, are clearly ascertained. It is unnecessary to enter into a comparison of particulars, and it will be sufficient to observe that the character of the court of Persia, the magnificence of the princes, the extent of the empire, the situation of the provinces, mentioned in the book of Nehemiah, are all confirmed and illustrated by those great historians who treat of the affairs of the Persian empire. It appears from this book, that, in the time of Nehemiah, Jerusalem became a populous and splendid city. Herodotus saw it about that time, and mentions it under the name of Cadytis. He says it "belongs to the Syrians of Palestine, and in my opinion is equal to Sardis." Sardis was at that time a very large and flourishing city in Asia Minor. Nehemiah mentions the twentieth and the thirty-second year of Artaxerxes. It appears from other historians that this monarch reigned 41 years. The state of Jerusalem in the next ages, in the time of Alexander, and in the time of the Maccabees, entirely corresponds with the representation of the book of Nehemiah.

In looking at the internal evidence of authenticity afforded by this book, we shall find it most

satisfactory. The writer appears to be perfectly possessed of his subject, and writes with the fullest confidence in the verity of the narration. There is no attempt to procure an undue applause for himself, no effort to flatter his royal patron, no endeavour to palliate the faults or seek the favor of his countrymen. He often speaks of himself, and he does it with modesty, connected with a humble confidence in his own integrity. His fidelity to truth and to God carries him above every minor consideration.

2. This portion of sacred Scripture was written under the guidance of the Holy Spirit of God. The exalted piety which appears in every part of this book seems to belong to one endued with the supernatural gifts of the divine Spirit. The God of Israel, guiding, and protecting, and chastising, and forgiving, his redeemed people, here appears the same God who led his people by the hand of Moses and Aaron; the same who brought David from the sheep-cote and placed him on the throne; the same who was served and worshipped by all the ancient prophets and saints. The divine law, the promises and threatenings of God, all appear with the same solemn sanctions, in the same awful majesty, as when proclaimed on mount Sinai, as when repeated by Moses, as when celebrated by Samuel and David. The dignity of the narrative is worthy of the Spirit of God. Nervous, grave, concise, exhibiting the great truths of God and his providence with perspicuity, not for the gratification of literary curiosity, but for the instruction and support of his people. The purest moral truth is found in eve-

ry sentiment, and no expression is unworthy a divine authority.

WE will now take a concise view of the book of Esther.

By a very extraordinary train of events in the holy providence of God, Esther, who was a descendant of the captives of Judah that had been carried to Babylon, was raised to the exalted station of Queen of Persia. Possessed of unrivalled personal charms, and most eminent virtues, she obtained a great ascendancy over the mind of the king. Haman, a very corrupt minister of state, the chief favorite of the monarch, perceiving that Mordecai a Jew and near relation of the Queen, (though the connection was unknown,) would not pay him that reverence which his pride demanded, determined to destroy all the Jews in the empire. Such was his influence with the king that he obtained a royal mandate for this purpose. After a season of general humiliation, fasting, and prayer, of all the Jews, Esther went to the king and intreated that the order for the general massacre of all the people might be countermanded. Her request was granted, and Haman the enemy of the Jews was put to death. Mordecai was placed in the high office which had been held by Haman, and the government of the empire was principally in the hands of Mordecai and the Queen. The day which had been appointed for the universal massacre of the Jews, from which they were now preserved, was directed by Esther and Mordecai to be observed as a solemn anniversary festival of thanksgiving to God, and is, accordingly, observed by

the Jews, to this day.—We make a few remarks.

1. The events recorded in the Book of Esther, appear to have taken place a little before the time of Ezra. There is good reason to conclude that the king of Persia mentioned in this book was Artaxerxes Longimanus. He was more disposed to favor the Jews than any other of the Persian monarchs, as appears from the liberal commissions granted by him to Ezra and Nehemiah. The other monarchs of that empire, like all other people indeed, were no way inclined to favor the abused sons of Jacob, excepting Cyrus, who acknowledges that what he did was by an express command of God. Yet in this monarch, there is a remarkable and uniform disposition to build up and aid that afflicted people. The only satisfactory reason that can be assigned for this disposition in him is the influence of the Queen. It is said expressly in the second chapter of Nehemiah, when the king granted the request which Nehemiah had made, "The king said unto me, (the Queen also sitting by him,)" which seems to imply that through her influence the favor was obtained. By the same influence, undoubtedly, Nehemiah was in such high favor at court. As the commission of Ezra was in the seventh year of the reign of the king, the elevation of Esther must have been but a little before that time.

In the book of Esther, the king is called Ahasuerus, by Ezra and Nehemiah and other writers he is called Artaxerxes. Ezra and Nehemiah wrote in the Chaldee dialect, and wrote the name as it was used in Persia. The name Ahasuerus appears to be adapted to the

Hebrew dialect, used by the ancient writers of the Jews. Nothing is more common than for different nations to speak and write the same name in a different manner.\*

2. Who was the writer of this book of Esther is not certainly known. The most probable is that it was Mordecai. He was eminently qualified for such a work, as appears from the office which he sustained, from his zeal and fidelity in the service of God, and from being an eye-witness of all the events here related.

3. The history contained in the book of Esther is true. Though these events are very extraordinary, they are very conformable to the character of eastern nations, and they are very like to many series of events that have taken place in the holy providence of God, for the protection and deliverance of his people. The solemn festival so long celebrated by the Jews, in commemoration of the events here recorded, would never have been received and so long observed by them, had not the events commemorated been known to have been true. In all countries, public festivals are considered the surest testimonials of

\* Any reader of the Scriptures may observe that the same name is frequently written differently in the Old and in the New Testaments. Isaiah is called in the New Testament Esaias; Jeremiah is called Jeremy; Hosea, Osee; Elijah, Elias, &c. The reason of this variation is, the Scriptures of the Old Testament, generally used in the time of the Apostles; was the Greek Version made by the Seventy. The names of the prophets and others taken from that Version are written according to the Greek idiom, which produces the variation that has taken place.

historic truths.—At the time this book was received by the Jews, all these transactions could have been most easily ascertained, for they were of a very recent nature, and no imposition could have been practised.

The testimonies of the Persian and Grecian historians confirm the narrative of the book of Esther. The first verse of the book states the Persian empire to extend from India to Ethiopia. It is well known that, in the reign of Artaxerxes, those were the limits of that empire. The situation of the Jews, scattered through all the provinces of the empire, is perfectly characteristic of that people, and what might have very naturally existed, at that distance of time from the captivity. The pomp, and corruption, and luxury, of the Persian court, the caprice and tyranny of the princes, the severity of punishments, the wealth of the provinces, are all perfectly agreeable to all the authentic histories of that empire.—These events are conformable to the sacred history of the books of Ezra and Nehemiah, and are, indeed, a very necessary illustration of those inspired books.

4. This book of Esther must have been written under the inspiration of the Spirit of God. It has been often observed that the name of God is not mentioned in the Book. But the most inattentive reader must perceive that the providence of God, the hand of God, the truth and faithfulness of God are constantly in view. These are scarcely less visible in the history of Esther, than in the history of Joseph. The great object constantly in view, in all the divine appointments related in this book, are

worthy of the power and goodness of the most High. It is the protection of his people, and the overthrow of the devices of their enemies, according to his holy promises. The signal interposition of his favor is in a time of extremity, in answer to the united humiliation and prayers of his people. The character of God is perfectly sustained, the great interests of Zion are ever in view, perfect moral truth is inculcated, and the people of God, of every succeeding age, are furnished with another remarkable series of events in his holy providence, for their instruction, their encouragement, and their everlasting support.—

This book has ever been received as divine, by the church of God, by Christ and his Apostles; it is included by our Lord in the general term "Moses and the prophets," and by the Apostle Paul, when he says "All Scripture is given by inspiration of God."

A few practical remarks might here be added with propriety, but these are reserved for another paper, which will consist of some general reflections on what has been offered on the sacred books which have now been the subject of examination, and on all the preceding books of the Old Testament which have been particularly considered in this series of Essays. Having thus gone through with the historical part of the Old Testament, our design will be completed.



THE Editors present to their readers the following extract from the Christian Observer, on account of the peculiar importance, in their view, of the subject discussed. They are aware that

some of the remarks may be more applicable to the state of religion in England than in this country. Most of the topics, however, which are so ably discussed in this piece have an intimate connection with the great cause of Christian truth and holiness. Although speculative Antinomianism may have no advocates here, the Editors have, for some time, been of opinion, that practical Christianity, by which they mean the government of the temper and the tongue, as well as the external deportment, is not enough attended to by many professing Christians. While they fully believe that men are to be justified by faith alone, they as fully believe that a hope built on a faith not attended with holiness is delusive.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

**T**HERE is a subject somewhat connected with a right view of the Moral Law, to which I conceive the attention of your readers may be advantageously drawn; I mean, a high and disproportionate kind of doctrinal sentiment, sometimes to be met with, which appears to me to err, not so much by any broad and positive departure from essential truth, as by a partial and intemperate exhibition of it. It wants the holy meekness, the just proportion, the wise use which the Scriptures uniformly inculcate, and in union with which the doctrines of the Gospel ought ever to be exhibited. I would willingly avoid the use of obnoxious terms; but I hardly know how better to describe by a single expression, the system of opinions I have in view, than by calling it, *a crude Calvinistic theology*.\* It cannot

\* The intelligent reader will discern, from a careful perusal of this piece, that the writer is a strict  
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be considered as either enthusiastic or antinomian, in the stronger sense of those words, but it partakes, I fear, not inconsiderably of both these evils. It is sometimes found to be adopted by persons, I most sincerely believe, of fervent and exemplary piety—men whom we cannot but love, and whom we should strive to imitate; but it more commonly infects the minds of the young, the ardent, and the inexperienced; honest perhaps in the main, but greedy of novelty, rash in decision, and eager in maintaining what they have once asserted. It is indeed the deep conviction that all error is unholy, and will surely, though perhaps insensibly, operate to the injury of the Christian's faith, and obedience, and joy, that has determined me to address you on the subject. I will not, however, dissemble the difficulty I feel in attempting it. To expose the faults of persons, whom I believe for the most part to be truly pious, is dangerous to one's own mind. It is not easy to do it in the spirit of meekness. It is not easy wholly to avoid the errors which lie on the opposite side. It is not

Calvinist. He cannot, therefore, by the phrase *a crude Calvinistic theology*, be supposed, in the least degree, to wish to bring a reproach upon Calvinism rightly understood. It is only against an abuse of the genuine doctrines of that distinguished luminary of the Church that he would guard his readers. The writings of Calvin, while they manifest that he had drank deeply of the fountain of doctrinal truth, evince, at the same time, that he was a strenuous advocate for the practical influence of divine truth; believing that without this, orthodoxy of sentiment and supposed spiritual views and feelings were of no avail. *Ed. Con. Evan. Mag.*



easy so to conduct yourself, that others may acknowledge and feel, that your motives are really upright. It is not easy to preserve your intentions uncontaminated with what is wrong. I think there is scarcely a worse temper of mind than that which can dwell with pleasure on the infirmities and mistakes of our brethren. At the same time we are, surely permitted to state with modesty and firmness, what we conceive to be a departure from the simplicity of Christ; especially where such a statement may be the means at once of vindicating the truth of God from the misrepresentation of adversaries, and of guarding the young Christian from adopting views, which, however plausible they may appear, will infallibly lead him from the purity and humility of the faith of Christ.

The sentiments which I am about to detail, I impute to no individual, nor any number of individuals, in their full extent. A tendency to them in very different degrees, may possibly exist, where the consequences of the whole system are little suspected. I merely state what I conceive to be plain and tangible errors. Those who are candid enough to read my statements with attention, and compare them with the Holy Scriptures, though they should differ with me in judgment in some particulars, will yet, I should hope, receive them with the same spirit of affection in which they are offered, and fervently implore the grace and teaching of the Holy Spirit, on their re-consideration of the points to which they relate. On the system itself, I must beg leave to speak strongly and decidedly. A regard to truth will not allow me to palliate here. I real-

ly believe, that no one thing is more calculated to check the reviving piety of our days, and to provoke the Almighty to withdraw from us the light of his countenance, than the high and unmeasured doctrinal sentiments to which I allude; and the spirit and conduct with which they are too generally combined. Such sentiments and views, "will eat as doth a canker." And it is the duty of every sober-minded Christian to enter his protest against the adoption and propagation of them.

The chief errors of this crude system, appear to me to be these.

1. A disproportionate statement of the doctrines of election, predestination, and the decrees of God.
2. The inculcation of the atonement and righteousness of Christ, to the exclusion of almost every other topic.
3. The omitting directly to address the ungodly, and to call them to faith and repentance.
4. An excessive endeavor to produce comfort in the minds of those who are considered as sincere Christians.
5. A merely slight and general explication of the duties of obedience.
6. An unscriptural and highly dangerous view of the doctrine of final perseverance.
7. An unsound and fanciful method of interpreting the Holy Scriptures.
8. A censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.

1. The first point, then, is a *disproportionate statement of the doctrines of election, predestination, and the decrees of God.*—To the cautious and scriptural statement of these mysterious truths, I make no objection. I endeavor to do this myself on all occasions which appear to me suitable. I am per-

sued they tend greatly to promote, as our Seventeenth Article expresses it, our joy, and love, and thankfulness, and obedience. But I can conceive few things more dangerous than the excessive and somewhat irreverent manner in which they are occasionally treated. I have sometimes heard language on these awful subjects, not only divested of all that deep humility which should mark every statement relating to them, but accompanied with a positiveness, and what appeared to me arrogance, which really made me tremble. In the holy Scriptures I see these doctrines stated occasionally only and briefly, to churches established in the faith, as the Ephesian, Colossian, and Thessalonian, or in the due and natural course of an argumentative exposition of the truth, as in the Epistle to the Romans. And I observe, that such doctrine is in every case brought forward, not in an abstract metaphysical way, but for some directly holy purpose. The general course of scriptural instruction does not proceed on the basis of these awful and mysterious truths, but on the plain and intelligible ground of God's revealed will to man, as a fallen indeed, but rational and accountable creature. I apprehend, that for one verse referring to the secret decrees of God, there are an hundred which stand on the broad foundation of man's responsibility and duty. When, therefore, I listen to sermons or conversations which perpetually insist on these points, familiarly adopt terms of very dubious meaning, and proceed throughout, not on the revealed will of God, but on his inscrutable purposes, I must be permitted to consider such a course as a deflection from the

right way, as at variance with the example, and opposed to the simplicity, of the unerring oracles of truth; and I must beg leave to inform all who may be but superficially acquainted with these subjects, that the great body of pious ministers and Christians in the church, and I believe also among the Dissenters, do most decidedly disapprove of such an injudicious mode of instruction, and are desirous of doing all they properly can to discountenance it, both by the declaration of their sentiments, and by their own practice.

2. The second topic is, *the inculcation of the doctrines of the atonement and righteousness of Christ, to the exclusion of almost every other topic.*—To “know nothing but Jesus Christ and him crucified,” was the apostle's determination, as it must be ours. But the apostle's own conduct unquestionably shews that he comprehended in that brief definition a vast variety of topics subservient to his main design. And I conceive, we very inadequately fulfil the purport of the apostle's expression, if we content ourselves with a perpetual display of one or two points in the comprehensive doctrine of the Cross, to the neglect or exclusion of those numerous introductory or subordinate truths which are absolutely necessary to a just exposition, a clear understanding, and a profitable application of the whole subject. I know I ought to speak with caution, with peculiar caution, on this branch of our inquiry. The distinguishing character of our ministry, should be the doctrine of “reconciliation.” No other points should be so introduced, as to afford room to any *considerate* hearer to complain, that

“Christ crucified” is not the prominent figure on the canvas. But I cannot for a moment doubt that it is our bounden duty to insist also, on all those other scriptural truths which are necessary, in order to prepare the heart for receiving aright the doctrine of “Christ crucified;” and which serve to trace that doctrine out into its consequences, and to guard it against abuse and misapprehension. I must believe, while I have the Bible before me, that the being and attributes of God; the evidences of Christianity; the reasonableness and responsibility of man; the spirituality and obligation of the holy law of God, its awful sanction and eternal authority; the offices of conscience; the doctrine of repentance and conversion to God; the influences of the Holy Spirit; the necessity of regeneration; the effects of faith in purifying the heart and overcoming the world; the properties of gratitude, love, joy, and peace; the nature of prayer and communion with God; together with a variety of similar points, are essential, though subordinate, parts of that pregnant expression, “Jesus Christ and him crucified;” and are, like the shades or the grouping of the figures in a painting, absolutely necessary to the illustration of the main subject of the piece. In fact, it has often appeared to me (for I cannot be silent where I conceive truth to be concerned,) that a perpetual and somewhat wearisome repetition of a few topics, conveyed chiefly in certain current, but not very perspicuous, phrases, is a very inadequate way of giving instruction even on the exclusive points which are thus insisted on. The method pursued in the apos-

toxic writings, is that to which I would ever adhere. There I observe simplicity and grandeur united in exhibiting the doctrine of a Saviour. There I see no unmeaning repetitions, no declamatory efforts; but the great and mysterious subject is unfolded in all its bearings; is accompanied with pressing exhortations to obedience; is relieved by all those numerous topics with which it stands connected; is placed in its just light, and guarded against the misapprehensions of the ignorant and licentious. When I compare with this method, the jejune theology of which I now complain, I do not for an instant doubt which is best calculated to inform the understanding, and to sway the heart.

3. A further branch of this system, is, *the omitting directly to address the unconverted, and to call them to repentance and faith.*—I am aware that some excellent persons would be unwilling to admit the truth of this observation. They imagine that they do preach to the impenitent. But in what way? Do they fully set before them, the offers of mercy in Christ Jesus, and urge them by every argument to accept of those offers? Do they explain the nature, and press upon them the duty, of true repentance? Do they address men as reasonable creatures, with the same earnestness and importunity on the subject of religion, as they would on any point which affected their temporal interests? Do they employ the doctrine of the fall of man, and of his consequent inability to do any thing spiritually good, as the means of exciting him to pray to God for those sacred influences of his Spirit by which alone he

can be enabled sincerely to repent and believe the Gospel? Do they display to their hearers the willingness of God to bestow his Holy Spirit on them that ask him, as an inducement to enter seriously on the work of religion? Do they unfold the holy law of God, for the purpose of leading them to form just views of their own character, and of their need of repentance and faith? Do they thus "commend themselves to every man's conscience in the sight of God?" I fear, that by the persons who have imbibed the general views I am now considering, few, if any, of these points are attended to, except in a very slight and cursory manner; and that they not only in practice omit all direct addresses to the ungodly, but in theory condemn such exhortations as unscriptural. They are, without doubt, glad that the unconverted should hear their sermons on the grace and love of Christ; they judge it expedient to denounce upon them the awful sentence of the violated law; they will offer up sincere and fervent prayers for their salvation; but they do not, at least they do not frequently and fully, entreat men, with St. Paul, "to be reconciled to God;" they do not directly exhort men, as St. Peter did Simon Magus, "to repent of their wickedness;" they do not in their Master's name "command" men to "repent, and turn to God, and do works meet for repentance;" they do not call on men to "strive to enter in at the strait gate;" they do not say, "Awake, thou that sleepest, and arise from the dead." I cannot imagine a more material defect than this, in the discharge of the high office of "the minis-

try of reconciliation;"—a ministry which has for its design, its principal design, to treat with rebel man, with a view to his return to God in Christ Jesus. I consider this as a most important and even vital question. If this fatal misapprehension should unhappily spread, the effects will soon become too visible in the state of our families, and our parishes. Surely, if there be any one point, which more clearly than another may be inferred from the obvious and uniform tenor of the holy Scripture, it is this; that man, though a fallen creature, is to be addressed directly and importunately on all the high duties of religion. The whole Bible is hortatory. And those who so expound the truths which relate to the inability of man, and the power of Divine grace, as to lead them to relax in their efforts to arouse and alarm impenitent sinners, and to entreat and urge them to fly for refuge to the hope of mercy in Christ Jesus, appear to me greatly to misunderstand the whole subject. How such ministers can flatter themselves that they shall escape the doom of the unfaithful watchman, (Ezek. xxxiii. 7—9.) I know not.

4. The fourth particular I mentioned was, *an excessive endeavor to produce comfort in the minds of those who are considered as sincere Christians.*—That consolation is a most important part of the effect which Christian doctrine ought to produce, I most readily admit. The character of our Lord was eminent for tenderness. The spirit of St. Paul was as compassionate as it was elevated. The Comforter, is the distinguishing name of the blessed Spirit of God. — But I object to

the theology which I am now reviewing, that it aims to administer comfort in what appears to me an unsafe and unscriptural manner. Its tendency is, to make joy and confidence the almost exclusive test of a right state of mind. It proposes topics for consolation far too indiscriminately, and often to many, very many persons, who are least of all entitled to consolation. It appears to forget, that there are occasions when contrition and sorrow should penetrate the heart. The consequence is, that that species of instruction which would lead to a careful scrutiny of the heart and life, is almost entirely overlooked, and the whole system seems framed for producing ease of mind at almost any rate. A cautious train of scriptural evidence with respect to our state and character, is but little inculcated, and the perpetual endeavor seems to be to excite joy, by excluding topics of anxiety, and by violently urging on the attention, the promises and privileges of true Christians. This method, I cannot consider as either wise or necessary. Comfort thus injudiciously administered, is like a cordial, which may for a time exhilarate the spirits, but which infallibly injures the general habit, and prepares the way for proportionate depression. True and abiding peace is of another character, more slow in its growth, indeed, but more valuable in its properties, and more holy in its effects. It is like health in the natural body, which may be considered as the effect which arises from every part of the frame regularly discharging its proper functions, and not as the disorderly and fitful produce of a stimulating application. If, indeed, all those

to whom sources of consolation are thus perpetually proposed were humble, watchful, and obedient believers in the Son of God, my present objection would have less weight; but when we recollect that these consolatory topics are most eagerly received by the young, the worldly-minded, the inconstant, the disobedient, the presumptuous, I may leave it to your reflecting readers to judge of the mischief which must follow. I have been much grieved to hear the language which private Christians as well as ministers occasionally use, in their endeavors to comfort those whom they admit to have committed great sins. But I will not trust myself to speak on this subject. I hope I may have mistaken their meaning.

I shall have said enough on this branch of my enquiry, if I am distinctly understood to object, not to topics of consolation when soberly treated, nor even to strenuous and animated endeavors to cheer the fainting Christian, when circumstances appear to require them, but to the perpetual and indiscriminate effort to produce consolation, and confidence, and joy in almost every variety of character and situation.

5. I come now to the fifth point which I have laid down—a *merely slight and general explication of the duties of obedience*.—Those whose minds are tinged with the errors I have detailed, uniformly fail here. I do not charge them with *directly* denying the obligation of the moral law on Christians as a rule of life. I do not charge them with *intentionally* separating the holiness of the Gospel from its privileges. I believe they are free from these serious imputations. I know, in many cases, that an eminently holy sympathy

is propagated by their instructions both in public and private. They feel the purifying tendency of the doctrines they love in their own hearts, and wish to promote that tendency on the hearts of others. The defect in their system appears to be this, that they do not follow the Scripture into the detail of Christian duties. They are satisfied with general and very partial views of sanctification. They do not insist on the regulation of the temper, and the government of the passions. They do not descend, with the apostle, to the special duties of every relation of life, and enforce on the husband and wife, the father and child, the master and servant, the governor and subject, the appropriate injunctions of the sacred Scriptures. The practical part of the Bible is a field which they do not cultivate. The consequence is, that the understandings of many Christians are not adequately informed on these subjects, nor their consciences directed. I need not say what must, in spite of the best principles and feelings, be the effects on their tempers and lives. It has always appeared to me, that if a minister is to amplify the doctrinal parts of the word of God, he is likewise to unfold the practical: that if he bestow five or six sermons on each of the three first chapters of the Epistle to the Ephesians, he should bestow as many on each of the three last: that if it be God's appointed means of producing faith and love to expound the one, it is equally his appointed means of producing holy obedience to enforce the other. I am aware that it is far more difficult to compose a sermon on a particular topic of duty, sincerity for instance, or the forgiveness of inju-

ries, than on the general doctrines of the grace of God; nor am I ignorant, that such discourses would be considered by the disciples of the school on which I am now animadverting, as dry and legal; but surely, these considerations should have no weight with any one, who remembers aright, that, "if he yet pleases men, he is not the servant of Christ." The case is, in my view, so perfectly plain, that it is unnecessary to say another word upon it.

6. I pass on to the next point on which I am to touch—an *unscriptural and highly dangerous view of the doctrine of final perseverance*.—This language is strong, but I think not stronger than the occasion requires. The doctrine of final perseverance I am inclined to believe, not because I find it very broadly laid down in the holy Scriptures, but because I am of opinion that it may be fairly deduced from the declarations and promises of the Gospel; from the tenor of the covenant of grace; from the examples of the saints in holy writ; and from the whole scheme and bearing of Divine truth. I know, Mr. Editor, that you profess to stand on neutral ground on this and one or two other topics on which I have expressed my sentiments in this paper; and I trust, any language I may use will not be considered as at all entrenching on the general principles of your work. I must be permitted, then to concede to the persons whose system I am now considering, the truth of this doctrine. But is it, therefore, to be perpetually and rashly propounded? Is it to be abstractedly and coldly assumed as an axiom? Is it to be stripped of all the circumstances in which it is

clothed in the holy Scriptures, and taken out, naked and unguarded, to be exposed to the gaze of every beholder? Is there any one doctrine of the Bible which may not become suspicious and even dangerous, if it be separated from all the other doctrines with which it stands connected? I must confess, that I think immense mischief will be done, if the crude and intemperate views of this doctrine, which I know are taken by some very pious persons, should, unhappily, gain ground. To hear such unwarranted and unqualified declarations as these: "One spark of grace can never be lost;" "if we once believe, we are safe for eternity;" "God may leave his people to fall foully." (I use the terms I have myself heard adopted,) "but not finally;" "however far you may depart from God, you will be brought back again;" is something more than indefensible: it is, in my judgment, perfectly frightful. Such statements appear entirely to overlook the important consideration, that even supposing each of them to be in itself true, their just use is connected with the previous question, whether we are really believers in Christ; and that this question involves an investigation of our whole character and conduct. What then can be more pernicious than a perpetual detail of propositions, easily remembered and greedily retained, which are dependent for their truth on many most important and difficult antecedent enquiries; especially if, whilst these apothegms are familiarly, and even sometimes, as I think, flippantly uttered, much of the cautionary and alarming language of Scripture is either whol-

ly omitted, or feebly enforced? Surely, a scriptural view of this doctrine must be consistent with all the other parts of the Sacred Volume from which it is deduced. Surely every warning, every threatening, all the exhortations to watchfulness, all the denunciations on those who draw back unto perdition, all the dangers from the world and the flesh, all the details of the Christian conflict, all the fearful examples of those who have departed from the faith, are as much to find a place in our instructions, as those particular promises on which the hope of our perseverance rests. Without this, it is easy to see that the complexion of the doctrine, as it stands in the holy Scriptures, may be totally different from what it is as exhibited by its interpreter. This will appear in a stronger light if we consider that it is by salutary fear, holy self-distrust, eager vigilance, continual self-examination, and by the influence of all those principles which are calculated to move a creature like man in a state of probation, that it pleases God to accomplish his own purposes in the salvation of his faithful people. To omit, therefore, the means, whilst we hurry on to the end, is, as I conceive, a presumptuous tempting of God. It is proceeding on the fatal mistake of first taking for granted what the secret will of God is, and then acting on that assumption to the neglect at least to the comparative neglect, of those means by which alone God brings man to final salvation. The scriptural method appears to me to be, to encourage, as occasion may require, the humble and diligent Christian in his conflict by the cheering promises of God; to animate him to persevering efforts

by the hope of protection and deliverance ; and to fill his mind with admiring gratitude and fervent devotedness, by elevated views of the condescension and faithfulness of his Redeemer in the covenant of grace. There are some judicious remarks on this subject, in Mr. Simeon's preface to his " Helps to Composition ;" to which I refer your readers, whilst I proceed to consider,

7. The seventh error which I have stated as attaching to this system—*an unsound and fanciful method of interpreting the holy Scriptures*. I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterizes the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subverting this purpose, in the support of some favorable sentiment. Thus, in various degrees, and, I firmly believe undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connection with its several parts, and allowed to instruct him authoritatively in the truths of the Gospel. This error lies at the foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of

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the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms, in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament are likewise not permitted to convey the simple and beautiful instruction, which the explications of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all ; idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at : an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been fully imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contended for. I am not here objecting to a just exposition of the



types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the instructions delivered by our Lord and his apostles in the New: but I do decidedly object to an incoherent and extravagant perversion of plain passages. I do think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is dangerous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever ranks the innovation may choose to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is, a censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.—To a firm and friendly statement of any differences of opinion, no reflecting person can object. The spirit of charity and meekness is in no way violated by such a conduct. On the contrary, every humble Christian is glad to obtain further information, to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at "growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ." Even ardor and zeal in the defence of what we conceive to be essential truth, are entitled to our commendation. But where we ob-

serve a censorious dogmatical spirit, which will listen to no arguments, however temperately stated, and which demands implicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self-conceit which force themselves upon our notice. I fully admit that there are many eminent Christians, who, though they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have noticed a disregard of age, sex, and station in life. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, an incivility and coarseness of behavior, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of

the system, as it tends to case up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen, not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputatious temper gain ground, a neglect first of ministerial and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared openly to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented the case. I am sure I have not intended to do so. I have written with real pain and reluctance; nor am I sanguine in my expectations of success. Those, indeed, who have thoroughly settled in this system, are commonly so entrenched on all hands by the unhappy thralldom of a short-sighted, but plausible hypothesis, and are so little sensible of the evident effect of their doctrines on themselves and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety; who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have

had chiefly in view are younger Christians and ministers, who rather admire and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate expostulation. Let me entreat of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warmed by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, insists chiefly, though not exclusively, on the doctrine of the cross, is not more evidently conformable with the general tenor of Scripture than the partial and narrow system which they have been led to favor. I might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the word of God, and long maintain the disproportionate and incoherent theology I have endeavored to expose. But I would again entreat them to inquire whether, in every age of the church, the apostolic not excepted, there have not been some

individuals who have stood on their narrow ground, and who springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart lead us to expect such innovations? I am sure almost every Epistle of St. Paul treats largely of deflections, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labors have been most successful in the conversion of sinners, and who have themselves most adorned the name of Christ; as all taking, without exception, the broad and catholic ground of Christian instruction for which I have contended? May I not go further, and request the sincere inquirer after truth to compare the general effects of the one system of doctrine with those produced by the other, in the spirit and conduct of the mass of their respective adherents? I feel persuaded, that whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent Christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgments of his grace—few young and affectionate hearts quite escape this snare—but as the character becomes more formed, the judgment better directed, the understanding more enriched with the various truths of Scripture, the experience of religion more enlarged by

sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden. The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure, improvement consequent on such an amelioration, will best attest the value of the change. All the grand principles of religion will remain the same, but the new and wise use to which they will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more than compensated by a growth in solid peace and joy: The love of Christ will be the prevailing principle of the conduct; and this will not be weakened, but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had too exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience will take place. Their former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will, less resemble the warmth

of a partisan, and partake more of genuine charity. Their usefulness in the world will be abundantly augmented by the discovery of new fields for exertion, as well as by the application of new principles of conduct. They will not be perfect, but they will be what they were not before, consistent, humble, advancing Christians. Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God. D. W.



*Some Reflections on the present state of the Jews.*

**T**HERE are, perhaps, none of the prophecies of the Scriptures, which remain unfulfilled, more interesting to the church of God, than those which respect the Jews. "Beloved for the fathers' sakes," they are always regarded in the covenant faithfulness of God, and though excluded for a season from the privileges of his visible people, their judicial blindness will ultimately be removed, and they be restored like the penitent prodigal to the highest favor of their heavenly Father. From the days of Abraham to the present time, all the great events of divine Providence respecting the church of God have been most intimately connected with his dispensations towards that people. As Christ the Head of the church is of the

seed of Abraham according to the flesh, as the holy apostles and prophets are from the same high origin, and as this people are connected with the kingdom of grace by an everlasting covenant, it may naturally be supposed that these must ever occupy a primary and prominent station, both in the church on earth and in the church in heaven. Though the apostles seem to have had, to say the least, a painful presentiment of the obstinate unbelief and long rejection of their countrymen, they always discover the highest solicitude for their saving conviction of the truth, that they might know and love the divine Messiah, and be partakers of his holy salvation. While their unreasonable unbelief produced the greatest cause of discouragement, and their obstinate hostility would have excited in ordinary minds the highest irritation, the faithful apostles were ever ready to say, "My heart's desire and prayer to God for Israel is, that they might be saved."

We can have little reason to expect a high degree of prosperity to attend the Christian church, when they feel an indifference to the state of the Jews. The feeling of the Christian, who is regardless of the standing of his elder brother of the seed of Jacob, is well described by the apostle Paul. "Thou wilt say then, the branches were broken off, that I might be grafted in." To which he answers with great energy, "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Our standing is equally critical with theirs. We rest upon the same mercy and forbearance of God. A forbearance which will cease when too long disre-

garded and abused. The Christian then who is duly sensible of his own standing, who feels that he is grafted upon the olive tree from which the Jew was broken, and broken for unbelief, will most sensibly feel and deeply lament the spiritual blindness of his fellow, from which he himself is exempt through the sovereign mercy of God alone. It will then be his heart's desire and continual prayer to God that Israel may be saved.

The Christian believer, who takes an enlarged view of the interests of Zion, will perceive from the testimonies of God that his grace will never have its fullest display in behalf of the church, till the people of his ancient covenant shall have been restored to the favor of his love, till they shall have looked with mourning penitence on him whom they have long pierced, and till they shall have become cordially united with their Gentile brethren, in one fold, under one divine Shepherd. These then who watch and long for Zion's prosperity, for the richest exhibition of the Saviour's glory in the holy triumphs of salvation, will never cease to plead the faithfulness of God in the merciful remembrance of Abraham his friend, of Jacob his servant, of Moses, and Samuel, and the prophets, and of their afflicted blinded offspring. In presenting their supplications to God the believer does it not without hope, knowing that he has assured his ancient people in behalf of their most distant posterity, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring

thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers."

The general indifference, manifested by the Christian world at the present day to the condition of the afflicted Jews, is undoubtedly, one of its greatest errors. While great exertions are making to convey the tidings of the gospel and the means of grace to the destitute, of all countries, the seed of Jacob are in a great measure, forgotten. They are not to be brought in without the ordinary means, any more than the pagans: and, certainly, we have no more right to say that the time of their conversion to Christ is yet distant, than of the pagan tribes of the Gentiles. God regards the people of his ancient promise with affectionate love; and though he chastens them in his holy judgments, he will not suffer them to be afflicted by their enemies without the manifest tokens of his displeasure. "For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." The divine declaration respecting Moab and Ammon, in consequence of their abuse of Israel, is peculiarly striking. "An Ammorite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord forever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor, to curse thee." It is worthy of remark that all the ancient

conquerors who made war upon the Jews came to an untimely, or a most miserable end. The apostles of Christ were successful in establishing the Christian church among the Gentiles; but they did not attempt it till after the most painful, laborious, and persevering exertions with their own countrymen, nor till the last efforts seemed to have been made to bring the first-born son to accept of the sacred heritage provided by the divine Immanuel.

The Christian church, in every age, has been laboring and praying for the conversion of the Jews. In some periods, the importance of this object has been much more highly estimated than in others. The present is distinguished for a great indifference to the heirs of promise. Excepting the limited efforts of a Society in London, established for that purpose, very little is done, in this day so eminent for Christian enterprise, in behalf of the spiritual interests of the most ancient, the most venerable people existing on earth.

The popular sentiment respecting the moral state of the Jews is, in many respects, incorrect. Although the greater part of that people have been sunk in the most obstinate infidelity and degraded vices, ever since their last dispersion, forty years after the crucifixion of Christ; there have always been among them men of talents and enterprise, men of learning and study, who have never been unmindful of the great question, whether Jesus of Nazareth were the true Messiah. In various periods there has appeared much reason to conclude that they were about soon to bow to the overwhelming evidence in his favor; when the artful and persevering ex-

ertions of the obstinate and wicked, enforced by all the prospects of favor and terror, have succeeded in retaining their countrymen in the bondage of error. Though the number of Jews converted to the Christian faith has always been small, still no age has passed in which there have not been some trophies of God's victorious grace; who have embraced the divine Nazarene as their only hope. The idea generally prevalent respecting this afflicted people, that they are in a state of universal unfeeling stupidity, insensible of their condition and of their treatment of Jesus of Nazareth, believed by Christians to be the true cause of the terrible judgments with which they are afflicted, may be shown to be erroneous, by a recurrence to innumerable events which have taken place in the different periods of their history. But one event of this kind will now be noticed, which is of a general council of the Jews held more than a century and an half ago. Other councils have since been held, and repeated attempts have been made to convene public councils, with a view of considering the great question between them and the Christians, which, through the devices of the wicked, have generally failed of any favorable issue. The expedient usually adopted is to prevent the question, whether Jesus be the Messiah, from coming into discussion. The question is so clear, that they well know the danger of its being candidly canvassed. But the very exertions, that the more wicked part of the nation are thus compelled constantly to make, show the susceptibility of many of their brethren, and affords a just conclusion that they are not forgotten in the rich-

es of divine mercy. The succeeding account of a great council of the Jews in Hungary, in the year 1650, is selected, because I find no mention of any one since that time so large and respectable. The account is taken from the eleventh volume of the *Modern Universal History*, and has the most satisfactory evidence of authenticity. In view of these things, the Christian will find abundant encouragement to labor and pray that Israel may be saved.

Having taken notice of some Edicts of the government of Hungary, by which the Jews were deprived of certain privileges which they had previously enjoyed, the historian proceeds :

“Notwithstanding this restriction, the Jews made choice of this kingdom, preferably to all other countries, to hold their grand council, anno 1650, in which was to be debated the most important point of their religion; namely, whether the Messiah was come. The Jews being in doubt about the great number of centuries which have elapsed since the time in which they expected him to appear, agreed to call a general assembly of all their rabbies, to clear up that point. Hungary appeared to them a proper place, because the Turkish wars had in a great measure depopulated it: and they made choice of the Plain of Ageda, about thirty leagues from Buda, and the princes then at war readily granted them that liberty. Three hundred of their most learned rabbies, out of different nations, met there accordingly, with a vast multitude of other Jews, who flocked thither from different coun-

tries, They all encamped under their tents: and one, larger than all the rest, was reared for the grand council to sit in; and R. Zachariah, of the tribe of Levi, was chosen their president and speaker. He was seated before a large table, with his face towards the eastern door of the pavilion, and all the rest sat round him.

“The first day was spent in compliments and mutual congratulations, and in excluding those who could not prove their Jewish origin, the number of whom amounted to about five or six hundred. On the second day the president proposed the question, in words to this effect: “We are here met to examine whether the Messiah is come, or whether we must still wait for his coming?” Some professed themselves inclined to believe, he was already come, seeing those great misfortunes and disasters which Providence had continued to send down amongst them, during such a series of centuries, could not be owing to their idolatry; a crime from which their nation had kept themselves wholly free, ever since their return from the Babylonish captivity: so that all these miseries which they had suffered since their dispersion, must be owing to some other cause. But the majority of votes carried it against them. It was agreed that the Messiah was not yet come, and that his delay was owing to their sins and impenitence.

“They next debated in what manner the Messiah was to come; and easily agreed to these three particulars. 1st. That he would appear as a great conqueror, and deliver them from all foreign yoke. 2dly, That he would alter nothing in the Mosaic religion. And 3dly, That he

was to be born of a virgin; and that this his miraculous birth was to be a characteristic by which he should be known to those who were strangers to the covenant. They debated, among other points, whether Jesus Christ, who had been crucified, might not be the Messiah; to which the Pharisees, who overruled the assembly, answered on the following day, that he could not be that person, because he appeared in a low and despised state; whereas the Messiah was to appear in a glorious and triumphant manner. They likewise objected his being the son of a carpenter, and the aversion he had all along shewn against the law of Moses.

“Here a rabbi, named Abraham, who was still unsatisfied with the Pharisaic reasoning, strenuously insisted upon Christ’s miracles; and asked them, by what power they thought he could work them? To this Zebedee, one of the chiefs of that sect, answered, that he wrought them by his magic art. Abraham objected, that no magic art could give sight, hearing, or speech, to those that were born blind, deaf, or dumb; to which the other replied, that those blind, deaf, and dumb, had been so formed in the womb by magic art; and that he that cured them did nothing else but dissolve the charm by the same diabolical power. The Sadducees, though in other things so opposite to them, agreed with them in this; and the more

readily, as they denied the resurrection, which Christ had so strenuously defended against them.

“The congress had lasted six days, when some ecclesiastics, sent thither from Rome, presented themselves before it; and not content to prove to them that Jesus Christ was the promised Messiah, began to extol the worship, ceremonies, and the authority of the church, whose head was the vicar of that divine person. This declaration immediately caused a strange uproar in the council, among which nothing was now to be heard but a tumultuous outcry of “No Christ! no God-man! no intercession of saints! no worship of images! no prayers to the Virgin!” accompanied with loud clamours, rending of cloaths, stopping of ears, &c. and in this manner they parted for that day. On the next, which was the 8th, they only met to agree upon another council, which should be held three years after in Syria, where, our author tells us, there are still some of the ancient Rechabites. He farther observes, that some of the Jewish doctors owned themselves not a little shaken at what had passed, and expressed a desire to converse with some protestant divines; but that the presence of so many monks, they said, deterred them, and made them fear some tragical conclusion to their assembly.”

## RELIGIOUS INTELLIGENCE.

*A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church, and of the General Associations of Con-*  
VOL. VIII. NO. 8.

*necticut, of New Hampshire, of Massachusetts Proper, and of the General Convention of Vermont, during the last year.*



THE GENERAL ASSEMBLY OF  
THE PRESBYTERIAN CHURCH IN  
THE UNITED STATES OF AMERICA.

In laying before their beloved people as accurate an account as they could obtain of the state of religion in their Congregations during the year past, rejoice to have it in their power to announce that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports, submitted by the several Presbyteries, it appears, that although causes of deep humiliation undoubtedly exist, true religion and sound morals, are on the whole making a very gratifying progress. Infidelity has become insignificant, both in the numbers and talents of those who affect it. Vices, hitherto domineering, have been, in many places, successfully encountered by the efforts of the friends of Godliness. The destructive sin of intemperance, against which the zealous labors of the church and the influence of all good citizens have been of late with peculiar energy directed, does not exhibit itself to its former extent of atrocity and shamelessness. Order, harmony, peace, correct principles, steadfastness in the faith, ministerial fidelity, and a decent and serious attention to public worship and divine ordinances on the part of the people, generally prevail. Few, or none, of those dissensions have occurred which present a threatening aspect to the prosperity of Zion. No dangerous, or even important error is apprehended to exist. The missionary has carried the gospel to destitute thousands, breaking to them the bread of life, and refreshing them in the wilderness

with the waters of eternal consolation. New congregations have been formed in various parts of our country. In some distant sections of our ecclesiastical community, where the stated means of grace have not hitherto been enjoyed, there is a prospect of a numerous and speedy accession of ministers.—The additions to the communions are, in many congregations, very large; in almost all considerable; and of these, the Assembly are happy to be informed by several of their southern Presbyteries, are numbers of the African race. The assembly desirous of improving the opportunity which this information affords them, claim the religious attention of their ministers and elders to this class of people whose immortal concerns are too apt to be neglected by those very persons for whose ease and affluence they toil.

Revivals, to a greater or less extent, have occurred in various portions of our church. In the towns of Rahway and Woodbridge, in the Presbytery of Jersey, unusually great additions have been made to the communion; a very lively interest has been exerted with reference to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice inasmuch as a lamentable indifference is known previously to have existed in those towns. A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle, a fact connected with which, the Assembly deem it proper to mention for the encouragement of their people.—There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolu-

tion. Its discouraged friends talked of this as an event near at hand. Through the restraining providence of God, however, it was not dissolved. Circumstances soon occurred, which under the administration of the Spirit, renewed the face of the congregation; and in a few short months, *instead of a single society, wasted and feeble, and about to expire, arose four societies, "fervent in spirit, serving the Lord;" "quicken'd to call upon his name;"* wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is *that* nearest daylight."

It were to be wished, that the Assembly could perceive, in a more general amelioration of manners and habits, that improvement of the dispensations of Almighty God which he expects and mankind are obligated to exhibit. The judgments of pestilence and war, have carried their desolations over a large portion of our land; wringing the widow's heart, and dimming the eye of the fatherless. Infelicities of a diversified character, have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that, "they build too low, who build beneath the skies." But men do not know; neither will they consider. The effects of these judgments, have been different on minds of two opposite classes. Nor will it be a matter of surprise to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprized, on the other, of the force of depravity and the callousness of the heart, to learn that, while the real christian has

been confirmed and made better by the visitations of God, the alien from the commonwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world, through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call. Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions. Intemperance, although it should seem, on the decline, still disfigures the moral aspect of society. In too many parts of our country, the violation of the Christian Sabbath calls as loudly upon the believer to oppose to it, his influence, his admonition and his prayers, as if nothing had yet been done. The rancorous hostility of political party, preys upon domestic and social peace, and indisposes men to admit the kindly influences of religious love. The spirit of the world struggles successfully for dominion. And, in a word, many humbling facts present themselves, to urge pious people to the throne of grace, that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, and the General Convention of Vermont, afford very exhilarating intelligence; resembling, in its prominent features, *that* submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the inquiries of the Assembly and establish the Lord's claim to the gratitude of his believing people.

In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn, that certain errors of a pernicious character infesting that district of country for a length of time have ceased to advance, if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hitherto to be disinclined towards correct principles. New-Hampshire and Vermont, also, have been partially visited; the former, more especially in the town of Haverhill, the inhabitants which had long been without a settled Minister and careless of possessing the privileges and ordinances of the gospel.

The Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counselling of their churches, to certain facts and circumstances which they consider both as instruments and evidences of a progressive work of grace, extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be expected from it? Growing out of this principle, a multitude of associations of a pious and benevolent nature have spread themselves through the churches under the Assembly's care, as well as those with which we are in ecclesiastical connection in the eastern states. The practice of uni-

ting the talents, influence, and resources of individuals by these hallowed bonds and for these religious, moral, and charitable purposes, is not novel. It has been more than once, before this, announced to exist among our people. But it would seem that at no former period, has it been pursued with such vigor, extension, and success, as recently. The spirit in which it originated, is more actively at work than ever, and diffuses itself far and wide. Christian women—the mothers and sisters in Israel—the daughters of Jerusalem—mingling with the softest sensibilities of nature, the holy refinements of a gracious heart—minister of their substance to the Lord Jesus—serve him by serving his poor—and rival, where they do not surpass their brethren in instituting and maintaining societies promotive of the interest of his Divine Religion. It would be difficult to number the associations of these virtuous and praise-worthy women, formed, some, for contributing to the education of poor and pious youth for the office of the Holy Ministry; others, for the distribution of Bibles; others, for instructing the ignorant of adult age to read, in order that the word of God may be brought nigh unto them; and others, again, for supplying the pressing wants, and alleviating the bodily diseases of the indigent sufferer.

To the benefits derived from those institutions which have been denominated moral associations, the Assembly bear their willing testimony. Abundant evidence has been furnished of their success in repressing audacious vice and producing a degree, at least, of external reformation. *Sobriety has obviously been promoted by them;*

and rigidly discountenanced by them, profaneness has grown into disrepute.

Bible Societies, forming a most important feature of the religious character of the times, are multiplying daily. Scarcely can there be discovered, any considerable portion of settled country in these states where some association of this kind is not either organized or about to be organized. Words are wanting to express the inestimable value of these societies, which, by putting the book of life into the hands of the needy, enrich them with heavenly treasures; and which, embodying, so to speak, the zeal of all Christian denominations, and knitting to each other persons, who, however they may differ on many points of greater or of minor importance, agree in affirming the word of God to be the only infallible rule of faith and practice, neutralize the asperity of the bigot and the sectarian, and reconcile the contending members of the same brotherhood. The tendency of Bible Societies to produce this auspicious result, is not now a matter of experiment: facts have ascertained it.

Justice, and the praise due to preserving piety, forbid the Assembly to pass unnoticed the continued labors of one particular institution; viz. The Evangelical Society of Philadelphia for the instruction of poor children; the members of which have during the past year, had under their care about one thousand children of this description. More than one of these have proved to be little brands plucked from the burning, and have manifested, in death, the blessed fruits of that sacred sympathy which brought

them out of darkness into light, and from the power of satan into the glorious liberty of the children of God.

Praying Societies constitute another particular worthy of observation in detailing the religious character of the past year. Not that their origin is of a date thus modern. They have long subsisted in certain parts of our church, But of late years, they have been multiplied; and since the narrative rendered by the last assembly, their number has been very considerably augmented, and their influence in quickening the zeal of the pious and converting those that are without, singularly attested. For all "the spiritual blessings which are in heavenly" things and places "in Jesus Christ" God will be enquired of. Wherever two or three are gathered together in the name of Christ, they have his promise that he will be with them; and never is the Holy Spirit refused to those who, with contrite hearts and humble faith, implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the assembly may be permitted to call, a common consciousness of the common wants, desires, and weakness. Heart springs to heart. A full tide of mingled affection sets in towards Him from whom cometh down every good and perfect gift. "The kingdom of heaven suffereth violence; and the violent take it by force."

The assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying. They relate to the revivals with which it has pleased God to favor several of the

most distinguished seminaries of learning in the United States of America; indistinct intimations of which it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a number of the youth of Hamden Sydney College, within the bounds of the Presbytery of Hanover. In several of the subjects of these impressions, it is believed, a saving change has been effected; while their influence is visible in stamping a religious solemnity on the face of the institution generally.

Dartmouth College in New-Hampshire, has been favored with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And of one hundred and forty students, but one, it is stated, remains unimpressed; while at the same time a number of the younger inhabitants of the town in which the college is situated, share the precious effusion.

Passing on from this institution, to Middlebury college in Vermont, the Assembly behold *there also*, the footsteps of the reviving Spirit. A number of the youth of Middlebury, have become serious Christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the Assembly find their attention called to operations of greater extent, in Yale College in Connecticut. In the progress of God's gracious visit to this seat of learning, "the whole college," to use the emphatical description of the delegate reporting on the subject, "was

shaken as the trees of a wood are shaken by a mighty wind. "As many as fifty," he states, "have given evidence of having passed from death unto life. A considerable number of these belong to Virginia, and the states farther south."

"The ways of the Lord are right"—they are wise—they are holy—they are gracious—they are admirable—and "sought out of all them that have pleasure therein." Intelligence of the interesting scenes which were taking place at Princeton, is said to have been one important means of quickening the church to prayer and religious conversation previous to any favorable appearances in Yale College.

The Assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New Jersey. From the report of the president of this seminary, to the Board of Trustees, which report has been read to the assembly, it is learnt that "a majority of the students now in the college may be viewed as hopefully pious;" and that "a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations." Among the causes which have been made effective of this blessed revolution in the spiritual state of Nassau Hall, three have been presented which the Assembly deem it useful to mention, for the sake, especially, of such of their people as may be concerned in the care of our precious youth:—1st. The study of the holy Scriptures; accompanied with comments on the portion read, and a practical application of the leading truths

contained in it. 2nd. Moral discipline, vigorously and vigilantly maintained. 3d. The few pious youth who were members of college before the revival, as a leaven leavening the whole mass. The subjects of this revival are of a diversity of religious denominations, great care having been used to avoid, both an excluding and a proselyting spirit. It has occasioned no remission of the ordinary pursuits of literature and science; but on the contrary has had a friendly bearing upon them. No influence from the quarter of authority has been introduced to force any of the youth into a participation of the extraordinary exercises which took place. But the Assembly forbear to enlarge.

It is scarcely possible to light upon subjects of more deep and lively interest to the soul that sincerely loves the Redeemer and his cause, than the scenes which have now passed in review before the churches. The strength and wealth of the kingdom of Christ on earth, are found in its youth of promise. Here there are, at least, a hundred and thirty young Christians, to be sent abroad into the world from the bosom of sanctified science, to go forth to the help of the Lord against the mighty. Here are the hopes of Zion bred in the nurseries of learning and of piety. "Here is a verification of the oracle, "the children of thy servants shall continue, and their seed shall be established before thee." And here are the fountains whose streams, confluent, and yet pellucid, smooth, and noiseless, make glad the city of our God. May the propitious influence of these revivals extend with rapidity to every seminary

in the republic; that the schools of the prophets may never cease to be fed from the halls of science and the liberal arts!

In the view of all the facts and details which have been related, the Assembly offer their congratulations to the friends of Zion and to those who have prayed for the peace of Jerusalem. "God is in the midst of her; she shall not be moved; God shall help her and that right early." "God is known in her palaces for a refuge." "According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; he will be our guide even unto death."

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY,  
Stated Clerk.

Philadelphia, May, 1815.

*The following interesting extracts are from a communication lately received by a Gentleman in Philadelphia, from a highly respectable correspondent in London, and forwarded for publication in the Connecticut Evangelical Magazine.* Eds.

"ALREADY have my feelings been expressed to you on the merciful interposition of a kind Provi-

dence in restoring peace; and in reviewing this event I have been particularly struck with the confident expectation raised in your mind on the subject, when human appearances were unpromising, and that it should have been so soon realized; but the expectation was well founded. The Lord delighteth in mercy, he hath made America a land of bibles and of prayers, and Britain also; and he hath not been entreated in vain. He raised up suitable instruments to engage in the work of negotiation; and infused a better spirit into our councils towards a country which should be dear to every Christian; a country where the glorious gospel is known and its power felt and exemplified. Little, my dear friend, do the unthinking part of mankind know how much they are indebted to Christian principles; through their happy influence peace flows not only to the individual in whose breast they reign, to the circle in which he moves, to the nation where he dwells; but eventually it shall flow to the world at large. Already have our respective countries been brought to dwell together in unity, and feel a deep conviction that it is to these sacred and holy principles, under divine Providence, we are indebted for the happy restoration of peace. What new obligations are we laid under, to engage with fresh vigor, heart and hand in the dissemination of that holy book which contains the glad tidings of salvation to the human race? New facilities will now be afforded, and an increased responsibility will be connected with them. How extensive the sphere of action,—nothing less than the world; and how encouraging the promise, “I will give the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

“THE Anniversary Meeting of the British and Foreign Bible Society was held on the 3d (May,) and it was a day peculiarly interesting. A deeper impression than ever appears to be felt of the vast import-

ance of the object; and the funds of the Society are still increasing. The report is not yet published, but you will find at foot hereof a note of the amount received by the Society the past year, by which the great utility of Auxiliary Societies and Bible Associations is very conspicuous; in fact, those measures which create an interest with the multitude, and desire to aid, by small weekly contributions, in promoting the object, promise to give it a most efficient and permanent character; you will therefore excuse an occasional repetition of this hint.

“Lord Gambier was present as usual at the anniversary, and gave vent to his feelings partly in these impressive words: ‘It is the joy and rejoicing of my heart to give aid to this glorious object, when I see the good that is flowing from it in enlightening the world, and bringing on a brighter day; these days are indeed days of spiritual feasting, our souls are satisfied as it were with marrow and fatness.’

“From Russia the intelligence is highly gratifying, Prince Galitzin, the President of the Petersburg Society takes the most lively interest in the object, and has lately written to Lord Teignmouth a letter evidencing the possession of a heart animated by Christian principles, and glowing with zeal for the best interest, not only of Russia, but of all the pagan and Mahometan countries on its borders. It appears that the Russian peasantry bring in their roubles and copecks for the use of the Society with great cheerfulness; and the Russian clergy stimulate them to the good work. Since the art of printing was known in Russia, now 260 years, there have been 22 editions of the Scriptures printed, and the whole number of copies was only 50,000. Scarcely two years have elapsed, I think, since the formation of the Petersburg Bible Society; and already 80,000 copies have gone to press; neither can they be supplied fast enough for the demand.

“How animating the prospect that the time to favor Zion—the set time is fast approaching.”

*Report, 3d May 1815, British and Foreign Bible Society,*

Rec'd Annual Subscriptions,	£ 3272 10 6
Donations and life do	24 9 11
Congregational Coll.	4106 10 8
	<hr/>
	7198 11 9
Legacies 1312 18 Divi-	
dends on Stock—	
— 1703 10 —	3016 8
Contrib. from Auxiliary Societies, subject to a society in Bibles and Testaments,	61,848 11 9
Sales of Bibles and Testaments, principally by Bible Associations	27,560 6 5
Reports, &c.	361 11 3
	<hr/>
Sterling.	£ 99,894 18 6
	<hr/>
Equal to \$	443,977 00

## LETTER FROM MR. NEWELL.

The following letter from Mr. NEWELL, to the Rev. Dr. MORSE, received via England, in May last, contains the latest intelligence from the Missionaries.

*Bombay, Aug. 2, 1814.*

Rev. and dear Sir,

OUR last communications to the Board will make you acquainted with the state of our affairs as far as the 10th of June. We sent a packet at that time for America, enclosed to J. Smith, Esq. London; we sent packets also on the 10th and 16th of April last. We write but few letters at this time, as it is not long since we wrote last, and opportunities will be frequent about this time.

You will doubtless see my journal and letters to Dr. Worcester, if they are received; I shall not therefore recapitulate here; but beg leave to refer you to those communications for an account of all I have seen, and done, and suffered, from the time I left America till

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my arrival in Bombay, which was in March last.

Nothing of importance has occurred since we wrote last. We still remain in the house assigned by the Governor to the brethren Hall and Nott, and no intimation, favorable or unfavorable, has been received from government. We have reason, however, from a variety of circumstances, to conclude, almost without the shadow of a doubt, that the government have long ago made up their minds not to trouble us any more; and that our continuance in our present habitation is to be considered rather as a favor than as a mark of the Governor's displeasure. We expect, however, at the close of the rains, which will be some time in October, to remove from our present residence, and to take a house a little way out of town, where it will be cheaper living than in the fort, and where we shall be more among the natives, and of course nearer our work.

The brethren Hall and Nott have been here about a year and a half, and have applied themselves principally to the study of the *Mahratta*, which is the vernacular language of this place. They hope soon to be able to commence preaching to the natives in their own tongue. I have been here only five months, and of course have only made a beginning in the *Mahratta*. During my stay in Ceylon I acquired some knowledge of the *Hindoostanee*, which I find of great use to me here. It serves as a good medium for acquiring the *Mahratta*. There are a great many words common to both languages; and besides, the *Hindoostanee* is very extensively spoken in Bombay.

Our principal studies besides the native languages are the *Greek and Hebrew Scriptures*, with such helps as we have at hand; which, by the way, are very scanty. We stand very much in need of commentaries and critical works. We expect that books are on the way for us. We have not yet received our box of books from Calcutta, which came by the *Alligator*.

Q q



While we are obliged to spend so much time in the laborious work of acquiring a foreign language, it is a circumstance which calls for gratitude, that we have all around us opportunities of immediate usefulness. There are hundreds of people in the place, Europeans, natives, and half-casts, as they are called, to whom we can speak in our own tongue.

We preach every Sabbath day in our house, and also at another place, a short distance from the town, and have in all about thirty persons to hear us. The number of our hearers is increasing every week, and we hope from these small beginnings great and lasting good may result to the inhabitants of this benighted region of the earth.

There is a military chaplain here, who is the only Protestant clergyman in the place. But few people, I believe, attend church. Twenty years ago the state of religion was not much better in Calcutta; but now how different! At present we have strong hopes that the Lord will shortly perform as great a work here as he has wrought at Calcutta; that he will soon have  
and that,  
Gos-

Such, dear Sir, is our present situation, and such our hopes, prospects, employments, and means of usefulness. The study of the native tongues consumes the principal part of our time, and must for several years to come, for it is no easy task to make a foreign language our own, so as to speak in it with facility and accuracy.

We long for the arrival of more missionaries, to supply the numerous stations that remain unoccupied in this region. We three are the only missionaries on this side of India, except an Armenian brother at Surat, in the service of the Serampore brethren. Besides the whole extent of this coast, and the vast countries to the north of us, which are now unprovided for, there are at short distance to the west, the extensive and interesting countries of Persia, Arabia, Mesopotamia, Syria, Armenia, and Palestine, where no Protestant missionary has ever yet penetrated. In Bombay, we have every facility for acquiring the languages of these countries, and ships are constantly passing between this place and the Persian gulf.

These countries are rendered peculiarly interesting and important by the following considerations;

The New Testament has recently been translated into Persian, Ara-

bic, and Turkish; and the Arabic version is now re-printing in London.

These missionaries are therefore well supplied with these translations.

It has attracted the attention of the British Government, and the word of God is now everywhere being proclaimed.

There are many nations in Asia, multi-

plied, and many of them sunk in the

depths of ignorance and idolatry, still hold-

fast in their

superstitions, in spite of the

missionaries.

These

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children and youth, and the Bible distributed among them. The seed thus silently scattered would unavoidably take root and spring up, and a reformation would gradually take place among them, without alarming their fears or exciting opposition. What a noble field for the exertion of Bible and Missionary Societies! What a foundation for the extension of the Gospel in these countries!

Missionaries might be stationed in all the great towns from Bussora to Jerusalem, whose business at first might be simply to distribute Bibles among the Christians, and to erect schools for the instruction of their children. If they never did any thing more than to give a general circulation to the Bible, and learn the people to read it, they might be the instruments of incalculable good to a great body of professed Christians, who at present are little, if any better, than their Mahomedan neighbors.

I had nearly made up my mind to attempt something of this kind myself, at the time when I expected my brethren Hall and Nott would have been sent to England; and that I should consequently be left alone. But at present the prospect in India is so encouraging that perhaps it may be best to send all the missionaries you can spare to this country. We have just received the joyful intelligence of a general peace in Europe. In consequence of this it is highly probable that the ancient possessions of the Dutch, Danes, and French in India, will revert to their former owners. Should this be the case, we have reason to think that missionaries would find much easier access to this country than formerly. The Danes and Dutch, you know, have always manifested great zeal in the propagation of the Gospel among their heathen subjects. The French, we have reason to hope, would not oppose, and the example of these nations might provoke England to the same liberality. A great change for the better, we think, has already taken place, in the views and conduct of the rulers in this country with respect to the

propagation of the Gospel among the natives.

There are two places, which, if given up by the Company, it would be desirable to supply with missionaries as soon as possible. One is Pondicherry, and the other Cochin. The former is a good central place for a mission to the people speaking the Tamul language, a population of eight or nine millions. The old Danish mission at Tranquebar has been very much reduced by the death of their missionaries, and unless supplied with new missionaries from Europe, will soon become extinct. Cochin on the opposite coast is perhaps still more important. It opens a door to an uncultivated region, and in the neighborhood of this place are the Syrian Christians, who stand in great need of instruction, who would thankfully receive the instruction of prudent missionaries, if they did not attempt to withdraw them from their own church, and who might be made use of to immense advantage in spreading the Gospel in the south of India. On my voyage from Ceylon to this place I touched at Cochin, and from thence visited the Syrian Christians. I found among them none of that bigotry and jealousy, which characterizes the Church of Rome. They are indeed extremely ignorant, but they are willing to be instructed. They were about erecting two seminaries, in different parts of the country, for educating young men for the ministry. But they have none among them capable of teaching. I asked the priests, with whom I conversed, whether they would like to have a European come and reside among them, to assist them in educating their young men. They seemed to be sensible of the advantage of such a measure, and expressed the utmost readiness to receive such a person, but observed at the same time that their poverty could not allow them to make any compensation for such services. I felt a strong desire to continue with these people, and devote my life to their service, but I was afraid in the present state of things, I should not be able to get permission from gov-

ernment. How extensive is the missionary field in this country! How abundant the harvest! How few the laborers! May we not hope that you will soon add to our little number. We trust there is peace, before this time, between England and America, and that the intercourse between our country and this, will shortly be restored. If so, we shall expect to hear of the arrival of some of our brethren by the first opportunity.

We are anxious to get letters from America. We have received none since those by the Alligator. The money remitted to Mr. Harrington has been duly received. I think it will last us through the present year.

I hope you will favor me with a letter in return for this. The letters of our friends at home are more valuable to us than ours can be to them. Dr. Worcester, I suppose will see this of course. I beg you would remember me to those who may inquire after me, particularly to Dr. Griffin and Dr. Holmes, and be so kind as to tell them I intend to write to them both by the next opportunity.

I remain, Reverend and dear Sir,  
yours affectionately,

S. NEWELL.

Rev, Dr. Morse.

MESSRS. NOTT AND HALL'S JOURNAL.

The following extracts from the Journals of Messrs. Nott and Hall, we present to our readers as containing interesting information.

COCHIN.

"THIS town is inhabited almost entirely by Dutch people. They amount to about twelve hundred. With but few exceptions they are extremely poor and without employment. They have no schools, either English or Dutch, except one in which an invalid sergeant, very imperfectly teaches a little English. The streets are full of sprightly children, who are growing up in the most deplorable igno-

rance, and with prospects truly gloomy to themselves and to the community. The people are earnestly desirous that schools should be established among them, but there are no suitable persons disposed to engage in this arduous and responsible work.

"They have a large church, but it is in a very decayed condition. A part of the pulpit and a part of the roof have fallen down. When the place was taken [by the English] this venerable building was converted for a time into a stable. Eight years ago their minister died. Since that time they have had no religious instruction, and as a natural consequence, many of them have turned Roman Catholics, rather than lose entirely the name and appearance of religion.

"Their marriage ceremonies are performed, sometimes by a clergyman occasionally present, sometimes by the commanding officer at that station, sometimes by a catholic, and sometimes by a Syrian priest.

"At funerals their church service is read by a Dutch gentleman, and baptisms though generally omitted, are sometimes performed by a clergyman who may happen to be in the place.

"Many of the inhabitants understand English sufficiently well to receive religious instruction in that language.

"Some of the people we heard bewailing the degraded state of religion, and at the same time expressing a desire that a missionary might be sent among them.

"At a former period the principal Dutch inhabitants waited on the chief magistrate, represented to him their situation, and prayed, that if possible he would obtain a minister for them. To effect this he made repeated attempts, but without success. Now the people know not what to attempt. They seem discouraged and ready to sit down in despair. How desirable that Christian liberality should send them that blessing which they both desire and so much need—a minister of the gospel! and who in the adjacent

country would have such an ample field

“Nov. 2d, 1813. This day visited the catholic college at Verapoli; a place mentioned in Dr. Buchanan's Researches. The apostolic vicar, father Prosper, we did not see, but we were soon introduced to bishop Raymond, who addressed us in imperfect English. We asked him if he could converse in our language. He replied—“Drink one bottle claret, then speak English very well.” From all that we saw and learnt of this bishop, the pope's apostolic vicar in Malabar, this speech may serve as a fair specimen of his character.

“There was one priest young and modest in his appearance, who lately arrived from Italy. He conducted us through the various apartments of the ecclesiastical buildings, which are very spacious and quite respectable.

“In the college are thirty-two students, twelve of whom are Syrian catholics, and pursue their studies and devotions in the Syrian language, without paying any attention to the Latin. The catholic and the Syrian catholic students have each a separate chapel, highly decorated with crucifixes, images, paintings, and flowers. In their school rooms they have a very few books, and those are sadly mutilated and defaced.

“We inquired for their public library; but they said that they had none at present, for the white ants had destroyed it. The magnificent public buildings are surrounded with the most miserable native huts. The people both from their appearance, and from a representation given by their bishop, are extremely poor and wretched. But none appeared more so than about twenty Catechemen, who had advanced as far as the third sacrament, which they were repeating on their knees. Some were male, some female, some very old, others very young, and some were shockingly meagre and decrepit. The bishop said their number of converts the last year was about five hundred.

“At Cranganore they have another college with about thirty Syrian students. The Syrio-catholic Christians, they say, amount to eighty thousand,\* and their churches to eighty. In the college at Verapoli each student is boarded at two rupees per month, and all other charges are defrayed from public funds. We made several inquiries of them about the Syrians, but could gain nothing satisfactory that was important. We had previously visited a catholic church at Vipine, which is across the river from Cochin. Here we noticed a peculiarity which we had observed no where else. Near the church stands a small building or chapel, dedicated to St. Mar, said to be the preserver of the sea. Here many of the people resort to pay their homage to the saint or god previously to their worship in the church.

“At Verapoli, as we were informed, they have a full sized image of St John, which, on the 24th of June, they convey to the water and three times immerse. In this part of the country they erect in front of each church, a flag staff, on which they display a sacred flag on their festival days.

“Wherever we go, we behold demonstrations of the unparalleled zeal and activity of the pope's apostles. How powerfully does their example reprove and reproach the supineness and sloth of the ministers of Jesus! These catholics went forth bearing all the pollution and abominations of the papal beast, and unpaid too by the converting or consoling Spirit of God, yet they have sustained labors, privations, and sufferings, almost to a miracle; they have demolished idols and their temples; baptized, in the name of Jesus, hundreds of thousands who once were pagans; and have erected churches from one extremity of India to the other. What then might not be done by the true ministers of the cross, bearing the pure word of life, aided by the prayers of the righteous,

\* *Twenty thousand of them are subject to the magistrate of Cochin.*

and the power of the Holy Ghost sent down from heaven."

(To be continued.)

*Extract of Letters from the Rev. William R. Gould, Missionary from the Missionary Society of Connecticut to the State of Ohio, to the Secretary of the Society.*

Gallipolis, Gallia County, Ohio, April 24, 1815.

"In many places where I have been, people have expressed their indebtedness to the Missionary Society of Connecticut. Every where, I have received such marks of attention as are due to the Missionary character. The moral wants of the people of this county are truly deplorable. Immorality every where abounds. Missionaries are wanted in this part of the State much more than in New Connecticut. I hope the attention of the Society will be directed towards the south and west sections of the State more than it has been.

"This town is truly a Missionary station. It was settled about twenty years ago, by a colony of French people consisting of about five hundred. They lived in barracks during the Indian war. Having purchased the land of ——— they found their title to be bad. Having been compensated in part for their losses by Congress a part moved away and part stayed. A third of the people are still French. The town declined till about ten years ago, when the Americans began to settle here and in the adjacent country. The number of inhabitants is now between three and four hundred, and the town is flourishing. It is a county town. There is an unfinished Court-house and Academy. The County contains about 5000 inhabitants, and the number is rapidly increasing.

"In this town there has never been any regular preaching. Perhaps not more than five or six sermons, from Presbyterian Ministers

have ever been heard here. There is no preaching by Presbyterians within forty miles. In the town there is no church, and very few professors of religion. You may judge of the state of morals. Since I have been here, I have been surprised that the people have given such attendance to the word as they have done. I hope the Lord has much people in this place. A religious society has been formed, a subscription is raised, and there is a small fund arising from ministerial lands. The people here request me to stay with them, at their expense, two thirds of the ensuing year, beginning on the 6th of March last, to which time I have sent you my missionary journal. The rest of the time, they expect me to missionate in the service of your Society. I shall stay with them for a time, and perhaps settle with them.

"I must beg to be excused for having overpassed the bounds of my Commission in a weeks excursion into the State of Virginia. Having heard of the deplorable state of society on the Great Kanhawa, by going there, I thought I should follow the spirit if not the words of my instructions. The western part of Virginia is a Missionary field worthy the attention of the Society. A few religious people are calling for help. Vice stalks with a most brazen front. I did not do so much as I intended, but endeavored to prepare the way to do more when I shall be able to visit them again."

Gallipolis, June 1, 1815.

"REV. SIR,

"In my last I intimated a probability that I might settle at this place. It is indeed a missionary station of very considerable importance, of which I gave you some particulars. Though many of the prospects are painful and discouraging, I see no sufficient reason now why I should not comply with the earnest solicitations of this needy people. I feel that much good may be done here, and it was for that purpose I became your missionary.

With the aid of the Rev. Mr. Lindly of Athens, I expect, a week from next Sabbath, to form a church here, and administer the ordinances. And if I am placed here, I calculate to be installed by the first of August.

“ I expect soon to make a short tour to the west part of the state. I wish the good people of Connecticut were perfectly acquainted with the moral darkness of this part of the world. Prayers would not be spared—corresponding exertions would not be spared. We want many more missionaries. You will remember that between here and Cincinnati, 250 miles, there is but one Presbyterian Minister. Though preachers are found in abundance, the most of them are pictures of ignorance, folly, and extravagance, and if the gospel is preached at all, it is so mingled with error, that it is difficult to say whether the more good or evil is produced.”

## ORDINATIONS.

AT Newburyport, Mass. on the 21st June last the missionaries, the Rev. SAMUEL J. MILLS, JAMES RICHARDS, Jun. EDWARD WARREN, BENJAMIN C. MEIGS, HORATIO BARDWELL, and DANIEL POOR.

As the particulars of the ordination must be interesting to all the friends of missions, we are induced to make a minute statement.

The examination was attended at nine o'clock, in the vestry of Dr. Dana's church. At eleven o'clock, the council, with the missionaries, and those who attended the examination, removed to the church, where a numerous audience had assembled to witness the solemnities of the ordination.

The services were commenced with an appropriate anthem from the words, “ Arise, shine, O Zion,” &c. The introductory prayer was then made by the Rev. Dr. Morse, of Charlestown, and the direction and blessing of God implored in the solemn services of setting the missionaries apart to their benevolent

work. After the performance of another piece of sacred music, the Rev. Dr. Worcester, of Salem, preached the sermon, from Acts xvii 16. *Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.* He examined the opinion entertained by Paul respecting the morality of the Athenians, and the influence which the opinion of the apostle had on his ministerial conduct. The sermon, though very long, and though, on account of the immense concourse, heard with difficulty in some parts of the assembly, was listened to, throughout, with patient and earnest attention, and excited deep interest in the closing address to the missionaries. The consecrating prayer was made by the Rev. Dr. Spring, of Newburyport. The charge to the missionaries was given by the Rev. Dr. Dana, of Newburyport. The right hand of fellowship was given by the Rev. Justin Edwards, of Andover. A liberal collection was then made for the benefit of the mission. The services were concluded by a fervent address to the throne of grace by the Rev. Edward Payson, of Portland.

After a recess of half an hour, the house of worship (the largest in the Commonwealth) was again filled. The communicants from different and distant churches, to the number of nearly seven hundred, who had assembled on this interesting occasion, were seated together in the body pews, and apparently with one heart and one soul celebrated the Lord's supper. The communion services were introduced with an address to the communicants by the Rev. Dr. Dana, of Newburyport. The first prayer was offered by the Rev. Dr. Parish, of Byfield, and the second by the Rev. Professor Stuart. During the distribution of the elements by ten deacons of different churches, who had been designated for the service, the aged and venerable Mr. Morrison, of Londonderry, N. H. addressed the communicants. The solemnities were closed with an address and prayer by the Rev. Dr. Payson of Rindge, N. H. and the

following hymn of Watts, sung by a great number of the communicants.

*How sweet and awful is the place,  
With Christ within the doors, &c.*

The scene was novel in this country, and was uncommonly solemn and affecting. To many we trust, it was a season of sweet communion with their ascended Saviour, and long to be remembered with gratitude. The view of so many communicants, assembled from various and distant churches, united in so solemn an act of fellowship, never to partake this feast together again on earth, brought impressively before the eye of faith the scenes of a future and invisible world; and to the humble believer, imparted some pleasing foretaste of the future fellowship of the redeemed around the throne of God and the Lamb.

ON Wednesday the 28th of June last, the Rev. JONATHAN LEE, was ordained to the pastoral care of the Church and Society in Otis, (Mass.) The Rev. Mr. White of Sandisfield, made the introductory prayer; the Rev. Mr. Lee, of Colebrook, preached the Sermon;

the Rev. Mr. Kinne, of Alford, made the consecrating prayer; the Rev. Mr. Catlin, of New Marlborough, gave the charge; the Rev. Mr. Keep, of Blanford, gave the Right hand of fellowship; and the Rev. Mr. Harrison, of Tolland, (Mass.) made the concluding prayer. The happy settlement of the Gospel ministry, for the first time, in this waste place of our Jerusalem, with very favorable prospects—manifests the commendable exertions of the Society—was highly gratifying to the Ecclesiastical Council, and a very numerous audience collected on the occasion.

ON Wednesday, the 19th ult. the Rev. AMMI LINSLEY, was ordained to the pastoral care of the first Church and society in Hartland. The Rev. Mr. Flint, of Hartford, made the introductory prayer; the Rev. Mr. Pinneo of Milford, preached from 1 Thes. ii. 4; the Rev. Mr. Prudden, of Enfield, made the consecrating prayer; the Rev. Mr. Gaylord, of West-Hartland, gave the charge; the Rev. Mr. Baker, of Granville, gave the right hand of fellowship; and the Rev. Mr. McLean, of Simsbury, made the concluding prayer.

*Donations to the Missionary Society of Connecticut.*

1815.

July 5. From the Rev. John Seward, collected in new settlements, - - - - -	\$ 16 50
14. From Rev. William Williams, do. do. - - - - -	39 14
From Rev. Holland Weeks, a donation, - - - - -	8 00
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	\$ 63 64

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VIII.

SEPTEMBER, 1815.

No. 9.

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*General Reflections and Remarks, arising from the foregoing Essays on the Genuineness and Authenticity of the Historical Books of the Old Testament.*

**I**N a series of Essays, which have been published in several preceding Numbers of the Magazine, we have taken a view of all the historical books of the Scriptures of the Old Testament, from Genesis to the book of Esther. As the sacred Volume opens with a declaration of the being and unity of God, in that passage of inimitable beauty, "In the beginning,—GOD—created the heaven and the earth," we first endeavoured to produce some of the evidence derived from history in confirmation of this great truth. By an attention to this subject, we found that the worship of idols and false gods could be traced to its commencement; that its beginning was since the earliest times of men; and that it arose principally from an improper veneration of great men, from the deification of heroes and patriots after their decease. This fact leads to the irresistible conclusion that prior to

this time, when men had the best opportunity to know their Creator, they worshipped the one only true God.—After this view of the origin of Idolatry, we considered the evidence of the genuineness of the books of the Pentateuch, and then, by an examination of those sacred books separately, we found the most satisfactory evidence of their authenticity and inspiration. They were written by Moses, the first and most interesting of all writers, and greatest of prophets, his narration is true, and was written under the guidance of the Holy Spirit. In a careful and concise examination of the other historical books of the Old Testament, we have found the most satisfactory and conclusive evidence of their authenticity and divine authority. We have thus found, so far as we have gone, the propriety of the holy declaration of the apostle, "All scripture is given by inspiration of God." In the examination of the respective books, a sketch of the principal matters contained in them has been given.

And now, having, by divine favour, completed my design, it



these efforts may have been the means of resolving the doubts, of confirming the faith, of animating the hope, of any of my readers; if they may have been the occasion of increasing our attachment to the sacred word; if they have afforded to any of us an additional inducement to search the scriptures, to study and love the divine law; if we have discovered any new motives to adore and exalt the grace of God in giving to men the holy revelation of his will; the labor which has been devoted to the subject, has not been devoted in vain. If the truth of God has, by divine assistance, been presented in a proper light; if his holy word has been exhibited, in any degree, according to its true character, and if we have made no wise improvement of the privilege; then have we an additional reason to fear and tremble at the prospect of shortly appearing at the bar of God. "Oh, for that warning voice, which he who saw the apocalypse, heard cry in heaven aloud," Oh, for a sweet whisper to our hearts from the glorious spirit of holiness, to break our lethargy, to awaken our souls to the interests of eternity, to point our thoughts, to lead our feet to God! The Lord grant that our case may not be like those who are judicially blinded, because of obstinate unbelief. "But even unto this day, when Moses is read, the veil is upon their heart." But the apostle adds, for our encouragement and joy, "Nevertheless, when it shall turn to the Lord, the veil shall be taken away." If we have long read Moses and the prophets without discovering their divine excellency, our hearts should now turn to the Lord, that we may see

their beauty and admire their glory. It is the blindness of the heart, and that alone, that keeps the glories of a divine Saviour beyond our view. From the friends of Jesus, shortly, the veil will all be removed, they shall behold the splendor of his presence, and rejoice for ever in his likeness.

We shall now proceed to some general remarks, from the cursory view which has been taken of the historical books of the scriptures of the Old Testament.

1. The providence of God is very signally manifest in the preservation of the holy scriptures. In the frequent revolutions of human affairs, and amid the general wreck of ancient nations, the greater part of the writings of antiquity have become irrecoverably lost. Many causes have conspired to the production of this calamitous event. After the fall of the Roman Empire, and the rise of Mahometanism, about six hundred years after Christ, the civilized world was universally overrun by barbarous nations, which was succeeded by a gloomy period of ignorance, vice, and imposture, which continued several centuries. These conquerors, generally, possessed an inveterate hostility to learning, arts, and civilization, of almost every kind. And it was their unremitting endeavour to destroy all the vestiges of ancient literature, religion, and laws. In their destructive conquests, cities were burnt, public edifices were demolished, libraries were destroyed, and the fairest countries of Asia, Europe, and Africa, were made a scene of desolation. Few cities existed which were not repeatedly sacked, plundered, and burnt.

The art of printing is of modern invention. This great im-

provement in the arts of literature was made but a little before the discovery of America. Previous to that time, there were no books but such as were written out by hand, at great labor and expense. Of course, they must be scarce, owned by the rich only, and few copies of any one could be supposed to exist.

One consideration further, on the subject before us, is important to be noticed. The holy scriptures have ever been unpopular among men. They always taught unwelcome truths. They inculcate truths and duties which are opposed to the natural propensities of the human heart. They are designed to exalt God, to humble the pride of man, to teach his dependent and ruined state, and his imminent danger of everlasting evil. They teach that the idols of the heathen are vanity and a lie, that the revered systems of pagan religion, upheld by the pride of philosophy and the strength of power, with their millions of ardent votaries, were falsehood and folly, and that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Under these circumstances, it could not have been otherwise than what has actually taken place. The Bible, with all its heaven-born truths, has been hated and reviled, and the disciples of the religion of the scriptures have been subjected to every suffering and reproach. In all antiquity, no nation was the subject of such general hatred as the Jews. The true reason of which was, they claimed to possess the religion of the true God, and they denounced every other as imposture. The

bitter and universal odium of other nations towards this people appears in many tracts of ancient authors yet extant. Many of the most liberal historians, when they come to speak of the Jews, seem to lose all temper. Not less was the odium universally cast upon the early Christians. As the master of the house was called Beelzebub, so, eminently, were they of his household. The humble followers of the Prince of life, bearing the holy scriptures in their hands, and their truths in their hearts, were reviled as the abettors of every enormity, as the perpetrators of every crime. This enmity of wickedness and idolatry was too great to be long confined to mere reproaches. It soon broke out in flames of the most unrelenting persecution. A little experience convinced the sons of paganism, that destroying the lives of the followers of Jesus would not effect their object. As the sacred scriptures were their guide and their hope, their faith would live while the Bible could be enjoyed. Of course, the powers of wickedness resolved on its destruction. Every copy which could be found was committed to the flames.—Under all these difficulties and dangers, this holy book still lives. Through all the catastrophes of nations, through all the dispersions of the people of God, through all the desolations of war, amid all the rage of persecution, and all the malice of covert enemies, this heavenly volume has rode securely down the tract of ages, unshaken by every tempest, uninjured by every storm. The friends of this sacred book have been few and weak, its enemies have been numerous and strong, yet it is pre-

served. This can hardly be considered less than a standing miracle ; it is, at least, a most illustrious display of God's providential care for the protection of his truth. And it is, of itself, an argument, sufficient to abash all the subtleties of infidelity, that the inspired volume has ever been the peculiar care of God.

2. Through the merciful favor of God, the holy scriptures have been transmitted to us in their original purity. We have the most satisfactory evidence, that we now have the sacred oracles, substantially, just as they came from the hands of the venerable prophets and apostles of God, "who spake as they were moved by the Holy Ghost." Through all the period of the Jewish state, the scriptures of the Old Testament were most carefully guarded by the inspired prophets, by the different tribes of Israel, by Jews and Samaritans, by the various religious sects among the Jews, all watching against any corruptions, that no alterations of the sacred text could be permitted to take place. Since the time of Christ, Jews and Christians have been mutual guards upon each other, the various religious sects, which infinite wisdom has suffered to arise in the Christian world, have been equally watchful for the integrity of the inspired volume ; and have secured it against all possibility of corruption. Before the completion of the Old Testament, the Jews began to be dispersed, and soon after, were dispersed among all nations. Wherever they went, they carried their holy law, and, from one end of the world to the other, they still exist, and still preserve the sacred

oracles of God which were committed to their fathers. Immediately after the planting of Christianity, the divine seed sprang up and grew abundantly, the branches of the tree spread abroad and overshadowed the nations. In consequence of the special injunction of Christ, "Go, teach all nations," and, in consequence of the great persecutions which the unbelief of Judea and the sword of Rome raised against his followers, they soon became widely dispersed ; the baptismal font was opened upon the banks of the Indus and the Ister ; the plains of Numidia and the forests of Britain re-echoed the songs of redeeming mercy. Wherever the disciples of Jesus travelled, they bore in their bosoms the sacred book of God, and, at the peril of their blood, guarded its divine pages from every unhallowed touch. Such being the situation and condition of Christians, it will be readily perceived, that, as the enemies of divine truth could never effect a general corruption of the sacred scriptures, so neither could there ever be a combination of its professed friends for the accomplishment of the same object.

But however conclusive our deductions upon this subject may be, we are not under the necessity of relying upon them, being favored, through the good hand of God, with the most satisfactory proofs of the integrity of the holy scriptures. About 260 years before Christ, Ptolemy Philadelphus king of Egypt, desirous to erect a valuable library at Alexandria, procured a copy of the sacred books of the Old Testament from Jerusalem, and employed a number of men of great learning to translate them from the Hebrew

toeue into the Greek. That translation was used by Christ and his Apostles, and it is still preserved. This version agrees, in all essential particulars, with the present Hebrew text. In the Syriack language, there is still extant a very ancient version of the Old and New Testament, which agrees with the scriptures as we now have them. There is also a very ancient version of the five books of Moses in the Samaritan dialect, which forcibly corroborates the sacred text in the present Hebrew Bibles.

In many of the libraries of Europe, there are now existing numerous ancient manuscripts of the holy scriptures, some of them of the age of many centuries, which establish the validity of the scriptures in their present form. In all the early fathers of the Christian church, for three or four centuries after Christ, many of whose works have come down to us, there are large quotations from the scriptures, which show that the sacred books, used by them, were the same sacred volume which is now in our hands.—We may add further. If God in his good providence would take such peculiar care to preserve the volume of the holy scriptures, for the benefit of his people in every age, as we have seen to be the case, we may rest assured that he would cause it to be kept from any essential corruption. His church on earth is always the same, and must ever have the same scriptures of truth.

One other consideration may properly be noticed in this place. As we are obliged to read the scriptures by a translation in our own language, it becomes an important enquiry, Is the translation of the holy scriptures now in use

among us, a correct translation? This question, at all times important, has become more so of late, in consequence of its having been a subject of considerable discussion, and in consequence of some recent attempts to offer to the public new translations of some parts of the sacred volume.—The Old Testament was written originally, in Hebrew, the New Testament, in Greek. They were translated into Latin, in or near the days of the apostles. The first translation of any part of the scriptures into the English language, was a translation of the New Testament by the celebrated John Wickliffe, about the year of our Lord 1380. William Tyndall published a translation of the New Testament, in 1526. He afterwards added a translation of several of the books of the Old Testament. In 1535, the whole Bible was printed in our language, for the first time, translated by Miles Coverdale and several others, with the approbation of King Henry VIII. Another translation was published soon after, partly the work of the celebrated martyr John Rogers. In the reign of Queen Mary, the illustrious exiles, who fled from her persecution to Geneva, published a new translation of the whole Bible. In the succeeding reign of Elizabeth, fourteen of the most eminent divines in the English church were ordered to make another translation of the scriptures. This was done, and the volume was printed in 1568. That translation is commonly denominated The Bishop's Bible. A few years later, some of the Roman Catholics in England published a translation of the New Testament. In the beginning of the reign of

James I, the Puritans, finding themselves aggrieved with some things existing in the established church, desired leave to present the king a petition for redress. This was granted. One thing requested by them was that there might be a new translation of the Bible. As there appear to have been no objections to this measure, it was immediately adopted by the king. By his command, fifty-four of the most learned scholars and divines of the Universities of Oxford and Cambridge, were designated to the performance of this great work. Some of them dying soon after their appointment, the work was executed by forty-seven. They were directed to make an exact translation from the original tongues; to compare carefully with the translations then existing; and to examine all the modern translations of the French, Dutch, German, and other languages. The translators arranged themselves in six companies. Each of these had their respective portion of the sacred books. When they had completed their work, the part of each class was examined by all the others. And no passage passed till it was approved by the whole. The work employed five years. It was begun in 1606, and finished in 1611. After it was completed, it was revised by other persons of the greatest learning and piety, and published with the dedication to the king, now contained in our Bibles.—Excepting some partial and limited translations since that time, these are all the translations of the scriptures that have been made in our language. It is hard to conceive of any method in which a translation could be more satisfactorily

executed, than the one in which our present one was made. It may also be added, that all learned and pious men, who have examined this translation for two hundred years, have pronounced it an accurate and faithful translation. This was the opinion of the late President Stiles, than whom, perhaps, there has never been a more competent judge in this state. It is, undoubtedly, one of the best translations to be found in any modern language. This English translation is now read by more people than any other version of the scriptures existing. It ought to be a grateful reflection with us that it was performed at the request of the venerable Puritans, who, a few years after, commenced the settlement of New England. This great work was the result of the exertions and prayers of those consecrated souls, whose devoted feet left the foot-steps of their fathers to traverse these unhallowed fields.

3. The sacred history contained in the holy scriptures is all that is necessary for the church of God. It was never the design of the Holy Spirit to gratify the scholar with the particular history of nations. The sole object is to give a concise view of the people of God through the lapse of ages, and occasional sketches of the history of other people, sufficient to illustrate the general character of divine providence. Here we may notice the peculiar wisdom of the most High, in bringing down the scripture history to the time when pagan history begins to be authentic. There is nothing certain among profane historians, earlier than about the time of the Babylonish captivity.—From that period, the Greek and

Latin histories are authentic, and we can learn the great events of the providence of God from those sources. It is remarkable that Herodotus, who is called by literary writers the father of history, was cotemporary with Ezra, and Nehemiah, and the prophet Malachi. Thucydides and Xenophon soon followed, and every age since has produced historians. Thus we have, in the historical books of scripture, a plain and correct account of creation, of the origin and progress of nations, of the origin and advancement of the arts of life, and a connected history of mankind, particularly of the people of God, down to the time of Nehemiah, a period of 3550 years. From that time to the present, infinite wisdom has taken care that the great events of divine providence among men should be recorded and transmitted to succeeding times by thousands of authors.—A particular history, under the guidance of the Spirit of truth, of the life, death, and resurrection of Christ; of his apostles, and the first planting of Christianity, was needful to the church of God; and this is supplied in the gospels, and the book of the acts of the apostles. The remainder of the history of the Christian church is left to uninspired pens. Oh, the wisdom and goodness of the holy King of Zion!

4. In view of this extensive subject, we perceive what ever ought to be the great object in all reading of history. It is to behold the character of God, and learn the ways of his providence. The least attention to the historical books of the scriptures will convince any one that the great object of the inspired writers is

to bring into view the true character of God, as illustrated in the works of his providence; particularly, in his various dealings with his visible people. Here we see his goodness, his wisdom, his power, and his justice. Here we behold the performance of his promises, the execution of his threatenings, his long suffering forbearance, and his infinite grace. In all true history the attentive reader will discover the same great truths, which are primarily brought into view by the inspired writers. The same character of man, and the same character of God, the same character of the wicked, and the same character of the righteous, are to be found in the history of all nations of men. In the convulsions of empires, in the strifes of ambition, in the desolations of war, in the intrigues of senates, in the sufferings of the oppressed, in the vast variety of individual character, the pious observer will discover the overruling hand of infinite wisdom and goodness, regulating and restraining the whole. He will see all events rendered subservient to the interests of the church of God; he will behold the ancient prophecies of his word constantly elucidated by the occurrence of predicted events; he will see things in a general preparation for the accomplishment of all his revealed purposes which are yet unperformed. The attentive reader of history, both sacred and profane, will perceive that innocence and virtue are always safe in the hands of the holy Governor of the world, that though wickedness may prosper for a season, in the end, it shall surely be overthrown. He will see the vanity of all human glory, the emptiness of ambition, the deceitfulness

of wealth, the delusions of popular fame, the unsatisfactory nature of power, the shortness of life, and the unceasing disappointment of human hope. He will see the miseries of this world, all the effect of the lusts and passions of men, and that the only reasonable prospect for an immortal being is in the holy unchanging kingdom of the Redeemer.

5. Our subject calls us to remember, with humble gratitude, the great things which God has done for us. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." The most High distinguished the people of his ancient covenant with great mercies. The greatest of which was that he gave them the holy scriptures. All this has he done for us. While he has suffered the deluded sons of Mahomet to be groping for ages in the vagaries of the Alcoran, while the miserable votaries of paganism have been trembling before their idol divinities, and polluting their souls with every rite of profaneness and corruption, we have the sacred word of truth, which "the Holy Ghost sent down from heaven; which things the angels desire to look into."—"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Yet is all this mystery, the mystery of God manifest in the flesh, with the great end for which it was done, and the great objects which will be accomplished by it, clearly made known to us in the holy scriptures of truth. Small indeed, comparatively, is

the number of our fellow-men, who enjoy this heavenly treasure, but, through the mercy of God, and through the prayers of our fathers, to us the five talents are committed.

What have we done for God, while he has done every thing for us? How do we improve this inestimable treasure which he has deposited in our hands? Is it our bosom companion, our teacher by day, our meditation by night; or is it suffered to lie neglected, while interest and pleasure occupy all our thoughts? Those who neglect their Bibles leave the fields of heaven to gather food on the bleak marshes of frozen philosophy.—How shall we spend life with propriety? The essayists can partly inform us. How shall we spend eternity in glory? The word of God, alone, can tell.—What are we, what are our hopes; our prospects? Ask the learned sons of philosophy. Ask the followers of eastern superstition. A few probabilities, a few idle dreams, are all that they can give. Ask the word of God. The veil is now removed, the mists are cleared away, the Sun of righteousness arises in his splendor, it is all unclouded day.—Open the sacred pages, the hill of Zion rises to view, inviting the longing pilgrim to ascend and rest, and rest forever in the embraces of his God: Are you in sorrow? The word of God contains inexhaustible consolation. Are you in darkness? Go to that holy light which lightens the path of the just more and more, unto the perfect day. Are you longing for the enlargement of Zion, waiting and pleading for the consolations of Israel? Go to the unchanging promises of God, given in his word, give thanks, re-

joyce, and hope. Are you perplexed with the mysteries of his providence? At the same source, learn the perfection of divine wisdom, learn to be still and adore.

6. How sure are the interests of Zion. In looking over the historical books of scripture, we see Jehovah taking the little flock of his people, defending them from enemies, and rescuing them from innumerable dangers. There we see the Lord Jesus performing what is declared of him by the prophet, "He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom." Thus did he take the little band, wandering, hopeless, through Eden's solitary way, with no hope but the mournful promise of the garden, and point their faith to the promised seed, and their souls to immortality. When Abel offered his acceptable sacrifice, and sealed it with his blood, the sinking parents were upheld by the promises of grace. When all flesh had corrupted themselves, and the church were compelled to fly, Jehovah provided the ark, and housed the little band in the presence of their Saviour. When idolatry again overspread the world, he called his servant from Chaldea, and promised to be his God and the God of his seed for ever. Them he has never forgotten. He delivered them from the oppressions of Egypt, carried them through the wilderness, saved them from the devices of all their enemies, rescued them from the strong arm of Assyrian power, and kept them in safety, till the desire of all nations came to his temple, and laid the foundation of Zion on a rock that can never be shaken. In the darkest times, he raised up prophets

and witnesses to stand for God, to testify his truth, and proclaim his love. Zion's God is still on the throne. His most glorious promises are yet unaccomplished. His truth has assured us that all ends of the earth shall see the salvation of God.—Look down the vista of futurity, see the sinking church arise, its enemies are confounded, it emerges from the darkness of ages, the Sun of Righteousness arises in his glory, the countless sons of faith and hope from the distant corners of the earth throng her temple gate, the songs of redeeming grace are wafted on every breeze;—Oh, let me die in the Lord, and for ever enjoy the visions of his glory.

7. The holy scriptures of truth will, one day, overspread the earth. From the days of Moses to the present time, the sacred volume has been, to a great part of mankind, a hallowed casket, unknown and unenjoyed. This cannot always be the case. The kingdom of Christ must fill the world, and the inspired volume is always the harbinger of the erection of this kingdom. The prophet Daniel, revealing the dream of Nebuchadnezzar, says, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet,—and the stone that smote the image became a great mountain, and filled the whole earth." John saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." These promises are sure; and we are permitted to see them rapidly accomplishing. This day the holy scriptures are traversing the earth, and opening heavenly truth upon



eyes which never before saw the light of the Redeemer.—Are we interested in the work of the divine Saviour? Do our souls swell at the prospects of his glory? Lord Jesus, fulfil thy purposes. Send thy gospel through the earth. Let the great family of Adam behold thy grace. Let heaven and earth unite in the praises of redeeming love.



ON THE INEFFICACY OF DEATH-BED  
RETRACTIONS AND WARNINGS.

**I**T is a fact, which, if not of such frequent recurrence, would be not less wonderful, than melancholy, that mankind so generally fail to derive substantial benefit from the lessons, which the experience of others supplies. They see their fellow men rushing into errors, burdening themselves with guilt and remorse, and involving themselves in woe and ruin, and still they madly press forward, in the same devious and fatal path. Instead of being intimidated and rendered wise and circumspect, by the poignant sufferings and the terrible catastrophes of others, they act as if incurably bent on determining by desperate experiment, whether those causes, which have brought upon others only anguish and perdition, may not be harmless to them, or even ensure to them safety, peace and joy.

The effects upon his countrymen, which followed from the conversion of St. Paul, were such, as are clearly at war with every dictate of reason, and such, as must have balked all calculation, not made under a full conviction and a strong sense of the extreme obliquity of the human heart, and of the almost untameable obstina-

cy of prejudice and passion. This astonishing event never led them to suspect, that the Christian religion might be of heavenly original; it never induced them to scrutinize its evidences and character, in the spirit of meekness and impartiality; and it had no tendency to prepare them to acknowledge the Saviour's mission, to welcome his instructions, and to bow to his authority. Yet to any mind, judging independently of all reference to the wayward spirit, which actuates mankind and so often governs their decisions, such consequences must appear to have been almost inevitable. A singular phenomenon exists, and a solution of it is demanded. What solution can be discovered, which shall not invalidate the opinion of the Jews, and establish the truth of Christianity, on an immoveable basis? The most zealous votary and the most resolute and hardy champion of the Jewish religion, the most bitter foe, and the most daring and active opposer of the gospel of Christ, and the man of blameless morals and of unimpeached and unsuspected sincerity, in his attachments, abandons at once the cause, which he had warmly and laboriously supported, for that which he had virulently abhorred, and fiercely and cruelly resisted. He forsakes those, whom he had fondly loved, and unites with those whom he had regarded with rancorous hatred. He quits a nation, and joins a party, insignificant in its numbers. He leaves the great, the honorable, the opulent and the mighty, and associates himself with the despised, the poor, the odious and the defenceless. He renounces prospects, singularly fair, of honor and

distinction, of wealth and power, of ease and pleasure, and subjects himself to penury and contempt, to hardship and persecution, to peril and suffering. It is apparent, that to this course he must have been urged by motives, the most imperious. No considerations, but such as could not be withstood, could have been sufficient to extort such sacrifices, and to impel him to dare so many and so formidable evils. Not a single inducement calculated to operate upon a corrupt mind; not the faintest encouragement, suited to allure a time-serving spirit, could have lain before him. When the Jew came to enquire, what, then, could have prompted him to resign all, that the heart most fondly cherishes, and to brave all, that the mind of man most reluctantly incurs and most painfully supports, he would have discovered, that nothing, short of supposing him under the influence of the wildest lunacy, could furnish a solution of his conduct, if the account, he gave of the reasons, which governed him, should be rejected as fabulous. Pursuing the subject further, the inference would not be a remote nor a dubious one, that, if what he affirms, actually occurred, Christianity is a religion, which justly claims God as its author, and that it is at the hazard of the soul, that it is hated and scorned. Who, therefore, would not imagine it a rational expectation, that an occurrence, so extraordinary, and if Christianity be untrue, so inexplicable, as the conversion of the Apostle, must have shaken the unbelief of the Jews, have subdued their prejudices and prepared them to admit, without hesitation, the claims of Christ to be the long

anticipated Messiah? But such an expectation poorly accords with the sacred history. The marvellous change, in the character and conduct of St. Paul, had no salutary operation upon his countrymen. Instead of diminishing their hatred and inclining them to embrace Christianity, it only inflamed them with fiend-like malignity towards himself, and instigated them to a nefarious confederacy to imbrue their hands in his blood.

The nature of man is not changed. The elapse of ages has not meliorated his character. He is the same depraved being now, that he appeared eighteen centuries ago. With the same stubborn pertinacity does he hold fast error, with the same determined perseverance does he pursue the wayward path, which he has taken, and with the same hardy contempt, or senseless indifference does he regard the various and solemn warnings, which either the conduct, the loud remonstrances and affecting entreaties, or the appalling wretchedness of those, around him, may afford.

It is at times the fact, that the staunchest of infidels abandons his principles of unbelief, and with deep contrition traces his way back to Christianity; that the dupe of the licentious opinion, that all shall find salvation, that God has no wrath in store for the sinner, and that he who serveth him, and he who serveth him not, shall fare alike, renounces the long and fondly indulged delusion, and fixes his hope of heaven on the basis, which the gospel directs; and that the scoffer and the profligate gives up his contempt of truth and duty, resigns his vices, and, humble and broken hearted,

commences a life of virtue and piety. But what effect has the change in their characters upon their companions in infidelity, error and guilt? Perhaps, not an individual, influenced by their conduct, joins the standard of Christ. Even their proselytes, those, whom they initiated in the mysteries of infidelity, whom they instructed in falsehood and trained to vice, now disregard them and refuse to relinquish opinions, which they taught them, and to forsake courses of sin, which they first prompted them to pursue.— They find a wide disparity between the efforts, requisite to seduce, and those, necessary to reform; and it becomes a source of the keenest remorse, and of torturing regret, that they have done irreparable mischief, that they have led astray, from truth, virtue and salvation, those, whom it is beyond their power to recal from their wanderings. It is a surprising fact, and yet not more surprising, than true, that the opinions of a man shall be, with many, little short of oracular, while those opinions are in favor of scepticism, of error and vice; but, if his principles are entirely and almost miraculously changed, and changed undeniably from full and solemn conviction, he shall forfeit, perhaps, the whole of his influence, even with his warmest admirers, and loudest encomiasts.

But, however strange and inexplicable the little effect which other circumstances produce upon the feelings and conduct of mankind, may appear, nothing can surpass, in singularity, the inefficacy of death-bed retractions and warnings, and nothing can be more flimsy and futile, than the

pretences, upon which they are often disregarded.

It is, to a very wide extent, the fact, that unbelievers, at the near approach of death, virtually, if not expressly, renounce their sentiments, as unfounded and fatal, and, except where animated by the hopes of the Gospel, leave the world in anxiety and alarm, if not in horror. The close of Voltaire's life was a scene that might make the most callous heart ache. Hume, as his nurse declares, "died in horror," and the very account of Dr. Smith, which ascribes to him so much cheerfulness, affords no slight ground for the suspicion, that the whole truth has not been told. The final hour of Gibbon was cheerless and wretched. The last days of Paine were days of gloom and wo, and decisively prove, that he had no confidence, that his rejection of Christianity was well-founded, or rather they fully evince, that he was visited with tormenting forebodings, that the religion, which he had scorned and reviled, would be found a religion from God. There is indeed, occasionally an individual, who maintains, to the last, the semblance of an unwavering adherence to his principles of unbelief. But it is obviously a daring and determined show of confidence, supported by studied thoughtlessness and peculiar hardihood of mind, not the result of sober and dispassionate conviction; a show to which false notions of honor, and fears of the disgrace of his party and of the taunt of cowardice, together with the pride of self-consistency, impel him. The mass of the votaries of infidelity, however, and among them some of her ablest and boldest champions, as they

draw near the grave tremble, and if they forbear explicitly acknowledging the truth of revelation, distinctly manifest, that the assurance of their unbelief is broken, and that they are haunted by agonizing apprehensions, that at the bar of Christ they must answer for the denial of his mission, their rejection of his instructions, and their contempt of his authority, for the obloquy, ridicule and scorn, which they have cast upon him, upon his cause, and his friends, and for that corruption and guilt and woe, into which they have aided in plunging their fellow-men. What effect have circumstances, like these, upon their brethren in infidelity, who survive? Little; at the best, and perhaps none whatever; unless to prompt them to express contemptuous pity for what they term their weakness, and to hold up their fears to bitter derision. They proceed on, in the direction, which they were previously pursuing, till death comes upon them, and in their turn, they prove wretched monitors to others, who refuse to take warning.

They may not, indeed, be destitute of reasons to bring forward in vindication of their conduct. As an opiate to their consciences, and the means of preserving the tranquillity of their minds uninterrupted, they may allege; that, with weakness of body, mental imbecility is produced, and that, for a man to renounce infidelity on his death-bed is, therefore, no proof, that it is actually untenable, and deserves no serious regard. A debilitated understanding and the instinctive dread of death, which is felt by all, conspiring with the dejected and gloomy countenances of his friends, sink his spirits, render him timid and superstitious

and haunt his mind with fantastic and visionary terrors.—Hence, his opinions possess no weight and can justly claim no deference.

To this reasoning of the unbeliever, however specious it may appear, it might be sufficient to reply, that infidels, who have given up their sceptical notions, have, in numerous instances, died in the full possession of all their intellectual powers. But instead of insisting upon this fact, we observe, that a man, when his mind is enfeebled by disease, provided he be able to think, to remember and to reason at all, will adhere with not less firmness, than when in health, to those opinions, of the truth of which he was before certain. What, if some mathematical proposition, which, when in health, he had demonstrated to his entire satisfaction, should be mentioned to a sick man? Would he in the least call in question its correctness, although then unable again to go through the process, by which the demonstration was accomplished? Would he not say at once, “When in health, and in the complete enjoyment and vigorous exercise of my understanding, I long and carefully examined that proposition, and effectually demonstrated its truth? I again and again went through the demonstration, I omitted no care, I grudged no labour; and possess the firmest assurance, an assurance, not to be shaken, that there was no flaw in the premises, no mistake in the process, and no error in the conclusion. The truth of the proposition I, therefore, still believe, without a shadow of doubt.”

Why does not the dying infidel reason in a similar manner? Why does he not say, “When in health, when my mind was strong and ac-

tive, when my memory was sound, and my judgment clear, I examined the truth of the Christian religion. I investigated the subject with a circumspection, a diligence and an impartiality, commensurate with the sacred character, which that religion claims, and with the momentous consequence of the interests, which it involves. I am sure, that there was no negligence, no prejudice, and no error in my examination, and the result was a complete and unhesitating conviction, that it falsely pretends to a divine original. I am now brought low by disease. My mind largely participates in the debility and languor of my body. I cannot again go over my inquiries. I cannot summon up to view all the facts, on which my reasoning was grounded, nor retrace the course of argumentation, by which I arrived at my conclusion. But I am certain, that it was fairly drawn, and that it rested on a substantial basis. To all the interrogations of mankind, "what if you are deceived?" to all the suggestions of weak and suspicious timidity, and to all the chimeras of officious and busy fancy, I can reply, that once I had an assurance of the truth of my opinions, supported by reasons, ample and satisfactory. These reasons I cannot now call to remembrance and examine; but my assurance I still retain, and I can boldly bid all dreams of danger, all imaginary terrors, defiance.—They disturb not my sure and settled repose; they interrupt not my firm and tried tranquillity."

Why does not the dying infidel, by reflections like these, sustain his drooping courage and soothe his throbbing heart? If he ever possessed a full assurance of the falsehood of Christianity, an assurance,

established on a solid foundation, why does he tremble, as he approaches the grave, and why, in that awful hour, which tries the soul, does he renounce, as delusive and ruinous, his irreligious tenets? The truth is, that he never possessed any such assurance, substantiated by adequate proof, and to possess it does not lie within the range of possibility. The infidel disbelieved, because he was hostile to the truths, which the gospel contains, to the restraints, which it imposes, to the duties, which it demands, and to the sanctions, which it exhibits. Its doctrines are abasing to that pride of intellect, which almost scorns to receive lessons from heavenly wisdom, and to that pride of virtue, which arrogates to itself distinguished excellence and abundant merit. Its restraints curb passions, which he is eager to indulge, and deter him from courses of criminal gratification, which he is bent on pursuing. Its duties are an irksome drudgery, at which all the feelings of his soul revolt. Its sanctions are tremendous, and to sin, with the persuasion of a day of reckoning and of a state of fearful retribution, would poison all the delights of iniquity and mingle gall in the cup of pleasure. Because unwilling to believe, he doubts. He is able to start here and there a difficulty, and to conjure up here and there an objection; none of them, to a humble, well-informed and dispassionate mind, of serious moment. With these he fortifies his doubts, till, finally, they rise to a degree of strength, bordering on persuasion. The alarming aspect of death renders him honest. It dashes to the ground the shield, which corrupt desires and abandoned habits had

interposed between him and conviction, and truth flashes upon his mind to alarm and torment him. He at length knows, that he never had reasons, sufficient to warrant him in rejecting and reviling Christianity; and he now feels, in his inmost soul, a deep and an involuntary impression, that it is true, and awakes to anguish and horror.

We feel ourselves impelled to pause and observe here, how strong the evidence in support of Christianity must be, since it has carried conviction to the minds of millions of the wisest and most learned of mankind, by whom this religion has been not only revered and loved, but also cherished and defended by their labors and often by their blood; and since none of its adversaries, however pre-eminent for intellectual greatness, and however signalized, by the extent of their researches, and the compass and variety of their knowledge, nor even all its foes, by their combined efforts, have been able to disprove its claims, so as ensure the unbeliever confidence and tranquillity, in that awful hour, when he is called to go and make the eventful and momentous trial, whether it be from God, or not.

The reasoning by which infidels attempt to account, without injury to their cause, for the dismay and retractions of their brethren, when on a dying bed, is most inconclusive and fallacious. It fails totally of solving the difficulties, which it professes to remove, and, were they not in love with darkness, did they not wish to shun conviction, they would read, in the last hours of those, who have rejected Christianity, appalling lessons, on the weakness and the dangers of unbelief. But, with

infatuation, as blind, as it is deplorable and fatal, they disregard every admonition, they close their minds against every appeal, addressed either to their judgments, their consciences, or their hearts, and press on to that awful precipice, down which those, who have gone before them, have plunged beyond the reach of mercy and the visits of hope.—Often, in the closing period of life, those, who have been cheered in health by the soothing persuasion, that all, of every character, are destined to heaven, find their belief shaken; become convinced, that they have been resting upon the sand, and dare no longer trust to so frail a basis their eternal hopes. In bitter retrospection and tormenting fears, they pass the remnant of their days, and in agonizing anxiety, they enter the world of spirits; except, in those favored instances, in which, from humble faith and heart-felt contrition, hope arises to irradiate and bless the hour of their departure. Others, however, who accorded with them in sentiment, are perhaps, only led to regret the influence of disease upon the mind, paralyzing its operations and inspiring it with chimerical apprehensions, or they proceed to deride them, as the dupes of cowardice and superstition, who basely desert, at last, the cause, which they had espoused. In that trying day, the man of virtue, who had disbelieved the reality of vital religion, and who had adopted and strenuously maintained the opinion, that mere common-place morality would answer in the room of Christian holiness, and the lax religionist, who had fixed his dependance on the rites of his church, on outward regularity, and a decent attention to the form of godliness,

become alarmed, give up, as untenable, their refuges of lies, and obtain no relief from the goadings of remorse, and the apprehensions of fear, unless, in mercy, they are led to find peace at the foot of the cross. But those, who resembled them, instead of being led to amend their own opinions, ascribe their change of sentiment to imbecility of mind, generated by disease, perhaps sneeringly pity their delusion, and continue to encourage themselves with the shadow, while they coldly disregard, or contemptuously spurn the substance, of moral and religious excellence.

Those, who have neglected the blessings of the gospel, and lived only for the present world, when they come to lie on a dying bed, unless the mind be stupified, and the feelings blunted by the deadening operation of disease, or they be cursed with so sore a judgment, as a seared conscience and a complete dereliction of the Divine Spirit, awake to a sense of their guilt and their folly. Bitterly do they deplore their disregard of God and salvation, the means of grace undervalued and slighted, the precious day of mercy and hope prodigally wasted, or grossly misemployed, and the wonderful patience of heaven contemned or heinously abused. With gladness, eager and joyful beyond expression, were it in their power, would they recal the time, which has passed away, and possess once more the opportunities of becoming wise and holy and happy, which are gone for ever. With hearts, swelling with anguish, and with eyes, gushing with tears, do they bewail their infatuation; and, in strains of solemn admonition, and of warm and pathetic in-

treaty, do they urge those, around them, not to esteem religion, a subject, which demands attention only by the by, and not to defer, till their sun is going down, all concern for the soul, all thought of eternity, all preparation for heaven. He, who has not again and again witnessed death-bed relentings and death-bed regrets and warnings, cannot often have ministered at the couches of the sick and dying, or often have been present to behold the scenes there exhibited, scenes, which, if any method of instruction were, of itself, adequate to teach man wisdom, would leave none, who come within reach of their influence, uninstructed and unreformed.

What is the effect, which occurrences, like these, produce upon those who observe them? They may make a transient impression, may excite heart-felt commiseration, draw forth the tear of pity, and impel to some laudable purposes, that they will carefully avoid a condition so wretched, a close of life so awful. But the intervention of a few days deadens their sensibility, allays their fears, erases from their memory the vivid recollection of the recent spectacle of wo, and gives to the winds all thought and design of an immediate and effectual attention to their immortal interests.

Often, and deplorably often, is it the fact, that individuals, who have hung suspended over the grave, whose bosoms have there been wrung with remorse and agitated by fear, and who have with prayers and tears implored longer life, that they might seek and find salvation, when, beyond all hope, they have been called back from the gates of death, forget their feelings and intreaties,

their purposes and vows and pass on as heedless, as before, of religion, of judgment and eternity. Perhaps, with weak and disgraceful shame, they may blush on account of their alarm, or, with shocking effrontery and presumption, they may even laugh at their terrors, as idle and ignominious.

Thus to disregard the retractions and warnings, which death-beds afford, is to act with something, worse, than the thoughtlessness and delusion of childhood, which never thinks of dangers, which are out of sight. It is a near approach to idiot folly or maniac infatuation.

“A death-bed’s a detector of the heart.”

Awful and alarming, beyond all that we may now imagine, it will fearfully try our souls. It will render us honest and rouse us to a knowledge of our real characters. It will brush away the deception, which, we may have practised upon ourselves, convince us of the falsehood of our principles, and display to us the unsoundness of our virtues and the futility of our hopes. It will operate upon our minds, as upon those of others. If we act with common prudence, therefore, we shall fear to rest our dearest interests, upon a foundation, which crumbles from beneath them, when most they need support. The tenets, which they at last renounce, if we hold them fast, till the closing scene, we shall then find to be untenable. The confidence and expectations, which fail them, will also fail us, and into that wo, and ruin, into which they sink, shall we descend.

Happy would it be for all, would they learn to profit by the errors and the falls of others. When

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those, who have coincided with us in our opinions, and who have accompanied us in our practice, abandon us; and embrace different principles, and enter upon a new course of life, it is a warning to us, to survey the ground, on which we stand, and sound discretion must loudly demand, that we should awake to the most full, rigid, cautious, and dispassionate examination of our sentiments and our conduct. If we would comply with what is alike the injunction of duty and interest, we must make it an object of constant and watchful care, to adopt no principle, to perform no action and to rely on no traits of character, which will not abide every trial, the strictest test of divine truth, the severest scrutiny of our own consciences, the solemn trial of a dying hour, and the fiery trial of a day of judgment. [Adviser.

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*On the Application of Prophecy to passing Events.*

**T**HE prophecies of God, given us in his word, were communicated to the church for the most important purposes, and have ever been productive of the most salutary effects. They were designed, and they have ever had the effect; to confirm the faith of the people of God, to support them under their afflictions, to strengthen their attachment to the interests of Zion; and to engage their steady fidelity in the service of their Lord. They have also been a perpetual shield to the believer against the assaults of infidelity, affording, at all times, an irresistible argument in confirmation of the testimony which God has given to his people. But, as

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if these privileges of the word of prophecy were not sufficient, it has usually been one of the errors of the visible church, to make the divine prophecies, to a certain extent a subject of curiosity, to aid the speculations of the statesman and the philosopher, or for the support of some favorite human theory.

In our attention to this subject, we shall first consider some of the principal objects for which the prophecies contained in the scriptures are evidently given: and then take notice of the impropriety of making a hasty application of divine predictions to present events.

The holy scriptures abound with prophecy, and this is one of the striking characteristics of their divine original. It is the prerogative of God alone to remove the veil from futurity and declare events that are yet to come. Man "knows not what shall be on the morrow." The earliest prophecy that is found in the word of God is given by himself, in his memorable address to the parents of our race immediately after their great transgression. According to the order in which they sinned against him, he first addresses the serpent, then the woman, and then the man. In his address to each are found declarations and threatenings which respected all future times, and which have been performed in every succeeding age; while the address to the serpent contains a promise of grace, in behalf of those whom he had seduced, embracing all the blessedness ever to be enjoyed by the children of men. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou

shalt bruise his heel." All the succeeding promises of Christ; all the prophetic declarations concerning the blessedness to be derived from his mediatorial work, and the perpetual conflict to be maintained between sin and righteousness, are no more than confirmations and illustrations of this first divine prophecy. In after times, many of the patriarchs and saints, as well as those who are appropriately denominated prophets, were endued, at times, by the Spirit of God, with the gift of prophecy, and declared events that were to come. The most of the prophecies contained in the scriptures have been fulfilled. Many, however, remain unaccomplished, and we have evidence sufficient that all these will be fulfilled in the holy appointments of God.

A primary object, for which the prophecies and promises of God have been given and recorded in his word, is, evidently, to fix the attention of men on him and his government, in all the events of his providence. Nothing is more characteristic of the wicked than a forgetfulness of God. "God is not in all their thoughts;" and the language of their hearts is "Depart from us; for we desire not the knowledge of thy ways: Through the prevalent influence of sin, all are inclined to forget the character, the presence, and the government of Jehovah, who ought, at all times, to be feared and loved. The heavy judgments which were sent upon Nebuchadnezzar are represented as designed to bring him to a thorough conviction "that the heavens do rule." It is easy and natural to view the hand of God in some remarkable and uncommon events that take

place, while, in many others, his holy providence is very apt to be overlooked. In great events, which occur in a very unexpected manner, in which human agency has little or no concern, all are ready to think of an invisible Being as their author. But in the more common occurrences of life, in events accomplished, principally, through the instrumentality of men, we are very liable to forget our God in an earnest attention to the weak and dependent agents, who are merely the ministers of his will. It is easy to discern the hand of God in the destruction of Sennacherib's army, while the conquests of the Reformers, by which a great part of Christendom was rescued from the dominion of Papal corruption, are imputed to natural causes. It is also natural for us to contemplate Gideon and David, and Maccabeus, as fighting the battles of the Lord, and supported by his holy guidance and protection. While the conquests of Agesilaus, of Timur, and of Cortes, are viewed as originating in human design, and executed by human valor. The wisdom of Moses, Solomon, and Josiah, is readily ascribed to the illuminations of the Spirit of God, while that of Lycurgus, Numa, and Peter of Russia, is supposed to be the natural product of the human intellect.

The scriptures teach us, in the fullest manner, that all men are the creatures of God, always dependent on him for all corporal and intellectual efforts, and that all intelligent beings, no less than the material world, are ministers of his will for the execution of his holy designs. Moses and Sennacherib, Daniel and Nebuchadnezz-

zar, were actively employed in their great pursuits till they had accomplished the purposes of heaven; when their work was done, they were dismissed from the employments of human life. As the exercise of divine government over all human actions, is one of those truths which is hard for the human mind to believe, and still harder for the human heart to love, it is inculcated in various ways in the word of God. Of these, one of the most impressive is prophecy. The greater part of the distinguished events that have taken place, particularly those which most interest the attention of men, can easily be found to have been predicted by the prophets of God. While politicians are engaged in their critical speculations, and historians are tracing the causes of events, the humble believer looks at the divine testimonies and finds these great transactions clearly foreshewn by the holy prophets. On such a discovery, the reflection is irresistible:—If God had predicted these events, he had purposed their accomplishment; and it must be his unseen hand that controled all the preparatory measures, that guided all the agents, that directed every instrument, by which they were finally brought to pass. If God declared to Abraham that his posterity should be strangers in a land that was not theirs and there be oppressed and afflicted for a long period, and afterwards be brought forth with a great deliverance and established in that land of promise, while their oppressors should experience a terrible destruction;—the reader of sacred history, finding the performance

of these promises, perceives, unavoidably, that Joseph, Moses, Joshua and the Pharaohs, with all the other great instruments in these transactions, must have been under the immediate guidance of heaven, that the holy providence of God must have been constantly operative in the accomplishment of all these events. The most of ancient history is occupied with the transactions of the Assyrian, Medo-Persian, Macedonian, and Roman Empires. In the prophecy of Daniel, the successive rise, conquests, character, and fall, of these great empires, are repeatedly pointed out, in such a manner that no attentive reader of the prophecy, who is acquainted with ancient history, can avoid making the application. The reflection arises of course, the government of God was immediately and constantly concerned in all the events connected with the progress, and changes of those heathen empires. And if the events of those kingdoms were under the steady control of Jehovah, with all the various characters that were concerned in them, the same must be true of all kingdoms and of all the children of men. He reigns continually, his counsel must stand and he will do all his pleasure.

Another important object in the gift of prophecy seems to have been to confirm the truth of divine revelation. Prophetic declarations are interspersed through all parts of the holy scriptures. There is scarcely one of the sacred books which does not contain either express predictions of future events, or prophetic representations of something to take place in future times. Every age has seen, in a greater or less degree, the fulfil-

ment of these prophetic representations. In the prophetic testimony of Moses, a little before his death, he gives a sketch of the history of Israel from his days to the most distant times. Every age since, and probably many yet to come, have been, and will be, able, by recurring to the character and circumstances of that people, to see the faithful fulfilment of his predictions. The prophet Daniel, and the apostle John have given chronological prophecies; following the course of human events, and extending from their own time to very distant periods. Daniel's continues, at least, to the millennium; John's continues to the end of the world. There is of course no time, in this long period, in which some portion of their predictions are not in a state of fulfilment. The many prophetic declarations in the scriptures, embrace all periods, from the time in which they were delivered to the end of the world. And it would be difficult to point out a period which is not embraced by many different predictions of sacred writ.—The divine prophecies are not only seen now fulfilling, in every age, but their accomplishment is most clearly verified by the testimony of history. History is the mirror of prophecy. The events which it records answer to the predictions of the holy prophets, and show that what they have spoken has come to pass. None can declare future events, and declare them truly, except by the power and teaching of God. "When the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." The greater part of the scriptures having been given by prophets, by those whose

prophecies are confirmed as divine by their fulfilment, their whole testimony is established as of divine authority. All the scriptures are connected and form but one system of moral truth, the respective parts mutually depending upon each other. The prophetic parts being established as of divine authority, and these parts being so great a portion of the inspired volume, extending through the whole, the believer says with a humble confidence, "All scripture is given by inspiration of God." As the lapse of years necessarily increases the evidence of the divine authority of the prophecies, the church is constantly furnished with increasing evidence that the rule of their faith is the testimony of God.

A further important benefit of the gift of prophecy is to animate the hopes and encourage the exertions of the people of God. During all the militant state of the church, its trials, its sufferings, and perplexities, are so great, that its friends are in constant need of special and divine support. To this effect the sacred prophecies are perfectly suited. They are not so minute and specifically definite as to discourage exertion, yet sufficiently determinate to engage the confidence and animate the efforts of the friends of truth. God has promised the protection and perpetuity of the church in such terms as to dispel every doubt. Though he has not told to what a degree of depression and suffering it may be subjected, he has assured his people sufficiently that he will never forsake them, that he will never be unmindful of their wants, that he will never be inattentive to their efforts and their prayers in times of

affliction. Such promises place the people of God on the best grounds, where they have every motive to labor and pray for the interests of Zion. If they could read in prophecy, with the clearness of historic testimony, the exact scenes through which God would carry his church, they would naturally conclude that their own efforts must be wholly unnecessary and unavailing. If, on the other hand, there were no predictions or promises for their encouragement, in view of the hostility and the prowess of evil, they would often despair of the cause of righteousness, and conclude its interests to be utterly hopeless. Thus, diligence, zeal, watchfulness, prayer, which compose the best parts of the Christian character, would, in a great measure, disappear. Previous to the incarnation of Christ, the promises of his coming and his great redemption were so positive and explicit, that the church rested upon them with a confident assurance. Their ideas respecting his character, his work, and the manner of his appearance, as well as the exact time of his coming, were various and defective, but they confided in his coming. The same observations are applicable to the state of the church at the present day, and for several ages past, with regard to the millennium. Very various are the sentiments prevalent in the Christian world with regard to that period, yet to come, when the church shall enjoy its highest state of worldly prosperity. When that period shall commence, how long it will continue, and to what a degree of holiness and blessedness the church will attain, are questions wholly unsettled; yet, that

such a period is coming, is a truth in which the people of God have long had an unshaken confidence. This prospect is the animating motive which supports the church under its afflictions, and which encourages all the exertions which are made for the furtherance of the gospel. The word of prophecy is sufficiently plain and sufficiently understood to produce this effect; while, at the same time, such a degree of obscurity rests upon the prophecies not yet accomplished, as to learn the friends of truth not to confide in their own calculations, but to rely with a humble confidence on the holy allotments of divine wisdom, and wait till the end shall come.

We might mention other things, but these appear to be the principal and the more important objects for which the divine prophecies were given. Now, it is manifest that these objects may be sufficiently effected, without a knowledge of the minute applications of prophecy to the events of its accomplishment, at least any further than to the events of past times. We know enough of the general fulfilment of all prophecy, but especially of those parts of it which have received their undoubted fulfilment, to convince us of the perfect moral government of God over all human events, of the truth and inspiration of the holy scriptures, of the security and ultimate prosperity of the Christian church, that all the friends of righteousness have every necessary motive to fix their attachment and rest all their prospects upon its holy interests.

We shall now consider the propriety of making applications of prophecy to passing events. This practice has prevailed with the

readers of the scriptures in every age, though to a greater degree at some times than at others. Few principles are more deeply implanted in the human mind than a desire of knowing the events of futurity. With many, this principle is peculiarly strong, and will lead to any attempts that may afford a prospect of gratifying the desire. For this purpose the prophecies of the scripture are often examined with much solicitude to enable us to make some calculation of occurrences in time to come. In this way we make an application of prophecy to recent and present events, in order to arrive as near as possible to futurity, and by connecting present events with those which must soon follow, we determine what will take place hereafter. A few observations will show the unprofitableness and impropriety of such a practice.

1. It appears to be a violation of the evident design for which the prophecies were given. It is not necessary in order to obtain the great objects of prophecy, so far as those objects can be determined. Perhaps there are no prophecies found on sacred record more explicit than those given by the angel Gabriel to the prophet Daniel. Yet when he says, "O my Lord, what shall be the end of these things?" he is told "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." There seems to have always been a mystery cast upon the minds of those who have studied the prophecies, whenever they proceed to particular calculations upon future events, even in cases where it would seem so clear that they could not be mistaken, which can-

not be accounted for in any other way than the immediate purpose of the most High. God told Abraham that his posterity should sojourn in Egypt four hundred and thirty years. That declaration was undoubtedly known to Moses and the elders of Israel. Yet they appear to have been perfect-surprised when the time of its accomplishment arrived. The time of the coming of Christ is determined by many things contained in the ancient prophecies which were in the hands of the Jews; and particularly by the memorable prophecy of Daniel of seventy weeks from the restoration of Jerusalem to Messiah the Prince. Still the church of God was utterly at a loss with regard to the particular time of his appearing, and he came at a time when he was not expected. From all that yet appears there is every reason to conclude that the church will remain in the same uncertainty in which they are at the present time, concerning the commencement of the millennium, till that event shall have taken place. God most wisely causes these things so to be, that his word may not be a vehicle to gratify an idle curiosity, instead of teaching us the duties of humility, obedience, and love.

2. We do not know, sufficiently, the nature of passing events, to adapt them to the explication of prophecy. The prophecies usually respect objects and events which are of an extensive nature, in which great numbers of individuals are concerned, which regard the wars, and revolutions, and changes of nations. It is well known that events of this kind are much better understood, years after their occurrence, than when they

have recently taken place. When the various colourings and representations of party, of prejudice, of design, become exposed, when the characters and designs of the principal actors become known, when the secret springs and causes of events are explained by the evolutions of time, when the extent, the operation, and effects of such events are brought to light, they may then be understood with such a degree of precision as to be profitably applied to the illustration of sacred prophecy. But such a knowledge of important events cannot be obtained, usually, till after many years from their occurrence. The history of the Reformation is better known now, after a lapse of near three hundred years, than it was during the occurrence of those great events, or for twenty or thirty years after they had taken place.

3. We are always apt to overrate the importance of present events. Those of former times not having past under our own observation, we having never felt an immediate interest in their issue, they have never excited that anxious solicitude, nor have appeared of that importance to the mind, as those in which we take an immediate interest. Under the influence of such impressions, to a considerable extent we form an estimate of the comparative importance of recent events. The extraordinary character, whose designs have kept the nations of Europe in a constant agitation for a number of years past, whose actions have astonished the world; at the end of his days, will undoubtedly, have accomplished a part of the declarations of prophecy, in the great scheme of divine grace, whereby God is bringing

down the man of sin and preparing the way for the universal reign of Christ on earth. But the particular part which he is acting we cannot now point out in the words of the prophets; and it will probably appear, in the final accomplishment of these great designs, that the part which he has acted is far less extensive than has been ascribed to him by his astonished cotemporaries. Good men, no less than others, often misjudge in these things. It is an almost invariable opinion of the friends of truth, that the errors and wickedness of their own time exceed those of preceding times; and perhaps there has never been a period when good people have supposed that the general state of morals was improving. Yet such times have certainly been. It has also been common with Christians, when they have seen great revivals of religion, with animating displays of God's power and grace, to conclude that the time of the church's deliverance was near. When they see exertions making for the spread of the gospel, and those exertions attended with success, they are ready to conclude that they shall soon see the desire of their souls, that their hopes will soon be realized. The exertions of the Christian world for the spread of the gospel, at the present day, are great; they are most important, and, undoubtedly, the necessary means by which the great promises of grace will be accomplished. They are, and they will be attended with the divine blessing. But if these efforts continue, according to the hopes and prayers of all good men, and continue to increase in the same degree that they have for many years past, and to be attended with

an equal success, we must still look to a distant period for the time when Jews and Gentiles shall have universally embraced the divine Saviour.

We often make an undue estimate of the importance of present occurrences, from a defective knowledge of those of former times. Were we more perfectly acquainted with the history of the world and of the church, with the many striking dispensations of divine providence which have distinguished past periods, than we usually are, we should make a very different estimate of the magnitude of passing events.

4. It is, most clearly, the purpose of God, that the appointments of his holy government should be veiled in a degree of mystery to the understandings of men. "Clouds and darkness are round about him." Could the divine prophecies be clearly understood, in all their minute applications, or even to that extent as we now understand those of ancient times, the great events of divine providence would no longer be inexplicable, the world would cease to be confounded by his unintelligible appointments, God would be brought forth from the great deep, if we may so speak, his pavilion of darkness be set open, and man admitted a witness of the counsels of Jehovah. It is not necessary to reason on the unfitness of such a scene, it being sufficient to say God has purposed that it shall be otherwise.

These reasons are naturally suggested in a view of this subject, which seem to show sufficiently that it is unwise and unsafe to attempt making particular explications of prophecy in reference to present and future events.

It is unwise, as we know but little of the true character and tendency of passing events; as it is evidently not the design of the Most High that the word of prophecy should be applied in such a manner; as it is wholly unnecessary in order to vindicate the utility and importance of the prophetic writings.—It is unsafe, as we are unable to make correct explanations of prophecy in this way. Writers upon prophecy, who build their respective systems upon recent and passing events, are insensibly led into calculations on the time to come. And it is most commonly the case that their calculations are frustrated by events. In such things God seems to delight to disappoint the counsels of the wise, to show them that his providence is his own, that it is not for us “to know the times or the seasons which the Father hath put in his own power.” Calculations of this kind are most commonly for the gratification of curiosity, or to answer some human purpose, and are not necessary to promote the interests of Zion. Our concern is to comply with the precepts of God, leaving the disposal of all things with him.

Still it is not to be understood, that the study of the prophecies is

not proper and useful. Because we cannot know all they contain, we are not to resolve we will know nothing. Many of the writers upon prophecy have done a very great service to the Christian world, and have greatly strengthened the interests of the church. The writings of Mede, Newton, Faber, and others, in our language, have greatly contributed to strengthen the faith, to confirm the hopes, and animate the exertions of Christians, in obedience and duty. There are innumerable moral truths contained in the prophecies always instructive, they give a most striking exhibition of the divine character, they bring into view many of the most illustrious characters that have adorned the church on earth. As we have repeatedly observed, many of the declarations of divine prophecy, have, undoubtedly, received their accomplishment. These are a proper subject of studious interpretation. Explanations of these, by events found in history, are eminently useful and instructive, and afford great assistance to the people of God. All scripture is profitable for us, the wicked will wander in darkness, but the wise shall understand.

## RELIGIOUS INTELLIGENCE.

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*Eleventh Anniversary of the British and Foreign Bible Society.*

**O**N Wednesday, the 3d of May, 1815, was held, at FREE MASON'S HALL, the Eleventh Anniversary of the British and Foreign Bible Society. At twelve o'clock, Lord Teignmouth, the President,—supported by the Bish-

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ops of Norwich and St. David's, the Lords Gambier, Headley, Calthorpe, &c. the Deans of Wells, Conner, &c. Sir Thomas Dyke Acland, M. P. Thomas Babington, Esq. M. P. J. D. Porcher, Esq. M. P. together with a numerous assemblage of Gentry, Clergy, &c. among whom were the Ministers of the Russian, Ger-

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man, Dutch, and Danish Churches, in London,—took the Chair, and, with the occasional assistance of the Rev. W. Dealtry, read the Report in the audience of a Meeting, in which the Representatives, both Lay and Clerical, of almost all the Auxiliary Societies, appeared to be convened. From the mass of facts which the Report detailed, his Lordship the President was under the necessity of omitting a considerable proportion. But the whole, together with a voluminous Appendix, is in the press, and will speedily be ready for delivery.

The following is the Statement of Issues of Bibles and Testaments, and of the Funds, as represented in the Report :

*The Issue of Copies of the Scriptures, from March 31, 1814, to March 31, 1815, had been—*  
126,156 Bibles. | 123,776 Testaments.

Making a Total, issued from the commencement of the Institution to that period, of  
516,479 Bibles. | 718,788 Testaments.

In all, 1,235,257 Copies; exclusive of about 64,025 circulated at the charge of the Society from the Depositories abroad: making a total of ONE MILLION, TWO HUNDRED AND NINETY NINE THOUSAND, TWO HUNDRED AND EIGHTY TWO Copies, already circulated by the British and Foreign Bible Society.

The Receipts of the Year have been—

	£.	s.	d.	£.	s.	d.
Annual Subscriptions	3272	10	6			
Donations and Life do.	2429	9	11			
Congregational Collections	1406	7	8			
	<hr/>			7108	8	1

Legacies	1312	18	0
Dividends, &c.	1703	10	0
Contributions from Auxiliary Societies	61848	11	9
Sales of Bibles and Testaments, the greater part of which were purchased by Bible Associations	27560	6	5
Sale of reports, &c.	391	1	3
	<hr/>		
	27921	7	8
Total	99894	15	6

The Expenditure of the Year 81012 12 5

Obligations of the Society, including Orders given for Bibles and Testaments, about 40000 0 0

After the Report had been read (during the course of which his Royal Highness the Duke of Kent entered the room) his Lordship the President apologized for the unavoidable absence of the Bishops of Salisbury and Cloyne, occasioned, that of the former, by urgent affairs; of the latter, by an illness which confined him to his room. The business then proceeded in the usual order.

The Hon. and Very Rev. the Dean of WELLS (now Bishop Elect of Gloucester) moved that the report be adopted and printed; and spake in substance as follows:

“ My Lord, &c.

“ The unexpected absence of His Royal Highness the Duke of Kent, is a subject of great regret to us all; but to me more especially, as it has devolved a Motion so important upon one so little qualified in any respect to do it justice. I have to move the adoption and printing of the Report: a Report, which details the progress of the Bible in the course of the year, through the means of the British and Foreign Bible Society; a Report which communi-

cates the triumphs of the Word of God ; of that word, which is the vehicle of Divine truth, which is the herald and the instrument of everlasting salvation. A subject so mighty in extent and importance, seems to overwhelm a mind of very common capacity, and to close lips of very little readiness and fluency : but happily for the Mover and for you, the extraordinary fulness and ability of the Report, anticipate, as it were, the deficiencies of the speaker, and allow him to confine himself to a few brief sketches, and a general outline. The late successes, and the future prospects of the Society, are the two subjects which naturally present themselves to the mind, as the main results of what we have heard to day.

“ Among the European harvests of the year, Holland and Russia stand prominent. The Netherlands have scarcely enjoyed their independence a year, and yet in that short interval, a National Bible Society has been formed, containing thirty two Branches, and occupying all the chief cities of that populous country. We gave the signal, and may be permitted to rejoice in our singular success on this occasion. The first division of our troops which was sent to aid that people in their efforts for the recovery of her freedom, were in a manner accompanied by the heralds of the Bible Society ; and we were thus enabled to repay, but with a far superior boon, the benefits which we had received from that country. She sent us, above a century ago, our liberator from temporal and even religious slavery, King William ; we have now, in return, sent her the grand deliver-

er from spiritual bondage, the blessed Word of God ; before which, under the influence of the Spirit, every tyrant of the soul will fall, and the glorious liberty of the sons of God be established.

“ Russia is the next object of grateful contemplation. She entered her course a year before : and her increase of contribution, zeal, and exertion, exceed, in the past year, our liveliest expectations. Her triple progress in two years is truly astonishing.

“ The first step of the Bible Society was to print and distribute the Word of God for the professors of what may be called the foreign religions ; namely, the four millions of inhabitants, whose mode of worship and discipline differ from the ritual of the Greek Church. The second step soon followed : the full acquiescence of the Synod in dispersing the Bible in their native tongue amongst those who adhere to the National Establishment. And the third has now crowned the work : the cordial union of all Christians throughout that vast empire, in preparing the Scriptures for their innumerable subjects and neighbors in Asia.

“ In the Armenian version, which the Russian Society is about to publish, they are even already throwing out a link which will, ere long, unite them in the grand cause with their confederate and competitor, the Bible Society in Bengal. From thence, another Armenian version is about to proceed, and the fellow-workers in the cause of God from Petersburg to Calcutta will, ere long, we trust, join hands in a middle point : thus experiencing the truth of the assertion, that no distance of place, no tract of mountains, wilds and seas, no

once apprehended opposition of interests, can keep those asunder whom the Bible draws together. To the second quarter of the globe, we are thence led to turn our eyes—and there we behold India, by this time, blessed with translations of the Bible into a large proportion of her different and diversified languages. The appetite for the food seems to increase with the diligence and success in providing it. It is impossible to supply Bibles with sufficient rapidity to keep pace with the demand among the natives.

“The Star in the East seems to be rising with unexampled splendor, and promise of a glorious day; just as he, who was one of the first to bend our eyes and our charity in that direction, is removed from our sight. The mortal part of Buchanan is committed to the earth; but his immortal soul ascends to heaven, where we humbly trust, through the Saviour, whom he loved, that, amidst multitudes of Indian converts, whom he will have been, through his publications, instrumental in turning to righteousness, he will shine as the stars for ever and ever.

“To the third quarter, America, our view is next directed: and, thanks be to the God of Peace! now, without any distortion of jealousy; any check of prejudice, and enmity. Individuals through our Society, had been long at peace, while the national warfare continued: but now the blessed influence has extended from the members, and the body, to the head; and we have no further contention, than to provoke one another unto love and good works—no further rivalry, than

the godly emulation of dispersing the Bible and its fruits through our respective Hemispheres. The Bible, during the war, first joined the right hands of fellowship across the Atlantick; and the whole nations have at length hailed and acknowledged the omen, and sealed the bond.

“Nearly 70 Bible Societies are now in action in that country; and they own in ours, their parent, not only in blood, but in example and labor of love.

“It is surely not a little remarkable, that almost at the very moment when the peace (as we trusted, of unexampled solidity,) was suddenly rent asunder by the return of the foe to that county, where the Bible Society has as yet made no sensible progress; it should have been ratified (and we will hope with bright prospects of permanence) with our transatlantic brethren, who have been long our imitators and rivals in this glorious work of diffusing spiritual peace.

“Such are a few of the prominent features in the late successes of our Society. I conclude with her future prospects.

“The analogy of all that is past, would encourage us, in reliance upon the nature of our cause, and the goodness of its almighty Author, to be most sanguine for the future. The dawn has been exceedingly fair; and has seemed, from year to year, to advance with uninterrupted lustre towards the mid-day. But on a sudden a meteor seems to have shot athwart the sky, and a cloud to have arisen in the political horizon, which portends the revival of all that is hostile to peace, to liberty, to morals, and to religion. Every hope of temporal blessing has

been checked, and given way to doubt and fear, on the return of the tyrant to the former seat of his power. But, my lord, it is not so with *our* hope. Our Society sprang up in the midst of war, distress, and alarm. It has flourished in spite of every event so prejudicial to all other designs for the good of society. War has paved the way for the Bible, by making the nations sensible of the utter insufficiency and vanity of all other possessions; and by thus convincing them of their want of consolation and instruction from heaven.

“ War has also contributed, in an extraordinary manner, to the dissemination of the Bible, by remarkably extending the commercial intercourse and influence of that nation, to whom this office seems to have been first and chiefly committed. War has cradled the infancy, and cherished the adolescence of our Society; and cannot, therefore, be reasonably expected to impede its growth towards manhood and maturity. Surely, then, my lord and gentlemen, we may be permitted still to indulge our hopes, and to labor in our cause; not only of constraint, but willingly and cheerfully: trusting that He, in whose hands are all events, whatever issue he may destine to the approaching contest, will cause his Word to go on conquering and to conquer; and praying, that our enemies, even those who seem now to be severely chastised for their persevering disregard of Divine revelation, may at length, in due time, receive with meekness the engrafted Word, which is able to save their souls; and be added to the number of those nations, who, when the judgments of God are

abroad in the word, learn righteousness, and accept salvation.”

Edward Stackhouse, Esq. one of the Vice Presidents of the Cornwall Auxiliary Society, having, in a few expressive words, seconded the motion of the Dean of Wells, the Report was unanimously adopted.

The Rev. Mr. Kierulf, minister of the Danish church in London, being now introduced, addressed the meeting to the following effect:

“ *My Lord and Gentlemen.*—

With a view to second the resolution of the able speaker, who just sat down, I cannot avoid saying a few words with regard to the sentiments so generally entertained in that country where I was born, of the utility and extensive benefit of the British and Foreign Bible Society. A native of Denmark, I myself can judge, my lord, of the zeal shown in that country in forwarding the pious views of this excellent institution. True to the maxims contained in the words of that most worthy and beloved sovereign, who said, “ I wish that every poor child in my kingdom may be taught to read the Bible;” true to this maxim of the royal father of the British nation, has the paternal government of Denmark acted during many years. The greatest exertions have been made in promoting the instruction of all ranks of people; even under more recent and national calamities, this object was never lost sight of. I can take upon myself to say, my lord, and I state it with great satisfaction, that your lordship will hardly find a man or a woman who is not able to read the gospel of light—who is not qualified to draw the water of life from its pure source.

“ But one institution was still wanting, I need not say which ! But with grateful sentiments I have to acknowledge, that by the assistance, and in imitation of the British and Foreign Bible Society, a Bible Society is also established at Copenhagen ; to which Society, though in its infancy, all the pious inhabitants of Denmark look up with joyful expectation. This tree will soon spread its branches over the whole country ; all smaller towns, nay all villages, will hasten to follow and imitate the example set them by the metropolis, in establishing Auxiliary Societies. Your great object, my lord, will be rapidly promoted ; each father of a family, nay, each adult son, and daughter of the family, will have their copy of the Holy Scriptures, for the reading and understanding of which the way is amply prepared.—Denmark owes to her enlightened government, that even the poor are prepared for receiving the word of God : but that a provision has been made for richly supplying the poor with that book, which contains the revelation of God ; for this blessing, Denmark will for ever be indebted to the British and Foreign Bible Society.”

His Royal Highness the Duke of Kent in rising to move the Thanks to the President, stated, that, while he thought himself called on to listen rather to those Clergymen who had uttered such pious sentiments as he had just heard from the Rev. Dean, he did not think it derogatory to one who had the honor to be a soldier, to say, that the knowledge and use of the Bible is the best support of a soldier in the field—the soldier who mounts the breach, with the almost certainty of meeting death,

or those wounds which may lead to death, will do his duty with courage, when he feels that he is obeying that book which commands the steady and faithful discharge of every duty, and which opens to the Christian immortality beyond the grave.”

Sir Thomas Dyke Ackland, Bart. in a very feeling and delicate manner, seconded the Royal Duke's motion. In doing this Sir Thomas Ackland said :

That he thought it a great honor to be allowed to concur in the noble and gratifying sentiments which the assembly had just heard from a high and illustrious quarter by seconding the motion which His Royal Highness had been pleased to propose ; and though unexpectedly called upon to take upon himself such a task, he undertook it with somewhat less reluctance, because he was persuaded, that whatever he could possibly advance to excite the gratitude of the meeting to the noble President, would be met by the consenting feelings of all who heard him. He was convinced that however inadequate his attempts might be, what was wanting in his efforts would be supplied by the esteem and affection in which Lord Teignmouth was held ; and his lordship's claims to their regard, would be met with that justice in *their* hearts, which *he* (Sir T. A.) should vainly endeavor to render them in words. But in deference to the delicacy of his lordship's feelings, he would abstain from that language of personal praise and admiration, which, however, unfit to be offered in his lordship's presence, must necessarily be used, to describe with truth his zeal and services in the cause of the Institution ; and Sir T. A.

was convinced, that the whole meeting would willingly concur, in paying respect to these feelings, while they would be the more anxious to testify their full sense of what was due to his lordship and to themselves, by giving the most open, hearty, and decided sanction to the proposed Vote of Thanks.

That vote, it was to be recollected, was a grateful acknowledgment of his Lordship's uniform and valuable exertions in promoting the object of a great body of Christians, united for one common purpose, most grateful to their own feelings, as a work of piety and the highest charity—most beneficial to others, as an extension of one of the best gifts of God to their fellow citizens through the whole land, and their fellow creatures over all the earth; and, he trusted, well pleasing and acceptable to the common Father, both of those assembled that day in our cause, however differing in many opinions—and of those, for whose benefit their labors were directed, of whatever clime, or country, of whatever cast or colour, of every sort, and every faith, even to the poor heathen, called to light and life by the blessed exertions of the Society.

They were engaged in objects for which his Lordship had received their thanks at ten successive Anniversaries. And the honest acclamations which answered the call of His Royal Highness to repeat those acknowledgments, proved that the sentiments of the Society were not only unchanged, but were confirmed by every additional experience of his Lordship's conduct in the high situation which he held among them. On these grounds, Sir T. A. most

heartily seconded the motion. And if he did not embrace the opportunity of enlarging on the great themes suggested by the usefulness and excellency of the Society, it was because there were never wanting many far better qualified to call forth, by their eloquence and energy, the enthusiasm that warmed the breast of every individual; and also, because he conceived that one who offered, as he unfeignedly did, the tribute of esteem and regard for the character of his Lordship, must be supposed to feel no slight attachment to the excellent principles which had hitherto actuated the Society; and which were, as they ought to be, so eminently conspicuous in its President.

Robert H. Inglis, Esq. in moving Thanks to the Vice Presidents paid an eloquent and feeling tribute to the memory of the late Treasurer of the Society, Henry Thornton, Esq. He urged the extension of Bible Associations, by a variety of considerations; and particularly observed, that if but one person in thirty could be induced to contribute his weekly penny, a sum of 100,000*l.* would be secured annually to the Society.

The Rev. Dr. Collyer in seconding the motion, observed, that no Society ever required high patronage less; and no Society had ever received more. He repelled, in a strain of delicate irony, the insinuations of the Society containing in it any thing which could be construed into a conspiracy, by adverting to the Royal and Episcopal patronage with which it is honored; the union of political parties, which its interior exhibited; and the truly respectable characters of which

its principal friends were composed; among whom he particularized (in William Wilberforce Esq.) the liberator of Africa; and (in Lord Gambier) the pacificator of America. Dr. Collyer expressed his satisfaction at seeing the pastors of the establishment watching over the proceedings of the Society, in the persons of the venerable Bishops then present; and concluded a speech which gave general satisfaction, by a happy allusion to the Apostle's vision of the New Jerusalem, which was to be built of stones of divers colours; adding that if no earthly reward should be given to those who were preparing the way for the accomplishment of this prediction, they would have one in the testimony of their conscience and the peace of God.

The Bishop of Norwich, in proposing Thanks to the Royal Dukes for their continued patronage, paid a warm tribute of respect to His Royal Highness the Duke of Kent, in particular, for his support of many charitable Institutions, and especially of the Bible Society. His Lordship observed, that, if we did not but too well know that prejudice has neither eye nor ear, it would be difficult to conceive how this Institution could find an enemy in this Christian country. Yet we had found an enemy; who by aid of distorted facts, ill supported by inconclusive reasoning, had succeeded in raising suspicion, in some quarters against the Society. His Lordship, was happy to say, that a reverend friend near him had, within these few days, published an answer,\* which, if it did not

make a convert of every man in the kingdom, would, he trusted, at least secure the Institution from the repetition of such an attack.

Captain Hawtry, in seconding the Bishop, gratefully acknowledged his obligations to His Royal Highness the Duke of Kent, when serving under him at Gibraltar; and feelingly expressed his delight in now beholding him (after an interval of fourteen years) not only the protector of the widow and the orphan, but the patron of the outcasts of Israel, and the friend of the bible. When in the army himself he found a Saviour by the means of the bible alone; and he could not, therefore, but consider himself honored in being permitted to offer his hearty congratulations on the success of that institution, which had for its object to extend the same blessing to the ignorant and wretched in every part of the world.

The Hon. and Rev. Gerard Noel begged leave to mention, that when objections had arisen in Nova Scotia to the Bible Society, and it was said that the mind of the Royal Family was decidedly against it, the Duke of Kent had, without hesitation, written to express his own attachment to the institution; and the Bible Society at Halifax feels, to this hour, the benefits of that interference.

The Duke of Kent acknowledging the vote of thanks for his illustrious relatives and himself, expressed his satisfaction at being honored with the good opinion of his venerable friend the Bishop of Norwich; and could not dissemble

Foreign Bible Society, dedicated (by permission) to the Right Rev. the Lord Bishop of St. David's, by the Rev. W. Dealtry, &c.!

\* Alluding to "A Review of Mr. Norris' Attack upon the British and

the pleasure he had received from the testimony born to his conduct by a gentlemen of whom he had no recollection, whom he could only have seen in the accidental circumstances of service, and whose commendation of him, as a soldier, was free from the suspicion of interested motives, as proceeding from one who had now retired from the hopes and objects of a soldier's career. His Royal Highness, after assigning the motives which induced him to write to Halifax, as abovementioned, concluded, by expressing his desire to see the well known wish of his Royal Father realised; and, apologizing for the necessity he was under of attending another charitable institution, retired from the Meeting amidst general applause.

Robert Grant, Esq. in moving the Thanks of the Committee, traced, in a very forcible manner, the importance which the objects of the Society derived from a comparison with the fleeting and transitory scenes of this world; paid an eloquent tribute to the memory of the departed friends of the Society—Professor Jowett—the Rev. Thomas Charles—Rev. Dr. Buchanan—the Rev. Dr. Brunmark—the Rev. David Brown—the Rev. Henry Martyn. “It may, indeed, be said (added Mr. Grant) of these, that ‘they have fallen each in his field of glory.’ The progress of the Bible Society, through these wild and remote lands, is marked like the progress of a victorious army, by the graves of the heroes who have fallen in the way. The death of these men has endeared the spots where they died, and given us a melancholy relationship with lands separated from our own by many a sea, and many a tract of desert

and of mountain; but the great cause has lost nothing from these events; it is of a superior nature, it must survive; it must go on “conquering and to conquer.”

The Rev. Dr. Thorpe, Secretary to the Hibernian Bible Society, and appearing as its representative, seconded this motion in a very excellent and satisfactory address.

Dr. Thorpe commenced by expressing the pleasure he felt at the manner in which intelligence concerning Ireland had always been received by the British and Foreign Bible Society. This, however, (said Dr. Thorpe) is only as it should be, considering the intimate connection between the two countries; and especially considering, that the Hibernian Bible Society derived its existence from the example, and its support, during its infancy, from the encouragement and aid of that institution, as its parent and protectress. Dr. T. was happy to be able to state, that the Bible Society in Ireland continued to make progress. Branches had been established in every county, except one; and even in that a depository had been opened for the sale of Bibles, and measures taken to establish an auxiliary. The Bible was now on sale in more than one hundred towns. During the last two years, upwards of 80,000 Bibles and Testaments had been issued from the Depository in Dublin: making a Total, since the formation of the society, of nearly 200,000 copies. Dr. T. mentioned various cases, demonstrative of the anxiety of the people, both Protestants and Roman Catholics, to receive the Scriptures, and of the excellent effects which had resulted from their dis-



persion; and concluded a very interesting speech, by announcing the determination of the Hibernian Bible Society to contribute in future some portion of their income to the funds of the British and Foreign Bible Society, in consequence of the earnest desire expressed by its members in various places, to have a share in the glorious work of disseminating the Sacred Scriptures all over the world.

Mr. Wilberforce, in moving thanks to the treasurer, John Thornton, Esq. bore a most affecting testimony to his lamented predecessor; and congratulated the Society that another individual of that respected name had come forward to supply his place, and that individual a grandson of John Thornton. Their long friendship revived recollections which almost overwhelmed him. After expatiating, with his usual felicity of expression, on the excellence and progress of the Society, Mr. W. closed a most interesting and impressive speech in nearly the following terms:

“ I congratulate the society on the report. It is one of the most extraordinary records that has ever been given. It has told of things, that but for it would have been beyond all belief; it promises events, which, but for the efforts of this society, would be beyond all expectation. I congratulate myself, my lord, in having been permitted to meet this assembly once more. Never did a traveller pass through a desert with the expectation of finding a refreshing stream to slake his thirst, with more delight than I came this day to witness the scene before me. It is a day of happiness and refreshment to the hu-

man heart. For myself, I have no words to express my feelings of reverence and delight; my deep prostration of soul at the Providence that has been displayed, and at the mighty scene that is opening before us. Here we behold people of all nations and complexions praying for our success, and a multitude, whom no man can number, crowding to the altar of our God, to have the impurities of their nature cleansed, their hearts made whole, and their garments washed in the blood of the Lamb. It astonishes. It leaves my spirit no voice but that of praise; its suddenness; its immensity, are all characteristic of its infinite Author; it has all the impression of heaven, all its use, and all its grandeur.”

The Right Hon. Lord Headley, V. P. having seconded Mr. Wilberforce,

Mr. John Thornton, in acknowledging the thanks of the meeting, expressed himself persuaded that the Society would rejoice to hear that the word of God, which in the minor, as well as the greater concerns of life, had been his uncle's guide, was his support in the hour of death, and is now the consolation of his widow and family. Having pointed out the encouraging state of the Society's funds, and at the same time the wide sphere which opened for their employment, Mr. T. proceeded to detail certain particulars in the successes of the Society, as entitled to peculiar attention. He adverted more especially to its prosperity in Russia, as in a high degree interesting to himself; it having been his happiness to introduce the subject of the Bible Society to the notice of the late Archbishop of

Moscow, the celebrated Plato. Mr. Thornton then entered circumstantially into the services of the Secretaries, pointing out the various pressure and incessant furtherance of their labors; and concluded with moving the thanks to those gentlemen.

This Motion was seconded by the Rev. Peter Roe, Minister of St. Mary's Kilkenny, who added much to the information from Ireland, as furnished by Dr. Thorpe; asserted that a great moral improvement had taken place in that country; and cited various instances, of a very striking nature, in support of his assertion, Mr. Roe's Speech was delivered with great energy, and produced a considerable impression.

The Rev. C. F. A. Steinkopff expressed his gratitude to the Society for the kind notice taken of his labors; but more especially his unfeigned thankfulness to Him, who had deemed him worthy to be employed in so noble a work. He wished those who had received benefit from the exertions of this Society, could come forth and testify their thankfulness for them also. He felt the most ardent wish for the prosperity of this Institution; and that, like the sun in the firmament, it might go on gathering strength, day by day, till it shone forth in all its glories. He felt the most ardent affection for those millions of his fellow creatures who are perishing for lack of knowledge, and desired to communicate to them that Book which is able to make them wise unto salvation. "The Bible Society has yet (continued Mr. S.) a great work to do; and that work it shall accomplish. Under the auspices of your Lordship, it shall have still greater success.

Your name is dear to all who love the Bible Society. May God give you strength to forward its interests! Long may you live to preside over this Institution, and see it flourish according to the warmest wishes of your heart."

The Rev. Joseph Hughes observed, that it gave him satisfaction to be considered as having promoted, in any measure, the object of the Society, either by his counsels or his exertions. If those services were acceptable to God, he desired to give him the glory of them. Mr. H. regarded the yoke of the Society more than easy: he counted it one of his brightest ornaments; and trusted he should find it one of his richest consolations in his dying hour. Thanking the Meeting for the honor they had conferred on him, he concluded, by expressing his hope, that what he had been in times that were past, he should be still more abundantly in times to come,

The Rev. John Owen said, as it was the determination of the Secretaries to leave the foreground at the anniversaries to be occupied by others whom it might be more important to hear, he should take up a few moments in expressing his concurrence in the sentiments of his Colleagues, both as it regarded their gratitude for the thanks which had been voted, and their pledge of renewed exertion in the cause of the Society. For his own part, he had not sought the station in which, for eleven years past, he had the honor to labor; he had considered the circumstances in which he was placed as constituting a call of duty; and his only merit, in a human sense, was, if any merit he had in accepting or maintaining an official connection with the Society, that he had not been disobedient to the heavenly vision. He hoped to persevere on the same principles on which he had hitherto acted. He be-

lieved he was doing right, he trusted he was doing good; and after a tribute of respect to the Prelates then present, and particularly to the Bishop of St. David's, who had shown him such marked attention when visiting the Societies in South Wales in the course of the last summer, Mr. O. concluded his address by desiring for himself no other fame, and no other reward, than that which would result from the salutations of his Saviour and his Judge—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Baron Anker, from Norway, being introduced through George Wolff, Esq. addressed the meeting as follows:

"It appears to me quite impossible, though I have but a general knowledge of the nature and proceedings of this noble Society, not to feel the most profound respect for its virtuous intentions, benevolent views, and indefatigable exertions.

"A worthy member of this Institution, my friend Mr. Geo. Wolff, to whose application I am indebted for the honor of being present at this meeting, has been good enough to present me with a copy of your Committee's last Report.

"It is astonishing to observe the immense extent of your operations. There is not a quarter of the globe where you have not established Agents and Correspondents, and where your good intentions have not met with more or less success.

"There is not on record, or in existence any association so powerfully supported, or more deserving the support it receives.

"I see, however, that but little has been done for Norway. Only forty six copies of the Bible, and sixty six Testaments, have been sent thither. I do not discover how, and where they have been distributed; nor have I heard any thing upon the subject.

"I have observed this with pleasure, and beg not to be misunderstood, when I make use of this trivial expression

"I am a native of that country; I reside there; and I hope soon to return to spend the remainder of my days within its protecting rocks.

"If then I said, that I observed with pleasure, that but little had been done for Norway, it was, because it furnishes me with an opportunity of offering my services. May I be an instrument of promoting in that country the laudable views of this Society; I will not say, that I should feel proud; for pride, in my opinion, has nothing in common with religious objects; but I say simply and sincerely, that I should feel happy.

"When infirmities and decay become our lot: at my age I must soon expect my turn: I shall candidly avow my incapability of continuing the task, which the Society might think proper to trust to my care, I shall then give up the concerns to abler hands.

"I must further observe, that Norway is poor though not by her own fault. Recollect, Gentlemen! that the Norwegians are your old brethren; and I do not hesitate to assert, without offence to any, that, comparatively speaking, there does not exist a country, where, in proportion to its population, so great a number of individuals will be found so decidedly attached to Great Britain. They are so still, notwithstanding recent occurrences.

"I have only to add, that I hope the respectable friend, whose name I have mentioned, will become a pledge for the sincerity of my offer."

The Bishop of Norwich prefaced a motion of Thanks to the Presbyteries in Scotland, &c. in the following terms.

"It would be unjust to pass over in silence the attachment to the British and Foreign Bible Society, which has been and now is uniformly displayed in every corner of that enlightened country; and particularly at Glasgow: an attachment which affords a striking illustration of the beneficial effects arising from that pious and affectionate union of Christians, of all denominations, which (next to the general dissemination of the Scriptures) it is our great object to promote and cherish. The time will shortly come, when,

"Our human passions now no more.

"Save Charity, which lives beyond the grave,"

every man who has at heart the present or future happiness of his fellow creatures, will regret, that he has suffered groundless apprehensions, uninformed prejudice or a mistaken zeal for any particular establishment, to hinder him from adding his name to the numerous and daily increasing list of the friends to so truly Christian an Institution."

The Rev. Hugh Pearson seconded the motion.

The Rev. William Dealtry, in moving Thanks to the Auxiliaries, noticed the increase of £ 8000 in the contributions of those Societies, during the past year, and also the reduction in the number of Bibles and Testaments drawn in return from the Depository of the Parent Institution, as showing that a larger portion of their funds was left disposable for foreign purposes.

The Right Hon. Lord Gambier seconded the motion in the following terms :

"I cannot describe the joy which I feel at seconding the motion. The rise, progress, and increase of this Society, fill me with delight ; and surely there can be no subject so calculated to draw into action every feeling, and every affection of the soul. In our experience shall be verified the truth of God's word : "He that watereth, shall be watered also himself."

Thanks to the President being moved by Baron Anker, were seconded by the Rev. John Owen, as the representative of the Chancellor of the Exchequer, a letter from whom he held in his hand, stating, that notwithstanding the previous arrangement which he had made for that purpose, business had unavoidably prevented his attendance at the present meeting.

Thus ended the Eleventh Anniversary Meeting of the British and Foreign Bible Society : a meeting inferior to none that preceded it in general interest. When the Report which was necessarily presented in an abridged form, shall appear at

full length, that interest will doubtless be greatly augmented, from the immense scope of the Society's operations in every quarter of the globe during the past year ; increasingly manifesting the necessity and importance of such an Institution, whose sole object is to benefit mankind, by diffusing throughout the habitable globe, those sacred Scriptures " which were given by inspiration of God, and are profitable for correction, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work."

The sentiments delivered by the President after reading the report, and of which the following is a literal record, have been purposely reserved for the conclusion of the present account.

"Gentlemen,

"At the close of each successive year since the establishment of the British and Foreign Bible Society, we have been enabled to review the progress which it has made during the course of it, not only with complacency, but with delight ; and I have now the satisfaction on its eleventh anniversary, to congratulate the members of the Institution, on its increased and increasing prosperity.

"Exclusively devoted to one definite object, disclaiming and studiously avoiding all interference with the political concerns and religious establishment of all states, the Bible Society has held out an invitation to Christians of all countries and denominations, to unite under the banners of the Cross, and in opposition to idolatry and infidelity, to proclaim to all the world, that Name by which alone salvation is to be obtained.

"When we contemplate the alacrity and cordiality with which the invitation has been accepted, the attention which it has awakened to the Holy Scriptures, and the charity which it has diffused ; when we consider the extensive connections of the Society, the magnitude of its operations, the munificence by which it is supported, and especially when we trace the detail of

its progress towards its present aggrandizement, we must feel and acknowledge with gratitude and adoration, "it is the Lord's doing, and it is marvellous in our eyes."

"Notwithstanding, however, the extent in which the Scriptures have been circulated, we still hear of Christian countries, where the Bible is scarcely procurable; of Christian communities, many of the members of which never saw a Bible; and many to whom the very name of a Bible is unknown; and of the two thousand churches in Georgia, Imeretta, and Mingrelia, it is asserted, that two hundred Bibles are not to be found in them all. These are lamentable wants, but we have the satisfaction to know, that the spirit of inquiry excited by the Society has led to the discovery of them; and *that* to a disposition and active exertions to supply them

"In the prosperity of the Society, which we devoutly ascribe to the Divine favor, we recognize an animating motive to perseverance in the line of duty to which we have devoted ourselves. From the elevation which the Bible Society has attained, the horizon of its prospects becomes indeed immeasurably widened, presenting within its continually enlarging circumference, an immense field for future exertions. But the prospect is as cheering as it is extensive: wherever the Society moves, it gives and receives blessings; and I doubt not that the prayers of thousands are this day offered up for the Divine benediction on the proceedings of this meeting.

"When I consider what the Bible Society has effected, I feel a delight which no language can express, in the reflection, that this country, which by the favor of a gracious Providence has so long "drawn water from the wells of salvation," has given birth to an Institution which has united the affections and concentrated the efforts of Christians, for conveying the streams of the fountain of life, to all the corners of the world. The reflection has this additional gratification, that it suggests an undoubting confidence that the piety and charity which

have supported the Institution will never fail to supply the necessary means for the continuance of its beneficial labors

"The work in which we are engaged may be truly denominated a "labor of love," the benefits of which are not only felt by the present, but will extend to future generations; beyond even the limits of time into eternity. And when we of the present race are passed away, we may trust that the Lord of the vineyard will raise up new laborers to carry it on. It is a work on which we may hope for the blessing of God: it is holy in its object, pure in its means, and charitable in its end, for it has the glory of God for its object, the Bible for its means, and for its end, the temporal and eternal welfare of mankind."

MESSRS. NOTT AND HALL'S JOURNAL.

(Continued from page 318.)

"We several times visited the Jews at Muttoncherry, near Cochin, went into their synagogues, and conversed with their priest and most intelligent men.

"The White Jews have but one Synagogue in this part of the country. The Black Jews have eight. Of the White Jews there are forty-two families, and eighty males above thirteen years of age, at which time according to their custom they are no longer minors. The whole number of Black Jews in this part of the country amounts, according to their own estimate, to five or six hundred. Some intelligent European gentlemen thought that their number was much greater, but they gave no reasons for differing from the estimate of the Jews themselves. The most interesting things about these Jews are the time and manner of their arriving in this country. We saw the copper plates mentioned by Dr. Buchanan. There can be no doubt but that the Jews were here as early as 490 of the Christian era. But beyond this all is darkness and uncertainty. They differ widely among themselves,

and seem to possess no authentic accounts of the time and manner of their coming to India. It does not appear that many of the White Jews understand Hebrew, though they all read printed Hebrew in their synagogues. We were told that none of the black Jews understood Hebrew, and that none of them are intelligent and well informed men. The White Jews all agree in saying that the Black Jews are not of Jewish descent. They say that when the Jews first came to this country they bought Hindoo slaves, and that they circumcised them and educated them in the Jewish religion. Eventually these Black Jews became numerous, and the White Jews judging it expedient for several reasons, began to release the former, and to allow them to build separate synagogues, but they were not considered as qualified to perform the synagogue worship without the superintendance of a White Jew, which, as we were informed, is the case to this day.

“The White Jews still hold slaves whom they pointed out to us, and they certainly had the very likeness of the Black Jews. They allow the Black Jews no terms of equality, and will not allow them to sit in the synagogue, except on the floor. On the other hand the Black Jews claim to themselves the most remote residence in the country, but we saw no evidence to support such a claim. They certainly seem to have the exact countenance of the natives, and could not be distinguished from them, only as all other religions sects in India are distinguished, by their dress, some mark on their face, or by something in the cut of the hair or beard; all of which are under the direction of their religion. So far from this are the White Jews, that by their features and complexion, they are known as readily as the Englishman. Indeed by common consent a great part of the White Jews, (some say three fourths) have emigrated from European states within two or three centuries past.

(To be continued.)

## OBITUARY.

**DIED**, in Hartford, the 18th of August last, the Hon. CHAUNCEY GOODRICH, Lieutenant Governor of this State. The following character of him is given by the Rev. Mr. STRONG in his Funeral Sermon:—

“Lieutenant Governor GOODRICH was the eldest child of the Rev. Elizur Goodrich, D. D. late of Durham. He was born from a line of respectable ancestors, October 20, 1759. He was educated at Yale College, where he rendered himself peculiarly dear to his instructors and fellow students. That distinction in genius and science, which he ever after supported, appeared in the early part of his academic life. Having spent several years as an instructor, in the place of his education, he fixed his residence in this city, where he soon became eminent as a counsellor at law, and advocate in the courts of justice. His manners, his knowledge, his integrity and benevolence endeared him to the people.

“In 1793 he was chosen a Representative of this town, in the legislature of the State. He was a Representative from Connecticut in the Congress of the United States, from the year 1794 to 1800.

“In 1802 he was chosen an Assistant Counsellor of the State, and retained the office until appointed a Senator of the United States, 1807.

“While engaged in these high offices, at the earnest solicitation of his fellow citizens, he accepted the Mayoralty of the city of Hartford, in 1812.

“He was appointed Lieutenant Governor of this State, in 1813, when he resigned his seat in the Senate of the United States. The two last offices to which he was elected, he sustained at the time of his death.

“This long catalogue of public offices is not recited to blazon the fame of a mortal man; but as the highest evidence of the confidence reposed in him by the people, of his diligence and capacity in busi-

ness, and his unwearied endeavour to do good to mankind.

" Twice he was respectably connected in the most endearing relation of life ; and as often, the tender ties were early broken.

" Lieutenant Governor Goodrich possessed a clear understanding, richly fraught with science, a sound judgment, and a benevolent heart — He was an able jurist, a politician of enlarged views, an upright judge, and a wise legislator.

" From his early youth he was a believer of the Christian Religion. Reasons of a peculiar nature, which it is not necessary I should explain particularly, prevented a public profession of his faith. These objections were recently removed, and he died while an applicant for Christian privileges in this church, which has been prevented a number of months by indisposition of body. As the testimony of such a man in favour of Christian piety, ought never to be secreted, I must be indulged in mentioning what he said to me, in a late conversation concerning his own spiritual state. Speaking of a moral life, as it is distinguished from the grace of God

in the heart, he said, "*A moral life of itself is nothing for the salvation of the soul. I have lived a moral life in the estimation of the world ; but I am a bundle of iniquity in the sight of a holy God. If there were not an atonement, I must be condemned and miserable for ever. Here my hope is stayed. Sometimes a sense of my own imperfection sinks my spirits ; generally I have a hope that supports me ; at times I have rejoiced in God without fear, and wished only to be in his hands and serve him*" Into the blessed presence of this God, we humbly believe our departed friend has now entered "

In Middleborough, (Mass.) Rev. JOSEPH BARKER, aged 64 ; formerly a Representative to Congress.

At Wilmington, (Del.) on the 6th of July, the Hon. JAMES A. BAYARD, one of the late American Plenipotentiaries at Ghent.

At Guilford, Rev. ELIPHALET LESTER, aged 87.

At his seat near Georgetown, the Hon PHILIP BARTON KEY, aged 58, formerly a Member of Congress from Maryland.

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*Donations to the Missionary Society of Connecticut.*

1815.

Aug. 29.	From a Friend of Missions, - - - - -	\$ 1 00
31.	From Rev. William Hanford, collected in new settlements, - - - - -	12 93
		\$ 13 93

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*The Riches of Christ.*

**T**HE Apostle Paul, in reference to the great commission which he had received from his Lord, as a teacher of divine truth, observes, "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." In his journeyings among the Gentiles, he did not carry the riches of temporary possessions or worldly grandeur, but the treasures of that spiritual life, procured by Christ Jesus, to be given to the world. These are treasures of godliness, treasures which are durable and eternal.

I shall attempt to point out some things which are included in what is called the riches of Christ: and then show how justly they are denominated riches.

The riches of Christ, as contemplated by the Apostle Paul, are, evidently, those *truths* which he has inculcated, respecting the salvation of men. The truths inculcated by Christ Jesus include those which regard his own character, as well as the various pre-

cepts he has given in his gospel. No part of his testimonies are given with greater energy than those which respect his mediatorial character, and on this are built the provisions and promises of salvation. In showing what are the truths of Christ, which are called his riches, it is proper, therefore, in the first place, to take notice of the character of the mediator. The character and work of Christ constituted, at all times, the primary subject of the public instructions of the Apostle Paul. He says to the Corinthians, "The Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." Notwithstanding all the unpleasant remarks which were made concerning him; notwithstanding all the solicitations which he received, and all the reproaches cast upon him, he steadily resisted every temptation, that he might preach the plain and simple truths of Christ crucified for sin. Great indeed must have been his temptation to make a display of his superior learning, when called



upon for this purpose by the enlightened Greeks, but he firmly resisted every inducement for the sake of the simplicity that is in Christ. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." The great truth concerning Christ, which he ever had primarily in view, was his incarnation; the mysterious and glorious union of the divine and human natures. "And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This great mystery, that God was manifest in the flesh, was the leading truth in all his public ministrations, on which he chiefly insisted, as the foundation of all his other instructions. This was the great mystery of godliness; in other words, the essence of that holy design by which God was reconcilable to men. The union of the divine and human natures, in the person of Christ Jesus, is the true foundation of the salvation of the gospel. This Apostle observes, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The foundation of this reconciliation is the union of heaven and earth, of God and man, in the person of Christ. When infinite wisdom hath effected this object; when a character is presented to the universe, in whom there is the most intimate and perfect union of God with man, and of man with God, it becomes easy to conceive that a holy God may be reconcilable to perishing sinners. By the great apostacy, man has be-

come wholly corrupt and sinful; he has lost the moral image of God which he originally possessed; he has become unholy; his nature is sinful; he is estranged from God. All created wisdom is utterly incompetent to discover a method by which that lost moral likeness can be restored; by which sinning, sinful man can be reconciled to a pure and holy God. When the Lord Jesus appears incarnate; when the king of heaven is clothed with flesh; when the heir of all things is born of a woman, and becomes an inhabitant of the earth, man's dwelling-place; when he has left the habitation of angels, and depends for his ordinary support on the productions of that ground which had been cursed because of sin, the great difficulty seems to be surmounted. Now, the vast obstacles, otherwise insuperable, are removed; and it is easy to conceive that God can reconcile the world unto himself; that that union, which had been wholly dissolved by sin, may be restored, and man be replaced in the favor of his holy Creator. Now, it is easy to perceive that God can be just and justify the ungodly.

This being the true foundation of the Christian system, we see the necessity that Christ Jesus should be a divine and human person. As he is to be a mediator between God and man, he must be divine, in order to be perfectly in favor with God, in order to be fully acquainted with all the claims and rights of Jehovah, and that he may perfectly vindicate all the demands of the divine law. He must be man, that he may truly know all the qualities of man, his imperfections, his wants, his corruptions, his temptations,

that he may make a perfect provision for his redemption. He must be man, because, being about to become a great High Priest, to make a sacrifice of himself for sin, he might have a body of flesh and blood to be made an offering, and the same nature which broke the divine law might bear its curse, and he made a sacrifice for its restoration. He must be God, that humanity, by virtue of its union with the divinity, might be exalted to such a dignity and value as to be an offering for sin, worthy of the divine approbation and acceptance.

As the mysterious character of the Lord Jesus, in whom God was manifest in the flesh, constituted the primary subject of the public instructions of the Apostle Paul, with this he naturally connected the great sacrifice which Christ had made of himself, for sin, which is the only foundation of hope and pardon for sinners. "For when we were yet without strength, in due time Christ died for the ungodly.—While we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." In reference to the reality and importance of these truths, Paul declared that he was determined to know nothing among those to whom he was sent to minister, but Jesus Christ and him crucified. His death, by crucifixion, was the great foundation of hope, and the great medium of access to God. This holy sacrifice of Christ procured pardon for sinners; procured the gift of the

Holy Spirit whereby they may be sanctified for God; procured the holy scriptures with the ordinances in them appointed, so perfectly suited to make us wise unto salvation. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" This passage has no reference to the mode in which baptism is to be administered, but is evidently designed to teach that, as baptism is the seal by which believers are initiated in the church of Christ, with a visible right to the privileges and promises which he has made to his people, these privileges are procured, entirely, by the death of Christ. As the washing of water is designed for outward cleansing, baptism is intended to represent that cleansing of the soul, which is effected by the sacrifice of Christ's blood, for all his people. This atonement, effected by the sacrifice of Christ, was one of the leading truths committed to the great Apostle to declare to his fellow-men.

In the preaching of Paul, the doctrine of regeneration, by the Holy Spirit of God, was much inculcated. That every sinner must be renewed in the affections of his heart, in order to obtain acceptance with God; and that this work must be effected by the operations of the divine Spirit. "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." All the apostles taught the doctrine of regeneration by the Holy Spirit, by preaching Christ. For, of all the sentiments given us by

our Lord, none are more clerly enforced, than the doctrine of regeneration by the Spirit of God. This fundamental truth naturally and necessarily results from the doctrine of the total depravity of the human heart, so pointedly enforced by the apostle Paul. He says to the Romans, "There is none that doeth good, no, not one;—there is no fear of God before their eyes;—there is none that seeketh after God."—Such being the natural state of the human character, it must, clearly, be renewed and radically changed in its moral state, in order to an acceptable union with God.

Respecting the manner in which this great gift of divine grace is bestowed upon sinners, the apostle Paul teaches one truth in the clearest and most impressive manner. That is, God, in bestowing this gift of his Spirit, proceeds, entirely according to his own pleasure, in his holy, sovereign way. Not that he acts without the most perfect reason and propriety; not that there is no reason why he shows mercy to one rather than another, and a reason which would be perfectly satisfactory to all intelligent beings could they be admitted to a clear view of the divine counsels; but that these reasons exist wholly within himself; that his appointments proceed from himself exclusively, directed by his holy and perfect wisdom. "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." He then no-

tices the objection which is always made to this high doctrine: "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"—When perishing sinners lie before God, all guilty and undeserving; when he has given them the Son of his love, with all the invitations of gospel mercy; and when all refuse to accept of these, and come unto Christ that they may have life; how just and reasonable is it that God, having promised to sanctify, for the glory of his Son, an inheritance of redeemed sinners, should bestow this blessing according to his own wisdom and pleasure, in such a manner as will most perfectly glorify himself, as will most effectually honor the Lord Jesus, to whom this people are to be given for an eternal inheritance? Thus God sends forth his Spirit among those who had offered their excuse, and refused to come to the gospel feast, and, by the sacred influences of his love, compels them to come in. The holy sovereignty of God, in bestowing the gifts of his grace, was always, with the great apostle of the Gentiles, a subject of the most grateful meditation. He brings forth all his vast powers of reasoning for its illustration, arguing, from the nature of the divine character, from the various dispensations of his providence and grace, and from the frequent positive declarations of God contained in the scriptures of the Old Tes-

tament, the truth of this great doctrine, which he considers a pillar of the Christian scheme. He seems to view it as the sure means by which God will glorify himself in the dispensations of his grace, and the only certain ground of hope for guilty sinners.

In testifying the truths of Christ, the Apostles taught the necessity of the means of grace for the salvation of men. In view of the various ordinances and means which God has instituted, by which sinners are to be instructed in the truths of righteousness, and prepared for the operations of the Spirit of grace on their hearts, and by which believers are to be advanced in holiness, and qualified for glory, they often teach their importance and necessity, as means without which none have a right to expect the salvation of God. In his animated address to the Jews, he observes, "For whosoever shall call upon the name of the Lord shall be saved." He then proceeds, "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?" Volumes might be written upon this subject, and not express, in so clear and forcible a manner, the importance and benefits of the means of grace, for the blessings of eternal life. He says expressly, "Whosoever shall call upon the name of the Lord shall be saved." Yet it is not to be expected that any will ever call upon this name without instruction, and without that kind of instruction which God has instituted for this purpose.— "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong

holds." The weapons which he used were those of argument and persuasion, consisting in plain and affectionate addresses to the understanding and the conscience, but, through the divine blessing, they were mighty to pull down the strong holds of error and sin. In warning his fellow Christians of the importance and efficacy of the Christian example, he says, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.— Unto the Jews I became as a Jew,—To them that are without law, as without law,—To the weak became I as weak,—that I might by all means save some." All the means which were appointed of God, and all the efforts he could make, he found necessary and eminently useful, in winning souls to Christ Jesus. By these means, under the divine blessing, which is the way in which all means are effectual, he brought hundreds and thousands of souls to an immortal union with the divine Saviour.

Our Lord Jesus taught the necessity of obedience to the divine law, in the various duties of a holy life. It was his first object, in all his public instructions, to honor his Father. His law was an exhibition of his own character. Thus Christ says, "I came not to destroy the law, but to fulfil." He declared that it became him to fulfil all righteousness, which consisted, chiefly, in honoring and obeying the divine law. To honor that law he laid down his life. When one enquired of him in what way he might obtain eternal life, he answers, "If thou

wouldest enter into life, keep the commandments.”—The Apostles of Christ, in making known his truth, taught, indeed, in the fullest manner, the doctrine of justification by faith; and that, without faith in him, there is no justification for the sinner. But they never intimated that this took away the necessity of holy obedience, nor its acceptableness in the sight of God. “For I was alive without the law once; but when the commandment came, sin revived, and I died.” Before he understood the true nature, the moral purity and spirituality of the divine law, he felt himself safe, relying upon the various observances of ceremonial rites: but when he saw the plain obligations and requirements of the moral law, he found himself condemned, and ready to die under its curse. He therefore adds, “Wherefore the law is holy, and the commandment holy, and just, and good.” However he and every transgressor may be condemned by its threatenings, he justifies all its penalties.—We are taught again, “For not the hearers of the law are just before God, but the doers of the law shall be justified.” Of whatever nation or character, those who do the works of the law, in a life of holy obedience, shall be just before God. In reference to the doctrine of justification by faith, the Apostle observes, “Do we then make void the law through faith? God forbid: yea we establish the law.”

Having thus mentioned some of the most essential truths of the character and precepts of the divine Saviour, we proceed to show that these are denominated, with great propriety, the *riches* of

Christ. Our blessed Lord came from the presence of his Father; dwelt for a season here on the earth, collected a little flock which he denominated his own people, and returned to his Father's glory. He loved his people who were in the world, and he loved them unto the end. He would not therefore leave them without a legacy, an inheritance, worthy of himself to give, suitable for them to receive, as a holy testimonial of their union to him. Such a legacy he did leave them, and it is most justly called *the riches of Christ*. He could not bequeath to his followers worldly possessions, for he had none to give; he could not devise to them the distinctions and honors of the present life, for his precepts would always be opposed to the lusts and passions of men; he could not leave an inheritance of earthly pleasures, since he required his people to follow him, in watchfulness, humility, and obedience. But he bequeathed his friends a better portion than all these. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” Speaking to his disciples, in their deep affliction at the prospect of his departure, he says, “I will pray the Father, and he shall give you another Comfortor, that he may abide with you forever; even the Spirit of truth.” Concerning Christ, it is said by the apostle in his epistle to the Hebrews, “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” Those who

are called of God, who are truly united to Christ Jesus, do receive a promise of an inheritance, sure and eternal.

We have seen what are some of those things which constitute the inheritance or legacy left by Christ Jesus to his people. They are the testimonies of the gospel concerning the provision which he has made for the redemption of lost men. This consists, principally, in Christ's becoming incarnate, that he might be fitted to make atonement for sin, and begin the union of man with God; in offering himself a great sacrifice on the cross, bearing the curse of the divine law, and opening the way for the pardon of the sinner; in procuring and giving the Spirit of divine grace, to make effectual application of his purchase, and sanctify the hearts of sinners for the divine service; in providing all necessary means to enable them to partake of the benefits of the great salvation; and in illustrating and confirming the obligations of duty, in a faithful observance of the precepts of the divine law. In a due consideration of the worth of these things, we shall see that, with great reason, they are called the riches of Christ. For this purpose,

We contemplate, for a moment, the expense at which these blessings are procured for men. Christ Jesus, the king of heaven, honored and served by all the angels of God, to whom all power in heaven and in earth is committed, must be humbled, must be a babe, must be a servant, must appear like a criminal, though without a fault, must suffer and die under the hands of unfeeling persecutors. Earth trembles, the sun is clad in darkness, all heaven beholds with unuttera-

ble amazement, hell shouts with a momentary triumph, for the king of heaven, the protector of righteousness, is expiring under the lashes of sin. Could nothing less suffice? "Sacrifice and offering thou didst not desire; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: I delight to do thy will, O my God; yea, thy law is within my heart."—Nor is all this sufficient. Christ may restore the honor of the divine law; he may vindicate all the claims of justice; he may remove every obstacle to the consistent exercise of divine mercy; he may make known to men this great truth that the penitent shall be saved; he may invite sinners of every description to his mercy-seat; and the wicked will not come unto him that they may have life. The Holy Spirit must be sent down from heaven to convince, to renew, to sanctify the heart, to make God's people willing in the day of his power. This has been done, and by the operations of this divine Spirit, sinners, in every age, have been brought to Christ. In addition to this, we have the ordinances of God with all his instituted means of grace, which are needful to make sinners wise unto salvation. In order that these means may be usefully enjoyed, the providence of God must be continually exercised, in giving and preserving the holy scriptures; in protecting his cause, and defending the interests of his church; in restraining the opposition of error, and limiting the power of iniquity, and in disposing all events for the advancement of the interests of Zion. Thus the Most High constantly keeps his eye upon his prepared habitation; he watches

and protects his cause as the apple of his eye. "Can a woman forget her sucking child, that she should not have compassions on the son of her womb? yea they may forget, yet will I not forget thee."—Thus, the exceeding sufferings of the Saviour, the constant operations of the Sanctifier, and the continual care of divine providence, being necessary for the salvation of sinners, how justly is it called the riches of Christ.

The blessings of divine grace may well be called the riches of Christ, in consideration of the good they bring to all those who are the subjects of this mercy. The great thing which is done for sinners in the work of salvation, is deliverance not from the curse of sin but from its power. Christ Jesus has provided for the deliverance of his people from the power of sin, from the dominion of their own corruptions and an evil heart, which constitute the true character of a sinner, by which he is separated from God and from all good, and necessarily exposed to interminable woe. He has provided that he may have a clean heart, that he may be restored to the favor of a God of holiness, and be made perpetually happy in him. The believer may thus know the excellency of obedience and holy love, and the privilege of fixing his prospects on objects real and eternal.

The people of God are also to be delivered from the punishment of divine wrath, to which every sinner is exposed, and are thus exempted from a scene of suffering, which no human mind can estimate, from which there will never be a release.—In the world to come, everlasting joys are provided for those that love the Lord.

Christ says to his disciples, "In my Father's house are many mansions, I go to prepare a place for you." The blessedness which God has appointed for the friends of Christ, to show the fulness of that reward which he is to receive in the glory of his people, is such as cannot be possessed or realized in the present world. They must be referred to a future state of being, where the human character will be prepared for a more perfect state of blessedness than can be realized in the present life, when "this corruptible shall put on incorruption, and this mortal shall put on immortality."

The blessings of divine grace are the riches of Christ, as they are the greatest which he could give. We mean not to limit divine power, but we cannot conceive that creatures can possess, that they can be capable of receiving, greater blessings than those which the Lord Jesus bestows upon his people. He gives them holiness of character, such as constitutes the moral excellency of God. He procures for them the divine approbation and favor, whereby they are made sure of the protection and blessings of the Most High, in every part of his wide dominion. Having procured for himself a kingdom, given by his Father as the reward of all his obedience and sufferings, he brings his people to a participation of the blessings of this kingdom, to be sharers with him in the fulness of his everlasting inheritance. He will open successively to their view the glorious counsels of Jehovah, as their minds shall be gradually matured in that state of perfection to which they are hastening, whereby they will discover wisdom and righteousness in

all those events which now appear the most incomprehensible. "That, I do, thou knowest not now, but thou shalt know hereafter." Come, O humble believer, see the volumes of God unfolded; draw the veil which now conceals the causes of human events; behold Him who, in a manner inconceivable, guides the seasons and the tempests; who directs the designs and restrains the anger of men, turning all to his glory; accomplishing the greatest possible good. Here, come and see why parents are bereaved of the child of all their hopes; why dependent children become orphans; why the gospel has so little success; why ministers preach, and churches pray often in vain; why the wicked prosper and the humble are oppressed; why the church of God has been for ages and ages a little flock. These are heaven's employments, these are the inexhaustible sources of intellectual blessedness which Jesus has provided for them that love him. In a perpetual discovery of the divine perfections, and of the holy wisdom of the divine administrations, the redeemed will be advancing in perfection and blessedness for ever and ever. Such are the treasures of godliness, such the riches of the heirs of salvation.

Possessed of this treasure, the believer, with every worldly privation, has inexhaustible riches. Without a portion in Christ, the sinner, with the wealth of the world, is poor indeed.



*Biographical Sketches of the Rev.*  
 CLAUDIUS BUCHANAN, D. D.  
*taken from the London Evangelist*  
 VOL. VIII. NO. 10.

*lical Magazines of June and July, 1815.*

**I**F the pedigree of this valuable man cannot be traced to a noble, it may to a pious ancestry, which is far more honorable. His grandfather was an elder of Mr. M'Culloch's church at Cambuslang, in North Britain, at the time of the extraordinary conversions, which took place in the spring of 1742\*. In this neighborhood was born the subject of our Memoir, in or about the year 1768. His father dying, as we are informed, while he was very young, his education devolved on his grandfather and excellent mother, who trained him up in habits of piety and a strict attention to the Lord's Day. The elements of his classical learning were probably received at Glasgow, which is not far from the place where his parents resided.

When a youth, he came over to South Britain, and was for some years clerk to a respectable solicitor in the city. There he formed an acquaintance, as it is said, with some gay young men, whereby his religious habits were soon relaxed; and (which is generally the first step to a dissolute life) he began to saunter away his Sabbaths in idle amusements; often closing the day at that popular resort of the vain and giddy, the pantheon† (as it was then called)

\* See Gillis's Historical Coll. vol. ii. p. 339, &c.

† An accident occurred here, during this period, which may deserve to be mentioned as a caution to thoughtless and active young people.—A lad, about 18, apprentice to a tradesman in the east end of the town, amusing himself one Sabbath-day in jumping down the steps of what is now the chapel-house,



in Spa Fields. This *Luz* has since become a *Bethel*, and been highly honored with the presence of the God of Israel.—Happily, at this time he formed an acquaintance with one person of a more serious character, who led him to White-Row Meeting, where Mr. Trotman was then minister; and in the evening to Mr. Newton's Lecture, at St. Mary's Woolnoth. It is not known whether it was by any particular discourse at either place that he was savingly impressed; the means of grace were however blessed to him, and he was soon introduced to Mr. Newton as a young convert of considerable promise; and his conversations with that eminent man led him to devote his talents to ministerial usefulness in the church of England.

In August, 1791, he was admitted to Queen's College, Cambridge, under the care of the excellent Dr. Milner, the present Dean of Carlisle. Here he continued to reside, almost without intermission, for full four years; filling up his vacations by preparing himself for exercises in the higher branches of mathematical and classical literature; to which he expected to be called in the subsequent terms. His own mind inclined to theological studies as more essential to his future prospects as a gospel minister; but his university friends (among whom were Dr. Jowett and Mr. Simeon) urged him, for the credit of the gospel, not to come behind

dropped down dead; which was found, on examination, to have been occasioned by the sudden rupture of the gall-bladder, thro' his violent exertions.—How often is it seen, that 'in the midst of life we are in death.'

any of the scholars in his literary attainments. He attended all the lectures; and it was matter of surprise, even to the tutors, when they observed his peculiar diligence and attention, and the respectable manner in which he acquitted himself in the various branches of learning; and we look back with pleasure to see how providence thus prepared him for those attainments in the eastern languages, in which he was afterwards peculiarly eminent and useful.

He had not been long at college before he cultivated the acquaintance of the most serious students, who were already engaged in a devotional society, which was new-modelled by his exertions. They met for social prayer and expounding the scriptures, twice a week, besides a more private meeting of a select few at his own rooms on the Saturday evening, to prepare for the devotions of the Sabbath.—Thus, while his literary studies were pursued with the greatest ardour, he was not unmindful of the study of his own heart, of human nature, and of theology,—subjects peculiarly connected with his intentions as to the Christian Ministry. He observes in one of his letters to a friend, on reviewing his situation, "You see how wonderfully the Lord is blending *his sweets* with *my bitters*. An university is a difficult place to preserve a gospel spirit in; but it certainly is an excellent school for Christ's disciples, as they are exposed to trials of various descriptions." In another letter, anticipating the scandal of the cross, he says, "I am not yet distinguished by the name of Methodist; but I foresee I shall shortly. How the Lord will as-

sist me in that trial I know not :— I know I shall fall, unless he hold me up. At present I am in favor with my tutors: indeed, I am more respected than many; but when my principles are published, 'tis hard to say whether I shall not forfeit their esteem. Be it so: 'If ye suffer for my sake, happy are ye!'

In a letter dated April, 1792, he gives a very detailed account of his employments, and complains of the languor brought on his devotional duties by excessive study; and of the want of that animation in reading the Bible, and that pleasure in meditating on divine things, which he had formerly experienced. His pious friends at the University, however, urged him to persevere until his excessive attention to learning brought on symptoms of declining health, and even threatened a pulmonary complaint. He now determined to spend a part of the next vacation by the sea-side: but on receiving an intimation from his mathematical tutor, that he meant to go through two branches of natural philosophy (mechanics and optics) in the next term, he abandoned his design, and prepared himself to meet the lectures on those subjects, not merely as a novice:—but after this he had a more serious attack, and was obliged to relax, and pay a visit, we believe, to Harrowgate. The means used were blessed to his recovery, and by a more prudent attention to his health in his subsequent studies, he was spared, to bring them to an honorable termination.

In the latter part of 1792, Mr. B. acknowledges to a confidential friend, that he had been in great heaviness through the former part

of the year; but recently it had pleased the Lord to reveal to him more of Christ than he had ever before experienced, insomuch as for some nights to interrupt his sleep, and to give a tincture of religion to his dreams. At the moment of writing, however, he says, 'This ardour is languishing; but I hope it will never entirely leave me.'

In September, 1795, Mr. B. was ordained by the late Bishop Porteus, and soon after introduced into the Church as Curate to the venerable Mr. Newton, at St. Mary Woolnoth. Mr. Thornton, who had borne the greater part of his college expences, had now a nearer opportunity of judging of his abilities and character; but in a few months he was appointed Chaplain of Fort William, in Bengal.

Mr. B. left England as a single man; and two accomplished young ladies went out passengers in the same ship. The remarkable seriousness of his deportment became a subject of raillery, which he returned with equal wit and good humour; and the impression of his talents and piety was so much in his favor, that he afterwards found in one of them an accomplished and pious help-meet:—Miss Whish, daughter of the Rev. R. Whish, of Northwold, in Norfolk. This lady left India to return to England before Mr. B. for the education of her children; but, to his great grief, she died upon the passage. By her he has left two daughters.

In 1800 was formed the college of Fort William, in Bengal; of which the late Dr. D. Brown was appointed Provost, and Mr. Buchannan Vice-Provost, and Professor of the Greek and Latin Clac

sics. Among the other professors was Mr. W. (now Dr.) Carey, the Senior Baptist Missionary at Serampore, for the Sungskirt, Bengalee, and Mahratta languages. This institution, designed to encourage Oriental Literature, was very friendly to the translation of the Scriptures into the eastern languages, and particularly the Chinese; in which Dr. Marshman, another Baptist Missionary, with one of his sons, and two sons of Dr. Carey, were recently employed, while Mr. Morrison was pursuing the same object at Canton.

*Taken from the Mag. of July.*

Since the publication of the first part of our Memoir, we have been favored with some very interesting particulars of the early part of Dr. Buchanan's Life, which we have every reason to believe authentic. We shall, therefore, retrace our steps as far back as to his emigration from his native country; of which we have received the following account:—

A YOUNG gentleman of fortune having finished his education at one of our universities, proposed to make the tour of Europe; previous to which, however, he wished to examine Great Britain, and travelled as far north as the Highlands of Scotland; which are to that country as Wales is to England. Coming to a place where two roads meet, and observing a young Highlander employed in attending two cows, which were feeding by the road-side, he called out to him, in Latin, by way of jest, as it should seem, to know

which road he should take; and was greatly surprised at receiving an answer in the same language. He now made a halt with his companions; and on conversing with the youth, found that he had received a liberal education, and was remarkably intelligent. Inquiring into his situation, he learned that his employment was little more than attending these cows; on which he expressed an inclination to take him with him on the tour of Europe, and then to take upon himself the charge of his future fortunes.

Young Buchanan was delighted with the proposal, provided it should meet the approbation of his father who lived in a cottage at a little distance. Conducted thither, the gentleman informed the father of the circumstance that brought him; observed to him, he had a son of considerable talents, which were altogether buried in that desolate situation, and mentioned his inclination to take him to travel with him for two years; and then to place him in a situation, in which he might be able to assist his parents in the decline of life. After farther conversation, and proper enquires on the part of his father, consent was given; and Claudius set off, well pleased with the prospect now before him.

After finishing the tour of Britain, the travellers embarked at Yarmouth, or Lowestoff (we are not certain which) for Amsterdam; and from thence visited the principal parts of Europe. On their return, Mr. B's patron, faithful to his promise, procured him an appointment, either in Canada or Nova Scotia; but as it was necessary that he should acquire a degree of legal knowledge to fit him for his situation, for that purpose he was

placed under Mr. D. a respectable attorney in the city, as mentioned in our last. It was during this period that Mr. B. walking through one of the principal streets of London (we believe Cheapside.) met an old Highlander, who was an intimate acquaintance of his father; and for the sake of conversation, they went into a public house and took some refreshment.

Young Claudius gave his countryman a very animated description of his tour, and of the wonders he had seen upon the continent. The old man listened with attention to his narrative, and then eagerly enquired whether his religious principles had not been materially injured by mixing among such a variety of characters and religions. ‘Do you know what an infidel is?’ said Buchanan. ‘Yes,’ was the reply. ‘Then’ said he, ‘I am an infidel; and have seen the absurdity of all those *nostrums* my good old father used to teach me in the north; and can you, (added he) seriously, believe that the Bible is a revelation from the Supreme Being?’—“I do.”—‘And pray tell me what may be your reasons?’—“Claudé,” said the good old Highlander, “I know nothing about what learned men call the *external* evidences of revelation; but I will tell you why I believe it to be from God. I have a most depraved and sinful nature, and, do what I will, I find I cannot make myself holy. My friends cannot do it for me, nor do I think all the angels in heaven could. One thing alone does it,—the reading and believing what I read in that blessed book,—that does it. Now as I know that God must be holy, and a lover of holiness, and as I believe that book is the only thing in creation that produces and pro-

motes holiness, I conclude that it is from God, and that he is the Author of it.”

Buchanan affected to laugh at this, but the argument reached his heart; and though he would not confess it to his companion, he could not get rid of it. He purchased a Bible, therefore, and determined to read it for himself. The perusal excited fearful apprehensions of his state as a sinner against God, and most gladly would he have enjoyed another conversation with the pious Highlander, but he could not find him; and, at that period, he had not one serious acquaintance in England, to whom he could unbosom his mind. While thus ruminating on his situation, he recollected his father having mentioned a Mr. Newton, an excellent clergyman, who resided in London, and made enquiry among all his acquaintances where Mr. Newton preached; and at length found a young man who conducted him both to St. Mary Woolnoth, and to White Row Meeting (as stated in the first part of this Memoir) where himself usually attended.

On hearing Mr. Newton preach, young Buchanan was much affected; and stated his case on the back of a letter, requesting Mr. Newton to preach on it the following Lord’s Day evening. This note was given the pew-opener, to be conveyed into the vestry, and his request was readily complied with; after sermon Mr. N. stated having received a note, begging him to preach on that subject; and requested the writer to breakfast with him the next morning in Coleman Street-Buildings. This must have been about the year 1790.

On Mr. Buchanan’s arrival to

breakfast, Mr. Newton was much struck with his appearance ; and more with the acuteness of his conversation. After some time attending on this excellent man, Mr. B. was completely relieved from his despondency, through a believing view of the atonement of Christ ; and led to admire the grace of God in recovering him from vice and infidelity. One morning he mentioned to Mr. Newton, that on this ground, it seemed to him a duty he owed to his great deliverer, to preach the faith which he had so lately labored to destroy. Mr. N. suggested, that as his appointment in America seemed to have come in a providential way, he should be very cautious of giving it up, as in that capacity he might have great opportunities of usefulness. For several weeks after this interview, Mr. B. disappeared, which gave much uneasiness both to Mr. N. and to his family, by whom Mr. B. was held in much esteem ; and they knew not where to seek him. At length he re-appeared, and before he sat down, Mr. N. enquiring what he had done respecting his appointment, found he had given in his resignation. Mr. N. then enquired what plan he had formed for his future life ; and was told that he had resolved to go to Cambridge. What funds had he to support him during his studies ? was the next question. With these he was unprovided ; but confidently relied on Providence. After breakfast, Mr. Newton withdrew, and wrote a note to the late benevolent Henry Thornton, M. P. and at Mr. B.'s going out, requested him to drop it in at King's Arms Yard as he passed by, and as he might like to see so eminent a character, he might en-

quire if there were any answer ; and if so, put it into his pocket, and give it to Mr. N. the next time he came. Mr. B. did as directed ; and in a few minutes after delivering the note, Mr. T. came out, and desired Mr. B. to walk in ; and then informed him that his friend, Mr. Newton, had told him of his situation :—that he might go to Cambridge as soon as he pleased ; and that he should settle on him a sufficient sum for his annual support while there. This information much surprized Mr. B. who had no suspicion of the contents of the letter he had delivered.

Mr. B. accordingly went to Cambridge, as we have already related, when he was about 23 years of age ; there he was, as we are informed, eminently useful to some of the students ; and just before he left, obtained the medal for a prize essay.

We have thus been enabled to fill up a blank in our Memoir of Dr. B. which was to be regretted ; and we now take an opportunity to correct an error into which we had fallen, for want of better information\*. We refer to the supposition of Dr. B.'s father having died in his infancy, which, it seems, must have been a mistake, as he was consulted in his son Claud's engagement to make the tour of Europe, previous to his coming to London.

In our next we shall pursue the subject of our narrative in his labors and travels in India.

\* It is to this Gentleman, and the extraordinary circumstances we have detailed, that Mr. Cecil refers in his Life of Mr. Newton, though his memory seems to have failed in some particulars. See Cecil's Memoirs of Newton, p. 182.

## RELIGIOUS INTELLIGENCE.

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[In the month of May, annually, there is a Meeting of the British and Foreign Bible Society, the London Missionary Society, and of the Managers of sundry other charitable and Christian Institutions. The Editors, having received from their Correspondents an account of the proceedings, and the prosperity of these Institutions, will give copious extracts from them, in this and the next number of the Magazine. They have ever found intelligence of this kind gratifying to the American Christian public; and hope it may be the means of increasing in the hearts of their readers, a similar ardor for promoting the cause of Christ.]

*THE Twenty-first General Meeting of the MISSIONARY SOCIETY, held in London, on the 10th, 11th, and 12th of May, 1815.*

**T**HE Anniversary of this important Institution was attended, as usual, by a great number of Ministers and Christians of various denominations, whose zeal to promote the glorious object of evangelizing the heathen world appeared to be unabated, and which, we doubt not, has received additional fervor from the interesting services which took place on this occasion.

### SURRY CHAPEL.

The first assembly for devotional exercises was held at Surry Chapel, on Wednesday morning May 10th. This spacious edifice was filled to excess at an early hour. The Rev. Rowland Hill read the prayers of the Established Church with his accustomed pathos: after which the Rev. Henry Townley (who has generously devoted himself to the Missionary work) prayed in the pulpit. An excellent discourse was then delivered by the Rev. Angus M'Intosh, minister of the Parish of Tain, in Rosshire, North Britain. This discourse was founded on that appropriate passage in the 17th chapter of John's Gospel, verse 3.—“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The preacher proposed,

1. To offer some observations tending to illustrate the nature, excellency, and importance of that knowledge which is mentioned in the text.
2. To consider the means by which this knowledge is to be attained: here he referred particularly to domestic instruction, to schools, to the distribution of the sacred Scriptures, and especially to the divine institution of preaching the gospel.
3. An improvement of the subject was made suited to the occasion of the meeting; and in which the following *inducements* to a vigorous prosecution of the plans of the Society were proposed:—The divine determination that the gospel shall be universally spread—the present miserable condition of the heathen—the success which has already followed the efforts of this Society—the establishment of many Auxiliary Societies, for the support of its funds, and the seasonable supply of Missionaries. The Rev. Mr. Davies, of York Street Chapel, Dublin, concluded the service with prayer.

## TABERNACLE.

In the evening an immense congregation crowded this large place. The house being full, the service commenced before the appointed hour. The Rev. Mr. Prattman of Sheerness, prayed; the Rev. Mr. Boden, of Sheffield, (who offered up the first prayer at the first public meeting of the Society in September, 1795,) preached from those words in the 6th chapter of Zechariah, and the 15th verse.—“And they that are far off shall come and build in the temple of the Lord.” After some general observations on the prophetic reference to gospel times, the preacher proceeded to observe, That, *under the dispensation of grace, God has resolved on the erection of a spiritual temple.* This temple is the gospel church; represented by the inspired prophets and apostles under this pleasing emblem; and on which, as in the temple of old, Jehovah reveals his glory.—That this sacred building is the peculiar residence of Jehovah Immanuel, God with us, revealing at once the supreme glory of Christ as the true Shechinah, and the exalted privilege of the church as the habitation of God.—That the temple of God is of such large extent, as to comprehend all who receive the gospel, hold Christ the Head, obey his holy commands, and, in the observance of divine institutions, worship the Father in spirit and truth.—That, extraordinary magnificence and beauty distinguish and adorn this sacred edifice.—That, the plan of this holy building was laid by infinite wisdom, and that all its parts correspond with the archtype, existing in the mind of God from eternity.—That this temple is reared not under the superintendance of an angel, or any created being, but of the eternal Son of God; who esteems the church as his own house, and the erection of his own hand.—That the evangelical temple is placed on the person and work of the incarnate God and Saviour, as on an immovable foundation.—And that the completion of this temple is reserved for the world of glory; when the head-stone will be brought forth with shouting, crying grace, grace unto it.

He then illustrated the important fact, that, *in the execution of his gracious design, God will employ such as have been strangers and apostates.* The Gentile nations are thus described in contradistinction to the community of Israel.—That the employment of Gentiles in the erection of the first and second temple, must be considered as a prophetic fact, designed to cherish and confirm the pleasing assurance entertained in the text.—That the first stones in the gospel temple were laid by Jewish master-builders, but that—The work, though commenced by Jews, was soon transferred to Gentile hands; to whom the messages of Christ were delivered, and to whom the apostles confided the ministry of his gospel.—That the incorporation of the Jews with the Christian church is to be accomplished by Gentile instrumentality. That in consequence of the promise of the text, the Missionary Society was this day convened, having for their object the erection of a holy temple, to the name, and for the residence of the king of glory—And that the extension of this temple among all nations will crown the exertions of the Missionary Society, and those of their Gentile fellow-laborers. After noticing the pleasing reports from Africa, and ex-

pressing a hope that on some future occasion the friends of the Society might be gratified by the presence of Hottentot, Hindoo, or Chinese ministers of Christ, telling in broken accents, what God had done for their souls and wrought through their means; he then glanced at the glorious changes in the moral and spiritual state of the world contemplated by the Society; urging all present to contribute according to their ability, for the accomplishment of these purposes by the mercies of an indulgent Providence—the necessity of a perishing world—and, above all the dying love of the Saviour. The Rev. John Burder, of Stroud, in Gloucestershire, concluded with prayer.

A great number of persons being unable to gain admittance into the Tabernacle, the Rev. Mr. Griffin, of Portsea, preached to them in the spacious yard adjoining.

#### CITY CHAPEL.

The Annual Meeting of the members of the Missionary Society was held at the Rev. Mr. Buck's (the City Chapel) on Thursday morning. This place was also excessively crowded. Thomas Wilson, Esq. Treasurer of Hoxton College, gratified the wishes of many by taking the chair and presiding on this interesting occasion. He introduced the business of the meeting, by some observations on the progress of the Society, which he compared to the waters of the sanctuary, mentioned in Ezekiel's vision, which at first reached only to the ankles, then to the knees, and at length to the loins, deep enough for the swimmer. He also adverted to those useful institutions which took their rise from the Missionary Society. The Rev. Mr. Roby, of Manchester, offered up suitable petitions for the presence and blessing of God on the meeting and on the Society in general: after which the original PLAN of the Society was read by the Rev. Mr. Platt, together with the FUNDAMENTAL PRINCIPLE of Christian liberality on which this Society was founded, and in which it stands as a *Missionary Society* unrivalled and alone. That it may not be lost sight of or be forgotten by our readers we shall subjoin it\*. The Report of the proceedings of the Directors during the past year, including, of course, the present condition of the numerous Missionary Stations supported by the Society was read by the Rev. Mr. Burder. The Report embracing such a variety of matter could not be very brief, but for the sake of saving time it was considerably abridged in reading. The

\* FUNDAMENTAL PRINCIPLE.—‘As the union of God's people of various denominations, in carrying on this great work, is a most desirable object, so, to prevent, if possible, any cause of future dissention, it is declared to be a *fundamental principle* of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be differences of opinion among serious persons) but the glorious gospel of the blessed God to the heathen; and that it shall be left (as it ought ever to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God.



Chairman gave a general account of the state of the Society's Finances, which it appeared, from the Report of the last year, ending March, 30, 1815, amounted to - - - - -	l. 19406	7	0
Disbursements - - - - -	15984	16	7
Leaving a balance in favor of the Society of - - -	3421	10	5

Mr. Bogue rose to move the acceptance of the Report. He referred to the commencement of the Society, and the wonderful interest then excited in the public mind, together with the happy effects it had produced, not only at home but abroad, in the Netherlands, in Switzerland, in America, &c. He mentioned also the increase of zeal to promote the knowledge of the gospel by village preaching, in a degree beyond any period in the English history, previous to the establishment of this Society. Tens of thousands now hear the word, who did not before, and the attention of multitudes is now directed to religious subjects.

Besides these indirect effects, its own energies deserved particular notice. Mr. Bogue then glanced at the different stations, and dwelt much on the advantages which have been obtained by the translation of the Scriptures into various languages of the East by our Missionaries, particularly in China; and the probability of the wide diffusion of divine knowledge in the most populous countries. Mr. B. observed, that it is the peculiar province of Missionaries to translate the Scriptures, in preference to the attempts of the Heathen themselves, who without the knowledge of Christ, would produce but poor translators.

Mr. B. next adverted to the Divine Sovereignty, which had been remarkably displayed in our concerns; for a long time it seemed as if nothing could be effected by the labors of the brethren at Otahiete, but when God said, 'Let there be light, there was light;' the truth extended into the mind of one, and of another until about fifty of them felt the influence of the gospel. In Africa by the exercise of the same sovereignty, hundreds had been converted. Can we boast, said he, of such an effusion of the sacred Spirit among ourselves as has been poured out among the Hottentots and others? and he observed from the success of the word in that quarter that there remains no longer the slightest foundation for that objection which the adversaries of Missions make to attempt the conversion of uncivilized people. Facts declare the probability of their becoming real Christians.

The general prospects of the Society were next referred to. It had been said by some, in the early days of the Society, that it was only a fit of intemperate zeal, and would soon die away. But Mr. B. said, I reasoned thus, It is a Christian principle to seek the salvation of the souls of men, and the longer it continues, the more it will prevail, as it has done, and continues to do; so that a spirit of benevolence has become a part of the constitution of the mind; and let this be an encouragement for the future, and put an end to all doubts about further prosperity.

Mr. B. noticed with great satisfaction, that a greater number of promising young men than at any former period had offered themselves for

Missionary labor. You hear, said he, of increased funds, and you find there are also increased Missionaries, who will increase still more, and employ all your funds: Yet, he observed, it is absolutely necessary that some fund should be retained, while so many families are dependent on the Society.

The state of persons, not absolutely Heathens, but destitute of the clear knowledge of the gospel, was mentioned; and Mr. B. requested the Society to consider whether it was not their duty to send Missionaries to them also, to stir them up, and put life and soul into them, by the fervent preaching of the word—this he recommended, not as a prime, but a secondary object of attention.

Young men and young ministers were exhorted to offer their services. "Come," said he, "and we will increase our funds, in order to your support; to be a Missionary of Jesus Christ, is to perform the most glorious duty in the world." I hope this Society will ever prosper. Those who are advanced in years, cannot expect long to behold its triumphs; but the work is going on in a more successful manner than was ever known in former times, and we trust will increase and prosper yet more and more.

The resolution for the approval of the Directors Report was seconded by the Rev. Dr. Hawies, of Bath, whose appearance once more among his Missionary Brethren was extremely gratifying, especially to those who witnessed his zeal for the first establishment of the Society twenty years ago. The Doctor spoke to the following effect:—I rise with delight and exultation after what we have heard, to second the motion. When first, it will be remembered, we assembled, we were indeed in little expectation of what it has pleased God to do for us; had one of our brethren then told us that we should be able to convey the everlasting gospel into Africa, into Asia, into America, and to the vast dominions beyond the Pacific Ocean, and that we should have employed more than a hundred Missionaries, we should have concluded that he was out of his senses. Could we have supposed that there was a shadow of hope of being able to carry on so extensive a work? You have now heard the success which attends your labors, and it encourages the confidence that we shall go on till the whole earth is filled with the light of the gospel. There is not, I will venture to say, a man in this company who is not on the tiptoe of expectation that the earth shall be covered with truth everlasting. I think I see the cherubim lifted up from the earth; I see the coals bursting into a flame—I look around and see many ready to scatter these coals throughout the world. The Lord grant that you may continue with great delight the labors you have so laudably commenced, and let us transmit it in charge to our children that they never forget to support this blessed work.

Mr. James, of Birmingham, in an admirable speech, proposed the thanks of the Society to the Directors, for their great exertions during the last year, and for the interesting Report which they had produced; he considered it as more encouraging than any which had preceded it, as one of the most important documents ever presented to the human race. He took a general view, first of the several Missions in Africa, whose in-

habitants now begin to rise from their wretched state of degradation, and are conducted by our hand into the church of God, where peace and concord unceasingly reign. He then referred to Otaheite, which by some had been considered merely as a dark speck, but which he trusted would hereafter appear as a bright gem, adorning the diadem of glory which encircles the head of our Redeemer. On the Chinese Mission, Mr. James dwelt with peculiar delight, and gloried in having been the fellow student of Mr. Morrison; and observed that, having witnessed the translation of the Scriptures into the Chinese language, he might fancy he had lived long enough, and quit the stage of action, exulting in the language of Simeon, "Now lettest thou thy servant depart in peace," &c. He adverted to Mr. Milne's placing three copies of the New Testament in a Chinese temple, and hoped that as Dagon fell before the ark, the Pagan idols would totter on their thrones.

Mr. James expressed his great satisfaction in finding that other Missionary Societies as well as this are in a flourishing state; for if, said he; this Society, in its increasing power and opulence, should by its influence have cast a shadow on similar institutions, he should not be able to rejoice in its present success; but in its ascension, like the vertical sun, it casts no shadow; yea, it catches upon its wing other institutions, and bears them aloft. He deprecated any thing like envy among the different Societies—we are all satellites revolving round the same glorious luminary—the word of God; and although we revolve in different orbits, yet we revolve in harmony and concord, performing in the ear of an attentive world—"the music of the spheres."

The speaker observed, that were he not fully persuaded that this cause was supported by divine power, he should dwell in sadness on a name not more endeared to Christians for his efforts in defence of the gospel, than it will be for ages to come, to converted Pagans—the name of Andrew Fuller. Were it not for the idea that the residue of the Spirit is with God, I should feel unmingled sadness. May the Lord grant that that Mission may sustain no permanent injury from the loss of so inestimable a friend.

Mr. James congratulated his brethren on the peculiar circumstances of the times in which they were entering on the duties of their office. We have stepped upon the stage just at that moment when the angel charged with the everlasting gospel is passing over our heads: we almost feel the motion of his wings; his trumpet conducts us, and his commission directs us. My venerable fathers around me have kindled a fire on the altar of Emmanuel, the care of which they have entrusted to their younger brothers, and we should deserve a worse death than the Romans inflicted on the Vestals, should we ever permit the sacred flame to be extinguished.

[We are sensible that, from the imperfection of our notes, we have not done justice to this address, which we hope our friends will candidly excuse. Indeed, the same apology is due to all the other speakers.]

Mr. Elias, of Anglesea, said, I am compelled, my dear friends, to stand up for a moment to represent our brethren in Wales, and to speak a word, although through my ignorance of your language, I cannot do

it with propriety. This I can say, that there are thousands in Wales who possess the same principles of love to our Lord Jesus Christ, and zeal for the salvation of the heathen that you do: multitudes of whom contribute daily to the support of this glorious work out of their little stock; for many of them live on barley broth, yet they are willing to give all they can to carry on this work. We have meetings monthly to pray for its success; and though we cannot converse with you, we can meet before the throne of grace, and hope to meet before the throne of glory when all the confusion of Babel shall be done away.

Mr. Campbell moved the appointment of new Directors for the following year: and took occasion to make some observations on the affairs of Africa. He admired the wisdom of God in deferring that great revival we lately heard of till after his departure from that country; for had he been able at the last annual meeting to have recited what has since taken place, the whole glory might not have been given to God as it ought. Mr. C. mentioned that some months after he had left Latakoo, messengers were sent from thence to Gricqua Town, making anxious inquiry whether the Missionaries promised to them were arrived; which shews the probability of their being well received. Mr. C. considered the work at Gricqua Town as peculiarly important, as it is a central place, where the Missionaries will have an opportunity of conversing with strangers who came to visit the Great River. He mentioned the conversion of one man who was so extremely wicked that his banishment from the place seemed expedient; but God had manifested the riches of his grace, as in the case of the persecuting Saul. Remarks were also made on the great revival at Bethelsdorp, and several other places. The conversion of two interpreters at another station was a peculiar mercy, as also the conversion of a Mahometan in Cape Town who is now an instructor of his brethren.

Mr. Steinkopff seconded the motion, and referred to the time when, 15 years ago, he received the first letter from this Society, and the joy it occasioned in Switzerland! since which many thousands of Christians there, and in Holland, had taken the most lively interest in the concerns of the Institution, and several had become useful Missionaries. He promised to get Mr. Campbell's tracts translated into the German language, and that should he proceed this summer to the continent, he should not fail to report the pleasing prospects of this Society.

Dr. Collyer observed that such was the excellent matter contained in the Report, and so much to the purpose had already been said, that he should feel it an act of injustice to take up much of the time of the meeting. He observed that when the Institution was first established, there were two sorts of prophecy afloat; one on its behalf, and the other against it; and it was our conclusion, said he, that the prophecies on its behalf came from God, and those against it from the malignity of men. It was easy to see when the predictions were made which of them would prove true and which false; the calculations made on the part of the Society proceeded on the general principles of truth, and those against it from local and ignorant prejudices. It was

affirmed, that the fire kindled 20 years ago was but a little of the remains of that which still burned on the altar of Whitefield and his associates; and that as they died off, all the zeal for this work would die too: but I can say, that from the earliest period of my recollection, and I believe I can answer also for other young ministers, we felt it our duty to endeavor not only to equal our fathers, but to resolve that our little fingers should be larger than their loins: we never could have drawn this conclusion from an allusion to our own strength, but merely from the consideration of the noble cause in which we are engaged. It was objected by others, that in the various combinations it united together, the incongruous materials would of themselves become the seeds of destruction; but it appears to me that this Society has entered into that spirit of union which is the bond of peace, while it requires the sacrifice of no principle. But it was imagined that it was an absurdity for a handful of men to pretend to instruct the world—forgetting the small beginnings of the gospel, and with this inconsistency, that every man who acknowledged the benefits of our labors believed that the gospel would spread, yet wished us to do it without means. With regard to the motion I am to submit, I shall say very little. It is a motion of thanks to our excellent Treasurer. We all feel our great obligations to his services; and if they had not been so great the last year as before, it was in consequence of the circumstances in which he was placed; and I am sorry to say, the state of his health prevented him from doing all that his heart prompted. Our best thanks are due to him; and we should give them with the same fervour as if he were now present. I will not withdraw without saying, that if this Society has not more distinguished patrons with respect to rank, it is only because it has not sought that patronage, and has been satisfied to go on that broad and plain plan which God has so much blessed; but we have the satisfaction to know that we have a government whose hearts are with us, and inclined to give all possible facility to carry our object into effect; and we know that we have princes who would willingly assist such an Institution, and would plead its cause in the highest courts of the land. I mention this, because it might appear that there was not that zeal for the welfare of this Society which had been shewn for others. If such a notion had taken possession of any mind it was totally unfounded.

Robert Steven, Esq. seconded the motion; and referring to the Report, said he conceived that there could be but one sentiment—gratitude to God who had sanctioned the proceedings of the Society; but he reminded the meeting that we should consider the work but as merely commenced; that very much yet remains to be done: and he hoped that though the present Directors were going off the stage of life, their successors would not forsake the contest, but carry it on, till He who alone has right to reign shall have the universal dominion. Mr. S. then read a very impressive letter from a foreign country, stating, that in a very respectable and dignified assembly, where a letter from one of the Directors of this Society, stating the success of our undertaking, was read, the most lively joy was depicted on every counte-

nance, and it was resolved to publish the good news throughout the country.

Rev. Mr. Waugh spoke to the following effect :—I feel my mind involved in difficulty, Mr. Chairman, in bringing forward the motion of thanks to our worthy Secretary. I never could love my friend with half a heart ; and I must this day suppress my feelings, and measure my words. The restraint is the more oppressive, because, from the opportunity which my situation has afforded me of witnessing his worth, I know no man who is better enabled to bear a faithful testimony to his claims on our gratitude. I could dwell on his candour and liberality of mind, on the gentleness and sincerity of his manners, so happily fitted to soften the asperity of our tempers, to conciliate our hearts, to combine our energies. Much I could say on his unwearied industry and ceaseless labor.—But I have promised not to wound his feelings. He neither seeks nor needs our praise. His record is on high. One of my brethren has, in terms and in tones which have left a deep impression on this assembly, adverted to the death of the Secretary of another Missionary Institution. Will you allow me to introduce a supposed address of the departed spirit of that excellent man, to my dear friend—an address that shall not hurt his feelings, but may do good to his heart ? ‘ Could I this day remove the veil that covers the heavenly world, the exalted spirit of Andrew Fuller would say, ‘ could I place you upon the summit of one of the luminous hills of paradise ; could I impart vigor to your visual faculties, and extend their powers to the almost interminable regions of the blessed ; could I raise your eye to the Lamb in the midst of the throne from whose countenance beams the felicity of the redeemed ; could I open your ear to the songs of the conquerors, and the acclamations of the martyrs, which, swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with acceptance the ear of God ; could I cheer your heart with the sight of multitudes entering, in blessed succession, through the mediation of Jesus, from Hindoostan, from Africa, and the islands of the southern sea, the trophies of divine power, the purchase of the Saviour’s blood, the gems that shall ever sparkle in the Mediator’s crown, the first fruits of Missionary labors—what inspiration would the glorious objects impart to your soul ! Work, O, work while it is day. Whatever your mind finds to suggest, whatever your hands find to do, do it now. No device, no work in the grave ! Turn your moistened eye to my yet unburied corpse, and let the sight arouse, animate, and sustain your exertions. I did a little ; and if my constitution sunk under the pressure, I regret my nerves were not nerves of brass, and my limited measure of three-score and two years, did not extend to an antediluvian age. Should your heart ever feel languor invading her powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of Him who bled for you. Look forward to the eventful hour, when the Son of God shall pronounce over you the sentence that shall ever form your destiny of blessedness, ‘ Well done good and faithful servant, enter thou into the sight of thy Lord.’—

Under the influence of these sentiments may you my loved friend and brother, ever act, and then, year after year, shall your claims to the grateful acknowledgments of the Missionary Society become more powerful.—Your claim however, this day, for your laborious and willing services we all most feelingly recognize, and every heart and hand will second the motion I have the honor to make:

Mr. Henry Townley, referred particularly to Hindoostan, which contains 100,000,000 of souls; and the great need of laborers in that extensive field; he referred to the sloth of those who are crying, "a little more sleep, a little more slumber;" and dwelt on the various encouragements we had here to work for God. Mr. T. adverted to a curious anecdote, related by one of the Missionaries in India. He visited a place where formerly he had seen an image, which the people worshipped. This was gone; and enquiring what had become of their god, they answered, that the white ants had eaten him up. Well then, said the Missionary, tell me, did your god make you, or did you make your god? Does not this story, said he, say, 'Go to the ants thou sluggard, consider her ways, and be wise?' Does it not say, If you will not go forth to instruct the idolaters, God will send the white ants to convince them. Adverting to the millions of inhabitants in India, he stated that there is not one preacher of the gospel to one million of souls; and what would you think, said he, were there but one preacher of the gospel to the million in London? He then warmly exhorted young ministers to come forward, and venture all for Christ; intimating also, how desirable it is that some of the senior ministers should head the cause in India. Mr. T. then, apologising for apparent egotism, announced that he had offered to the Society his own personal services in India, for a few years; and that they had been accepted. On the subject of the motion, he said he had been enjoined silence; and he had submitted to the prohibition, both because he thought that enlargement was superfluous, and that he was incompetent to the task. Mr. T. thought it an act of justice to the Chairman (treasurer of Hoxton College) to bear testimony to his tender and generous conduct to him, respecting his becoming a Missionary; he had certainly stated the claims of the congregation at Paddington to his services; but he used no means to divert his attention from India. I shall part with my friend said he, loving him more than ever; and when in a distant land I will bow my knee before the Lord Jesus Christ, and pray him to pour down blessings on my kind friend and all his family.

Mr. Burder gratefully acknowledged the honor conferred upon him by the vote of thanks, and observed, that so glorious is the work in which the Society is engaged, that angels would think themselves highly honored to be employed in it. From a regard to the time of the audience, he forbore to dwell on those congratulations which he would gladly have offered on the prosperous state of the Society; particularly in the accession of young men of education, and above all in that of the gentleman who spoke last, who, for the service of Christ among the heathen had cheerfully relinquished his pleasing connections and prospects in England. He adverted feelingly to the

lamented death of Mr. Fuller. 'We all knew, said he, and loved him; we knew him to be a man of sterling sense and of eminent piety; an admirable preacher, an excellent writer, and a most useful officer of a sister Society.' Mr. B. concluded with returning thanks to the Society, and assuring them that as long as they should require his services, and his strength should be continued, he would esteem it his privilege to promote the Missionary cause.

William Alers, Esq. rose to move thanks to the ministers, and other Christian friends, in England, Scotland, Wales and Ireland, and in foreign countries, who had promoted the welfare of the Society by subscriptions, donations, congregational collections, or by Auxiliary Societies. Mr. Alers made some very judicious remarks on the funds of the Society, and ably refuted the objections made by some persons on account of the capital possessed by it. Mr. A. shewed that were all the stock of the Society sold out at the present price, the amount would only be equal to the expenditure of the Society for a year and a quarter, and which expenditure is rapidly increasing,—that in several former years the expenditure had exceeded the income!—that a great part of their present fund was derived from legacies and life subscriptions, which were intended by the donors to form a fund—that credits to a great amount were necessarily lodged with mercantile houses in foreign countries, in behalf of our Missionaries, and that such was the reputation of our Society, that a draft on the treasurer would be accepted by captains of ships, and others who might furnish our Missionaries with assistance equally with notes of the Bank of England. We regret that want of time, and the withdrawal of many, in order to be present at the succeeding service, prevented this very interesting address from receiving the attention it deserved; and this is the more to be lamented, as unfriendly insinuations have been thrown out, tending to restrain the liberality of the religious public; but it will be obvious to all candid persons that the exertions of the Society keep pace with the contributions of its friends, and that the great increase of Missionary students, and of Missionaries lately sent abroad, and of others who will soon be sent out, will require the unremitting augmented exertions of all its friends.

Mr. Wilks observed, that as the time was far advanced, and many persons were retiring, he would not lessen the collection by making a long speech; he most heartily united in the vote of thanks to ministers and Auxiliary Associations, to whose exertions the Society owed so much of its prosperity. Mr. W. expressed his cordial regard to the Institution, and, alluding to Queen Mary, whose concern for the loss of Calais made her say, 'When I am dead you will see Calais written on my heart,' said, and when I die you may find the Missionary cause inscribed on my heart—for it is the cause of the blessed Son of God, who came to save us from hell, and place us at his right hand in glory.

Mr. Hill moved the thanks of the meeting to the Chairman; and referring to the journey of Mr. Campbell in Africa, observed how necessary it is that Missionaries to that country should be able to civilize as well as evangelize the people, and that pious and useful mechanics



should be sent thither, who could cultivate the ground, and add to the comforts of the poor natives; and that we must look to ministers in the country rather than in town for the selection of such persons.

Mr. Griffin considered it an honor to second Mr. Hill's motion, and paid a just, though brief tribute of praise to the Chairman for his services rendered to this Society and to the religious world at large.

Mr. Wilson returned thanks, and noticed the unexpected testimony of respect which had been paid to him by Mr. Townley, whose welfare and success he earnestly desired.

The increased interest which the friends of the Society take in its affairs, will, we presume, render it necessary for the Directors to find some more capacious place of meeting for business next year, where a larger number of persons may be accommodated; it is also the wish of many persons that some alteration may be made in the arrangement of the services, so that the meeting to hear the Report, the discussions which take place, and the correspondence from abroad may occupy a larger portion of time. We doubt not that the public would readily dispense with one of the sermons for this purpose; or one of them might be delivered on the Tuesday evening, or else two discourses might be preached at the same hour, in remote parts of the metropolis.

*(To be continued.)*

**REPORT of the Directors to the Members of the LONDON MISSIONARY SOCIETY, at their Twenty-first General Meeting, May 11, 1815.**

“THE SAVIOUR OF THE WORLD,” intending that the benefits of redemption should be extended to sinners of every nation, enjoined his disciples, with his parting breath, to “go into all the world, and preach the gospel to every creature.” But yet, after the lapse of almost eighteen centuries, there remain countries of vast extent, the numerous millions of whose inhabitants are in the same wretched state of ignorance and vice as when the Apostolic commission was given. It is not our business, at present, to enquire into the causes of this deplorable fact, but it is our bounden duty, as the disciples of Christ and the friends of man, to use our best endeavors for the further propagation of the gospel, and to extend, as widely as possible, the inestimable blessings of revelation to all the human race. This is the sole object of the Missionary Society, in pursuit of which it has been incessantly laboring for twenty years; and we are now once more assembled to take a view of our proceedings, and to adopt the best measures we can devise to promote the future prosperity of the Institution.

The Directors, honored with your confidence by being entrusted with the management of your affairs for the past year, will now according to annual custom, present a brief account of their proceedings during that period.

**SOCIETY ISLANDS IN THE SOUTH SEA.**

The information respecting the happy change of affairs in the Otahaitan mission, which the Directors had the pleasure to announce

in the last Report, has been abundantly confirmed by letters of subsequent date. The brethren, in a letter dated Eimeo 23d of April 1814, observe, that they are now able to change the language of complaint for that of gladness; they state that the good work of conversion appeared to be going forward; and that the number of those who had renounced their idols and desired to be considered as the worshippers of Jehovah, amounted to FIFTY. They report that these persons are, in general, regular in their attendance on the means of instruction; that they are in the habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer, and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil ways which once they loved; that they are desirous of having their sins pardoned, and their hearts renewed; and that they seem to be sensible of the need of divine influence to effect this. They add, that in consequence of this profession, their neighbors deride them, and distinguish them by the name of *Buree Atua*—"the praying people." In this pleasing intelligence every member of the Society will doubtless rejoice, and give glory to God. Hereafter, let no Missionary, in any age or country, however long his patience may be tried, despair of final success. The word of God shall not return unto him void.

As yet, the brethren have not left the island of Eimeo, to return to Otabeite, nor has king Pomarre recovered his sovereign authority; but some persons of consequence in Otabeite are among the professed converts. A chief, named *Upaparu*, and his people, have removed from that island to Eimeo, to enjoy the instructions of the Missionaries; and although he has been importuned by his friends to return to idolatry, he appears to be steady in his profession: he says that his brother, *Teirei*, another chief, is like-minded with himself, and that a great number of the people are desirous of instruction; indeed many of them, although to their present disadvantage, have removed their residence to Eimeo. It is pleasing to notice among the converts *Matupupa*, who was a priest and a principal Areoi.

Nor is this disposition to receive the Gospel confined to Eimeo or to Otabeite. Mr. Nott, accompanied by Mr. Hayward, took a voyage to Huaheine, Raiatea, and Taha, preaching to the natives wherever they could collect them together, and were much pleased with their steady and fixed attention. At Huaheine they met with a young chief, who had been at Eimeo, who treated them kindly, and expressed a desire that Missionaries might be sent to his island. He professes himself a Christian, has cast off his gods, and observes the Sabbath. Indeed "the gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them 'bad spirits,'—'foolish spirits,' while they acknowledge Jehovah to be the 'Good Spirit.'"

The brethren are proceeding with the building of a small vessel, which, when completed, will enable them to visit other islands, and greatly contribute to the extension of their usefulness.

A circumstance of a singular nature has lately occurred: Captain

Sir Thomas Staines, on the 17th of September, 1814, fell in with an island, which it is thought must be that named *Pitcairn's* (or Incarnation,) where he found forty persons, all of whom could speak English, and who proved to be the descendants of part of the crew of the *Bounty*, who mutined in the year 1790, and who took the ship to this Island, where it was destroyed. The people had never seen a vessel since that time, except the American ship *Topaz*, Captain Folgar, who touched there about six years ago. The people are reported to be moral and religiously inclined, and are under the direction of an old man, named John Adams, the only survivor of the mutineers. The Directors of the Society will consider what can be done for the spiritual benefit of these people, at present cut off from all intercourse with society.

The Missionaries at Otaheite have very laudably engaged in translating a portion of the Scriptures into the language of the natives, which they have printed at Port Jackson for dispersion among the islanders.

The pleasing change which has taken place in the South Sea missions, and the earnest request of the Missionaries, induced the Directors to determine on sending additional laborers to promote the promising work.—Four brethren, with their wives, are nearly ready to embark; they are acquainted with some useful arts, and will be able besides affording religious instruction to the natives, to print whatever may be wanted, for the use of the mission, as well as to promote other branches of civilization.

And here it may not be improper to note, that some of the brethren who many years ago left the mission at Otaheite, and settled at New Holland, having been very useful in furthering the cause of religion in that growing colony, either by preaching the gospel stately, or by keeping schools. It is pleasing to notice the establishment of a Philanthropic Society, for the protection of strangers from the islands. And Mr. Shelly, formerly our Missionary, has presented to the governor of New South Wales, (a gentleman who promotes every good work, and to whom our grateful acknowledgments are due,) a memorial on the subject of civilizing the natives, which his Excellency has forwarded to England for the consideration of his Majesty's government. In the mean time, Mr. Shelly is encouraged by Governor Macquarie to use his best endeavors for that desirable purpose.\*

\* Since the Report was read, a letter has been received from Eimeo, dated June 19, 1814, which states, that, since the date of their last (April 23, 1814,) Messrs. Nott and Hayward had returned, having visited three islands, viz. Huaheine, Ulietea, and Taha. The people everywhere treated them with kindness, and Mr. Nott preached to large and attentive congregations, who, contrary to former practice, assembled of their own accord; intelligence from Taheite and Eimeo having made favorable impressions on their minds. "In short," say the missionaries, "there is much encouragement, (did our circumstances allow of it,) to commence a mission in any of the Society Islands, and the chiefs wish it much. *Ujafaru* and others, to the number of TWENTY-SIX, have been added to the number of professed worshippers of the true God, since the date of the above."

## JAVA.

The three foreign brethren, the Rev. Messrs. Kam, Supper, and Bruckner, who embarked for Java at the close of the year 1813, arrived at Batavia on the 26th of May, 1814. They were most kindly received by Rev. Dr. Ross, the venerable Dutch minister of the city, and introduced by him to his Excellency Governor Raffles, who treated them in the most polite and condescending manner, and they had the pleasure of witnessing soon after their arrival, in the Governor's house, the establishment of an Auxiliary Bible Society, of which Mr. Supper was appointed Foreign Secretary.

Dr. Ross lost no time in disposing of the brethren, so that they might be usefully employed. Mr. Kam was directed to Amboyna to officiate in the Dutch church, while he learns the Malay language. Part of the island is inhabited by Chinese.

Mr. Bruckner, another of the Missionaries, is appointed minister of Samarang, Mr. Montanus, the former minister, being incapacitated for labor by age. Mr. Bruckner will here apply himself to the language of the country.

Mr. Supper was earnestly requested by Dr. Ross to become his colleague in the church, there being far more ministerial duty than one minister is able to perform.—Mr. Supper's appointment, as well as that of the other brethren, was cordially approved by the Governor, who shewed himself perfectly ready to forward the views of the Society. Mr. Robinson, a Baptist Missionary, of whom our brethren speak very respectfully, preaches every Sunday afternoon, in the same church, in the Malay language.

The field of labor in Batavia, and throughout the island of Java, is exceedingly large: "Our number," say the Missionaries, "is like the dust of the balance;" and they earnestly wish that more laborers may be sent to their assistance.

The Society cannot but rejoice in these favorable events. The safety of their voyage, their friendly reception, and their appointments to useful stations, in which they may exercise their ministry, while preparing for their special work among the Heathen, call for our devout thanksgivings.

## MAURITIUS, OR ISLE OF FRANCE.

Mr. LE BRUN, who arrived at the Isle of France in June last, was received by his Excellency Governor Farquhar in a friendly manner, and the Society is much indebted to that gentleman for his kindness shewn to our Missionaries. Soon after his arrival, Mr. Le Brun was permitted to announce, in the Government Gazette, his intention of establishing a school for the instruction of those children among the French, whose parents could not afford the means of education. He has since commenced a Sunday school, for the children of both sexes, at different hours of the day, when several of the parents attend, and seem pleased, especially in joining to sing the French hymns which were furnished to Mr. Le Brun at the Society's expense. Mr. Le Brun takes every opportunity of circulating the Scriptures and Tracts with which he was also plentifully supplied.

We must not omit to mention, that some pious soldiers of the 72d regiment have voluntarily contributed 35*l.* to the funds of this Society, which the Directors acknowledge with peculiar pleasure, as a proof of their commendable zeal to impart to their fellow-men the blessings of the gospel which they have learned to prize.

The Governor having expressed his earnest desire to promote a mission to the island of Madagascar, the Directors have resolved to commence that work as soon as proper instruments can be obtained, with which they hope soon to be furnished.

*(To be continued.)*

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## *Brief View of the Baptist Missionary Society.*

THIS Society was formed in 1792 ; is conducted by a Committee ; which at first consisted of only *five* persons, but now of *thirty-four* ; chiefly Ministers, who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

THOMAS KING, of Birmingham, Treasurer,

ANDREW FULLER, of Kettering, Secretary.

The funds of the Society are divided into two branches ; one for the Mission, and the other for the Translations of the Scriptures.

Its resources consist of annual subscriptions and donations, Auxiliary Societies, donations from Bible and other Associations, congregational collections, and legacies.

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### AUXILIARY SOCIETIES, &c.

Auxiliary Societies are formed IN LONDON AND ITS VICINITY, at *Wild Street, Eagle Street, Shoe Lane, Prescott Street, Unicorn Yard, Maze Pond, Dean Street, Blackfriars Road, Walworth, and Hammer-smith*—IN THE COUNTRY, at *Ackrington, Amersham, Arnsby, Birmingham, Bratton, Bristol, Cambridge, Clipstone, Colchester, Cottesbrook, Denton, Exeter, Halstead, Hants and Wilts, Kettering, Kingsbridge, Leighton, Luton, Liverpool, Margate, Newcastle-upon-Tyne, Northampton, Oakham, Olney, Plymouth, Plymouth Dock, Portsea, Potters Street, Princes-Risborough, Road, Sabden, Shortwood, Stoke-Ash, Stoke-Green, Sussex, Tebury, Tewksbury, Uley, Wallingford, Warwick, and Woolwich.* Total 51.

Various Associations are formed, which are not auxiliary to any Society in particular, but apply their funds, in the way of donation, to such as they think most in need, or most deserving. From Associations of this description, both in England and Scotland, donations have been received.

In cities and large towns collections are made ; as at the LONDON annual meeting, at *Norwich, Cambridge, Reading, Portsea, Plymouth Dock, Bristol, Birmingham, Leicester, Nottingham, Liverpool, Manchester, Leeds, Hull, Scarbro, Newcastle-upon-Tyne, Salisbury, and all the Congregations connected with the Hants and Wilts Society.*

In SCOTLAND, besides annual subscriptions, donations have been remitted from Societies, and a liberal collection made once in two or three years, when they have been visited by some one or more of the Society.

In WALES collections have been made at their annual Associations.

From IRELAND, and the UNITED STATES of America, liberal collections have been received for the Translations.

The number of legacies to the Society has been considerable.

## PART I.

MISSIONARY STATIONS, AS THEY EXISTED IN JUNE, 1814.

### ASIA.

*Stations in the order of time in which they were established.*

THE Missionary Stations in the East amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

#### I. SERAMPORE AND CALCUTTA.

MISSIONARIES, *Drs. Carey and Marshman, Messrs. Ward, Lawson, Eustace Carey, who has arrived, and Mr. Yates on his voyage, and seven Native Brethren, viz. Krishna, Sebukrama, Bhagvat, Neelo, Manika, Jahans, and Cait'hano.*

The Station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey as missionaries in India. *Serampore* is about fifteen miles north from *Calcutta*, on the western bank of the river *Hoogly*. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission.* It is on this principle that *Dr. Cary* in the College, *Dr. Marshman* in the school, and *Mr. Ward* in the printing-office, have each contributed considerably more than 1000*l.* a-year to the undertaking. The premises occupied for the mission cost near 4000*l.* sterling, were purchased at three different times; and are vested in the Missionaries as trustees for the Society. They contain dwelling houses for the Missionaries, school rooms, and a spacious hall for public worship; also a printing office, in which ten presses are constantly employed; a type foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees, or 1250*l.* sterling. The materials for making paper grows in great abundance in the country. If success attend this undertaking, it will probably prove a great blessing to the whole country. At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by

the British and Foreign Bible Society,\* by the liberality of the Christian public in Britain and America, and by their own literary labors, have been enabled, in different degrees, to translate the Scriptures, into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia. A particular account of these translations will be given in the second part of this Brief View.

At the request of the inhabitants of Serampore, and with the concurrence of Government, they preach in the parish church ; but accept of no pecuniary reward for their services.

At this station Dr. Marshnan keeps a boarding-school for young gentlemen, and Mrs. Marshnan another for young ladies ; besides which, they conduct a charity-school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sungskrit, Bengalee, and Mahratta in the College of Fort William, and his colleagues having frequent occasion to be at CALCUTTA, they were invited to preach there in a private house.

Since then a commodious place of worship has been erected at nearly 4000*l.* expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmans, Portuguese, Armenians, and Europeans have been added to the church, and several native converts of good talents are employed in preaching from house to house, and in different parts of the city. From this branch of the church many have been called to the ministry, and sent to other stations up the country. Here several of the native preachers, particularly *Kreeshno* and *Sebukram* have been very successful in preaching the gospel, both among the natives and the European soldiers in Fort William. Sixty soldiers of the 42d regiment have lately been formed into a distinct church, with three pastors and four deacons, on account of their being often divided and detached on particular services.

Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian worship on the Lord's day, before they had any intercourse with the Missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbors were convinced of the truth of the Christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. Four others, Hindoos of high cast, were baptized, Nov. 30, 1813. In Calcutta and its vicinity seven native Brethren were employed in preaching, &c. They were supported by different friends of the gospel there and in England. *Sebukram* preaches in twenty different places ; *Bhagvat*, at eleven ; *Neelo*, in about ten

\* The Committee of this Society have liberally contributed in aid of translating and printing the Scriptures, at Serampore, £ 10,500, since the year 1806, exclusive of 2000 reams of paper, to replace that which was destroyed by the fire at Serampore ; value 2685*l.* March, 1815.

private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses. In the Fort, where the Missionaries used to be prohibited from preaching, there are meetings every morning and evening, throughout the whole week, either for prayer, preaching, or religious conversation.

At Calcutta a school-house has been erected by the Missionaries, capable of containing 800 children, divided into two parts, one for boys and the other for girls, where they are taught to read the Scriptures in the Bengalee and English languages, also writing and accounts, on what is now termed "The British System." The objects of the "BENEVOLENT INSTITUTION" are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society,) of Armenians, Hindoos, Mussulmans, natives of Samatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets in all manner of vice and wretchedness. Nearly 500 are already on the books of the school. Mr Leonard, a pious and active man, superintends it. One of the monitors of this school voluntarily went with Mr Thompson to Patna, and there established a school for native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where schools on a similar principle are opened. At *Taldanga* also, about ten miles west of Serampore, and at *Vidyuvatee*, a large village lying between them, schools have been opened.

*N. B.* These schools, and others at different missionary stations, are so conducted as to render a Christian teacher unnecessary: a heathen for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the schools the Scriptures are taught, heathens thus become the instruments of instructing heathen children in the principles of Christianity.

## 2. DINAGEPORE AND SADAMAH'L.

*Ignatius Fernandez.*

DINAGEPORE is a city, estimated to contain 40,000 inhabitants, situated about 240 miles north of Calcutta. Being in the neighborhood of *Mudnabatty* and *Moyhauldiggy*, the places where Messrs. Carey and Thomas first settled; they frequently visited it. In 1797 Mr. *Ignatius Fernandez*, of this city, embraced the gospel and built a place of worship. He was afterwards baptised, and in January 1804, a church was formed, of which he was ordained pastor.

A school is established at this station which contains 43 children, and is on the increase.

At *Sadamahl*, a few miles from Dinagepore, Mr. Fernandez has indigo works, at which several of the members being employed, they have Christian worship there, and form a branch of the Dinagepore church. Sixty-one Hindoos have embraced the gospel at this station.

## 3. CUTWA.

*Mr. William Carey, Kangalee, Muthoora, Vishnuva, Buluram, and Kanta.*

CUTWA is a town on the western bank of the Hoogly, in the district of *Burdwan*, about 75 miles north of Calcutta.

This station was formed by Mr. Chamberlain, in 1804. Besides establishing a school, he labored much in preaching the word in the neighborhood, and with considerable success. Here *Kangalee* and *Brindabund*, two useful native preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to *Berhampore*, where he



was useful among the soldiers; also to the neighborhood of *Lakra-koon-da*, in the district of Beerbhoom, 60 miles northwest of Cutwa, where a thriving branch of the church, and several schools are now established under the superintendance of Mr. W. Carey, aided by Kangalee and other native brethren, who read the Scriptures and preach to the natives. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of schools. There are a few pious soldiers who have been baptised at Berhampore. The clergyman has given them a place to meet in for worship, and officiates there himself occasionally.

#### 4. RANGOON.

*Mr. Felix Carey and Mr. Judson.*

RANGOON is the chief seaport of the Burman empire, about 670 m. S.E. from Calcutta, containing 5000 houses. This city was in March 1814, a second time since the establishment of the station in 1807, reduced to ashes!

*N. B.* The Mission house and printing press were preserved from the flames.

Mr. Felix Carey has continued there from the beginning, and has lately been joined by Mr. Judson. Mr. F. Carey has made considerable progress in translating the Scriptures into the Burman language, and has lately obtained permission of the Emperor to set up a press for printing them; but for this purpose he is required to remove to *Ava the capital*, which is about 500 miles east of Calcutta. Two stations will be thus established in Burmah, at the two extremities of the empire. This country borders on China. Mr. F. Carey also designs to translate the Scriptures into the Siamese and Pegue languages.

#### 5. JESSORE.

*William Thomas, Pram-das, Pran-Krishna, Suphul-rama, Panchanun, Manika-sha, and Nurottuma.*

JESSORE is a district in the east of Bengal, about 70 m. E. N. E. from Calcutta, containing 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos. In 1807 a church was formed there, composed entirely of native converts, and in 1808 a station was established at Chowgacha. William Thomas, a young man, country-born,\* who was baptised at Calcutta, and who on trial gave great satisfaction, superintends this church, which has four branches, each about thirty miles apart, at which branches the other native preachers are stationed.

#### 6. GOAMALTY.

*Ram Prusad.*

GOAMALTY is situated near the ancient city of Gour, between Cutwa and Dinagepore, about 200 miles north of Calcutta.

At this station, after the death of Messrs. Grant and Creighton, Mr. Mardon was placed, in 1808, to superintend the Bengalee schools which had been opened under their patronage. Here a church has been formed, which with the schools, are superintended at present by the Hindoo brother Ram Prusad. The people in these parts are very desirous of schools. In 1813 the station was removed to a town called English Bazar, not far from the former.

There are 127 children in the schools at this station.

\* So those who are born in India of Hindoo mothers are called.

## 7. DIGAH.

*Messrs. Moore and Rowe, assisted by Brindabund.*

DIGAH near Patna in Hindostan, is situated about 320 miles N. W. of Calcutta, on the south bank of the Ganges. It was established a station in 1809 by Mr. Moore.

At present Messrs. Moore and Rowe are engaged in an European school, and superintend three native schools, containing about a hundred children. Brindabund, a native Christian, has been very active in preaching and conversing with the people. The society here possesses a valuable mission house, and they have procured ground to erect a school house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes. A striking proof of the beneficial operations of the gospel upon the heathens, even where conversion is not produced.

## 8. BALASORE.

*John Peter an Armenian, and Juggunat'ha.*

BALASORE in Orissa is about 120 miles S. W. of Calcutta, and in the vicinity of the temple of Jaggernaut. This station was established early in 1810, by Mr. John Peter, an Armenian.

The labors of Mr. Peter, and of his late assistant, Kreesnoodas, have been very successful. An edition of the Scriptures in the Orissa language has been distributed. Several persons engaged in the immediate service of the idol have accepted the New Testament. Before John Peter came to this place even Portuguese worshipped the idol. A Brahman of high cast, named Juggunat'ha, has lately thrown away his poitou, been baptized, and preaches the gospel.

## 9. AGRA.

*Messrs. Peacock and M'Intosh.*

AGRA is a large city situated on the banks of the Jumna, nearly 800 m. N. W. of Calcutta, and 117 miles S. E. of Delhi, the capital of the province of Agra, and of Hindoostan. The station was established in 1811, by Messrs. Chamberlain and Peacock.\*

Several persons have been baptised, and a church formed. At present the station is occupied by Messrs. Peacock and M'Intosh, who are diligently employed in a European school, which enables them to establish schools among the natives. One of these is supported by a Christian lady. The language of this part of the country is called Hinduwee, diametrically different from Hindost'hanee.

## 10. NAGPORE.

*Mr. —, and Ram-mohun.*

NAGPORE is in the Mahratta Country, 615 miles west of Calcutta. Its population has been estimated at 20,000 inhabitants. There is no missionary sent by the society to this station; but a gentleman whose heart is much engaged in the work, has been long actively employed in circulating the Scriptures, and in other engagements of a missionary kind.

\* Guthrie says, "The province of Agra contains 40 large towns, and 340 villages. Agra is the greatest city, and its castle the largest fortification in all the Indies." Its buildings however have for some time been in a ruinous state.

In 1812 he visited Serampore and joined the church there. He expected to baptize several natives on his return. A school is established, and the Scriptures are read at the houses of many by the boys educated in it. The parents encourage their boys to learn that they may obtain books, and many of their mothers occasionally attend at the schools to hear the Scriptures read. One boy reads the Testament to seven or eight people in his father's house, and some who have there heard the Scriptures have attended at the schools to hear them read. There were 24 belonging to the school. An attempt is making at Nagpore to translate the Scriptures into the Goandee; the inquirers here are daily increasing. Ram-mohun, a native preacher, is at this station.

## 11. COLUMBO.

*Mr. Chater.*

COLUMBO, in Ceylon, about 1220 miles S. S. W. from Calcutta, established in 1812. This island is said to contain 270,000 inhabitants, of whom 50,000 bear the Christian name. A large edition of the New Testament in Cingalese has lately been printed for their use at Serampore, at the expense of the Calcutta Bible Society. Mr. and Mrs. Chater have established a boarding-school, and obtained a place of worship. He appears to be much esteemed, and to have a prospect of usefulness. He has already got access to the natives, one of whom he considers another "Cornelius," with whom he has had several conversations on the gospel through an interpreter. Mr. Chater has made some proficiency in Cingalese. He is very desirous of some brother to assist in preaching the gospel.

## 12. PATNA,

*Mr. Thompson.*

PATNA is a city of Hindostan proper, the capital of Behar, 320 miles N. W. from Calcutta, on the south bank of the Ganges, said to contain 500,000 inhabitants.\*

The station was established in 1812, by Mr. Thompson. He is country-born, and able to preach in three languages, English, Bengalee, and Hindostanee. He has a pleasing prospect of success, and appears, by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic languages, to have produced considerable interest and inquiry. A school upon the British System has been established by Mr. Thompson, assisted by a lad from the Calcutta school. The aged father of a Mussulman who was presented with a copy of the Gospel, mentioned that upwards of twenty-five Persees Mussalmans attend to the reading of the Gospels by his son daily, in the school of a Mouluee, where the young man is placed, and where they meet for instruction.

## 13. BOMBAY.

*Carapeit Aratoon.*

BOMBAY or Surat, situated on the western side of the great peninsula of India, at the distance of 1010 miles west of Calcutta. By the distribution of tracts in English and other languages there is a spirit of enquiry among all ranks—Armenians, English, Mussulmans, Hindoos, Parsees, and Portuguese. The Armenians in Bombay are numerous; the Parsees about 20,000; there are 1500 temples, and 11,000 houses of Mussul-

\* A new station has been attempted at Dhacca during the last year. This is a district in the eastern quarter of Bengal, 180 miles from Calcutta. The number of inhabitants are estimated to exceed 150,000, of whom more than one half are Mahomedans.

mans ; 200,000 Hindoos, 15 houses of Jews ; 20 houses of Europeans, besides the military officers ; and 100 houses of Portuguese.

This station was formed by *Caraphet Aratoon* in 1812. He first stopped at Bombay, but afterwards went to Surat, where his wife was born, who of course understands the Guzeratee language ; in which a fount of types are preparing for printing the Scriptures. He himself can read the Mahratta Testament ; so that the dialect spoken there will be easily acquired.

#### 14. CHITTAGONG.

*Mr. Du Bruyn.*

CHITTAGONG lies in the eastern extremity of Bengal, on the borders of the immense forests of Teak Wood, which divide the British dominions from the Burman empire. It is about 230 miles east of Calcutta.

This station was formed in 1812 by *Mr. Du Bruyn*. The prospect is encouraging. The people are solicitous for the education of their children.

#### 15. SIRDHANA.

*Mr. Chamberlain, and Purum-anunda.*

SIRDHANA is the capital of a small independent territory 50 miles N. of Delhi and Hindoostan, beyond Agra, near the Punjab, or country of the Siaks. It is about 920 miles N. W. from Calcutta. At Sirdhana *Mr. Chamberlain* arrived in 1813, at the request of the Prime Minister of Her Highness the Begum Sombre, by whom he has been favorably received. From this place *Mr. C.* says " a correspondence may be opened with the Punjab, Shreenugar, and Kashmer, and that the Shikh Rajah has expressed a desire to have a teacher for his children." Five schools are already established for teaching Persian and Hindost'hanee. *Mr. C.* is much assisted by *Purum-anunda*, a converted Brahmin. They have been employed of late in preaching and circulating the Scriptures at Delhi ; also at Hurdwar where 100,000 pilgrims of different nations were assembled. A Shikh Rajah with 30,000 followers applied to him for the Scriptures.

#### 16. JAVA.

*Messrs. Robinson and Riley.*

This station was formed by *Mr. Robinson*, who arrived at the island in 1813. His first residence was at Weltevreden, but he has since taken a house, and opened a school at Molenuhet, within a mile of Batavia, and 2350 miles S. S. E. from Calcutta. Serious soldiers have for a considerable time been resident in the island, and a church has lately been formed. A literary society, with the permission of Government, has ordered an edition of the Scriptures in the Malay language, for the use of the Malay Christian inhabitants, to be printed at Serampore, to which the Governor General is said to have subscribed 10,000 rupees. *Mr. Riley*, and a native preacher, have lately joined him from Calcutta. A son of *Mr. Leonard* accompanied *Mr. Robinson*, and has established a school upon the British System at Java. *Mr. R.* is studying both the Malay and Javanese languages. The Malays in general speak Portuguese, and *Mr. R.* has written to Calcutta for a Portuguese brother to come and live amongst them.

#### 17. PANDUA.

*Krishnoo.*

PANDUA lies at the north-east extremity of Pengal, 310 miles N. E. from Calcutta, and within a fortnight's journey on foot to China.

This station was formed in 1813, by *Krishnoo*, a zealous and indefatigable native preacher, who has baptised several persons. A school house also is erected.

*(To be continued.)*

*Connecticut Bible Society.*

THE Committee of Correspondence, of the *Connecticut Bible Society*, beg leave to call the attention of the Christian public to the objects of the society, and the importance of disseminating the word of divine truth. Your liberality has enabled the society to supply the destitute of this state, as their necessities have come to their knowledge, and to extend the word of eternal life to our destitute brethren of many other states. The Report, which has been annually published, shows you what has been done, and how your money has been disposed of; and we trust it has been according to the wishes of those who have patronized the institution.

At the date of the last Report, there were on hand 176 Bibles. Since that time the Directing Committee have purchased 1583, making 1759. These have been disposed of as follows:

To subscribers,	232
New-Orleans,	500
Montreal,	500
Cayuga Bible Society,	100
Bible Society, Union College,	50
Newgate Prison,	60
Ship Zephyr and Sandwich Islands,	50
Female Society, Williamstown,	25
Sundry places in the State,	225
On hand, Sept. 12.	17

1759

In addition to these 600 French Bibles have been received, for which an appropriation of 500 dollars was made last year. The expense of these will exceed that sum upwards of 100 dollars. 400 of these are to be sent to New-Orleans, and its vicinity, and 200 to the French inhabitants of Canada. In both these places the French Bible is much wanted, as multitudes of the people are unable to read the English language; and we are warranted to assert they will be joyfully received.

In consequence of pressing applications from New-Orleans, Montreal, and other places, the Committee were induced to purchase and distribute the number of Bibles above mentioned; and upon examining the Treasurer's accounts they find the sum in his hands is not sufficient to meet the expenses which have been already incurred. By this statement you will see the necessity of the friends of the institution making exertions to replenish the funds, by contributing themselves, and stimulating others to "go and do likewise." The field for extending the gift of benevolence is wide. We have constant applications for more Bibles. We hear the cries of those who are perishing for the word of life, from the city and the wilderness; from your brethren and children who have gone from you into the new settlements, and from the stranger, into whose wounded hearts it is our duty to pour the balm of gospel consolation. But without your aid, we must hear those cries, without being able to afford relief; and we must mourn in secret, while they perish for lack of vision.

The Agents, who are appointed in the several ecclesiastical societies, are ready to receive your donations, and will faithfully transmit them to the Treasurer of the Bible Society. We are persuaded they will not solicit your aid in vain. Every one who contributes three dollars is entitled to two bibles, as often as he pays that sum; and any person who pays forty dollars becomes a member for life, and may receive two Bibles a year. Donations of smaller sums will be gratefully received. Let it be remembered that he who gives sufficient to purchase a Bible will supply a destitute person, or family, with the word of eternal life, which will, perhaps, be the means of saving a soul, and it may be many souls.

from eternal destruction. Can any one, who regards the souls of his fellow creatures, refuse to give so small a sum, to accomplish so benevolent and important an object? Think what joyful consequences may result from the gift. Think of the multitudes perishing in ignorance. Think of your privileges, and who hath made you to differ; and what have you that you did not receive? Why hath God distinguished you with his gifts, but that you may improve them, and extend them to others? You would not refuse to send bread to him that is perishing with hunger; and is it not infinitely more important that you regard those who are perishing with a famine of the word of God?

We earnestly invite all the friends of Zion to commiserate the deplorable condition of the poor and destitute, who have, equally with us, immortal souls to be saved or lost, and with us are bound to the judgment seat of Christ, and to a vast eternity. Can you content yourselves with the riches of God's word, while you know there is a famine of the word among multitudes of our brethren? You are encouraged to contribute to this good work, by the success which has accompanied your past liberality. Much has been done, but much remains to be done. "Be not weary in well doing." New and extensive fields are continually opening, which need the seed of God's word to be sown upon them. You are encouraged by the example of others. The Christian world is awake to the importance of this subject. Do you not wish to bear a part in this glorious work, and share the blessedness of having done something toward enlightening a dark world with the rays of gospel light? Cast your mite into the Lord's treasury, and you shall not lose your reward. None need fear they shall be impoverished by their liberality. It is written, "Give, and it shall be given unto you again. The liberal soul shall be made fat, and he that watereth shall be watered also himself." But "there is that withholdeth more than is meet, and it tendeth to poverty."

CALVIN CHAPIN,  
I. LORD SKINNER,  
HENRY A. ROWLAND,  
SAMUEL GOODRICH,

} Committee of  
Correspondence.

Hartford, September 13, 1815.

### Cayuga Bible Society.

A Bible Society was formed at the Court House of Cayuga County, State of New York, on the 23d of February last, by the name and style of the *Cayuga Bible Society*. The following is a list of its officers for the current year, viz.

Rev. HEZEKIAH N. WOODRUFF, *President*.

WILLIAM BROWN, Esq. *Vice-President*.

Rev. SETH SMITH, *Secretary*.

Mr. HORACE HILLS, *Treasurer*.

Rev. Royal Phelps,

Rev. Levi Parsons,

Rev. Henry Ford,

Rev. Benjamin Rice,

Capt. Joseph Rhodes,

} Directors.

This is the first Society of the kind which has been formed west of Utica. As this is a very populous section of the country, and it is a fact ascertained beyond a doubt, that many thousand families are destitute of the Holy Scriptures, the attention of the religious public is earnestly requested to this infant Institution. Donations in Bibles, or money, from Bible Societies, or individuals, in New-England and elsewhere, will be gratefully accepted, and religiously appropriated to the important use, for which the Society was instituted.

### INSTALLATION.

On the 17th of August last, the Rev. WILLIAM HANFORD was installed over the Congregational Church and Society in Hudson, Ohio. The Rev. Luther Humphrey made the introductory prayer; Rev. Giles H. Cowles delivered a sermon, from 1 Thess. ii. 4; Rev. Joshua Beer made the installing prayer; Rev. Thomas Barr delivered the charge to the pastor elect; Rev. John Seward delivered the charge to the people; Rev. Hervey Coe gave the right-hand of fellowship, and the Rev. William R. Gould made the concluding prayer.

### ORDINATION.

ORDAINED at Coventry, First Society, on the 20th Sept. last, the Rev. CHAUNCEY BOOTH, to the work of the Gospel Ministry in that place.—The parts of the ordination services were performed in the following order:—Rev. Mr. Tyler, of Andover, made the introductory prayer; Rev. Mr. Bartlett, of East-Windsor, preached the sermon; Rev. Mr. Nott, of Franklin, made the consecrating prayer; Rev. Dr. Strong, of Norwich, gave the charge to the pastor; Rev. Mr. Rich, of Columbia, gave the charge to the people; Rev. Mr. Woodruff, of Coventry, gave the right hand of fellowship, and the Rev. Mr. Williams, of Mansfield, made the concluding prayer.

### OBITUARY.

DIED, at New-Haven, the Rev. AARON CLEVELAND, aged 71, formerly of Norwich; he was many years a Missionary in the western country, and was truly a worthy good man.

At Brattleboro' (Vt.) ALEXANDER COLLINS, Esq. of Middletown, in this State, age 41 years.

In New-York, the Rt. Rev. SAMUEL PREVOST, D. D. Bishop of the Protestant Episcopal Church in the State of N. York, aged 73.

In Boston, the Rev. JOHN MURRAY, senior pastor of the first Universal Society in that town, in the 75th year of his age.

In Delaware, RICHARD BASSET, Esq. formerly Gov. of that State.

At Enfield, on the 7th ult. the Rev. NEHEMIAH PRUDDEN, having nearly completed the 66th year of his age, and the 33d year of his ministry. He was a lineal descendant of the venerable Peter Prudden, the first minister of Milford, and one of the illustrious founders of the colony of New-Haven. At the time of Mr. Prudden's settlement at Enfield, that town had been long rent with religious contentions; the congregation, which called him to the ministerial work was small, and their union was imperfect. Under his ministry, by the divine blessing, they have become a united, numerous, and prosperous people. "Blessed are the peacemakers: for they shall be called the children of God."

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

1815.			
Sept. 5.	Rev. Timothy Harris, collected in new settlements,	\$	2 06
12.	Rev. Nathani B. Darrow, do. do.		13
	Rev. Luther Humphrey, do. do.		23
14.	Female Benevolent Society, Chester, in Saybrook,		12
16.	Female Cent Society, Stepney, in Wethersfield,		40
28.	Ladies' Cent Society in Sharon,		30
29.	Rev. Nathan B. Darrow, collected in new settlements,		11

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\$ 131 06

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AND  
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[No. 11.]

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*On Christian Self-Denial.*

**F**EW moral duties are more strongly inculcated by our Lord, than that of Self-denial. In the most of his public instructions, he repeatedly enjoins this important duty, as one which should ever be characteristic of his followers. There is nothing, indeed, in the moral precepts of Christ, which more eminently distinguishes his religion from every other moral system, than the doctrine of self-denial. Other moral teachers, who do not receive their sentiments from the Spirit of God, are under the necessity of accommodating their precepts, in a degree at least, to the opinions and practices of men, in order that they may be received. Every moralist perceives that the perfection of the human character, and the safety of the world require the imposition of severe restraints on the passions and corruptions of men. But knowing the impossibility of inducing them to renounce the services of sin, from the influence of any human or temporal motives, they can only go to a

certain extent in condemning great errors and some vices, while others pass unnoticed.—The doctrine of Christ is of a different character. Truth is his guide, the divine character is his rule, and the glory of God the end, of all his moral precepts. He never considers what is congenial to the practices and propensities of men, but what is conformable to the principles of eternal truth; what is necessary to bring the characters of men into a moral conformity to God; and in what manner they may be fitted for the enjoyment of his eternal presence. For these purposes, he taught, abundantly, the necessity of self-denial. Man is alienated from God, his heart is disinclined to holiness, though, without it, no man can see the Lord. He must then deny himself, if he would be accepted of God.

The doctrine of self-denial was inculcated by our Lord, in the most impressive and efficacious manner in which any moral precept can be taught, to wit, by example. He enjoined no more than he practised. His whole



life, while on earth, was an uninterrupted scene of self-denial; of labor and suffering in the service of God. Thus, all he requires of his people is to follow him. He says to Matthew the publican, and it is all that he says, "Follow me." But he knew this could never be done, by any of the sons of men, with their unholy hearts, or in the present world where all are beset with the allurements of sin, without severe self-denial. He thus says, having given the promise of eternal life to all those who will faithfully follow him, "Whosoever will come after me, let him deny himself."

We shall attempt to point out the nature of that self-denial which is enjoined by our Lord; and then make application of his precepts to some particular circumstances in which this duty is to be exercised.

All the moral precepts of Christ were regulated by one invariable principle, which is, conformity to God. The moral character of Jehovah being absolutely perfect, it naturally becomes the rule of moral action for all intelligent beings. The affections which he exercises, the things which he does, in reference to other beings, are, always, perfectly just and holy. Similar affections and similar conduct, therefore, according to the relations which may exist, must be just, and ought to be required of all other beings. On this principle, Christ says, in his sermon on the mount, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on

the evil and on the good, and sendeth rain on the just and on the unjust." And, in the conclusion of his discourse, he adds, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." The moral character of God is here brought into view as the rule of the precepts which are given. No other reason is offered, and no other need be offered, for these precepts, only that they require such a temper of heart and such conduct, in men, as are conformable to the moral character of God. Every thing found in his character, which, by the nature and circumstances of moral creatures, can be imitated by them, they are required to observe and follow.

For a further illustration of the nature of self-denial, it may be observed,

1. Christ Jesus never requires self-denial of his creatures, as a penance:—as a punishment for wickedness, or as an act of atonement for the purchase of his favor. False religion and hypocrisy usually treat the duty of self-denial as a penance, viewing it as an expiation of guilt before God. The Pharisee says, in the parable, "I fast twice in the week, I give tithes of all that I possess." On this ground he expected justification from God. It is common for false religions to enjoin great acts of self-denial, under the persuasion that such sufferings will procure the blessings which they hope to obtain. The Mahometan religion, and the Roman Catholic enjoin severe acts of self-mortification and voluntary suffering, and, to services of this kind, they promise the reward of eternal blessedness. The Pharisees, in the time of Christ, generally, cr-

tertained similar sentiments. They would, in certain cases, make great gifts to the poor, they devoted much of their services and property to the external ordinances of religion, they spent much time in prayer and fasting. But, on these things, they relied, for the attainment of the divine favor. Christ says to them, "Ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." In view of the meritorious value of such services, God says, "I will take no bullock out of thine house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills." The psalmist testifies, in his deep repentance, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

The blessings of the gospel, promised by Christ to his people, are blessings of grace. They flow from his mercy, they are procured by his atonement and intercession, and in no other way. He tells his people, "Come unto me, and I will give you rest." "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." No good is promised them only as a gift. All proceeds from his own rich, unmerited mercy. This sentiment will pervade all heaven forever, that every blessing there enjoyed is derived from the free, sovereign grace of God, in Christ Jesus; to whom will be ascribed all the praise. Any services or sufferings of the believer cannot come into view, in any degree, as

the meritorious grounds of his blessedness.

2. Christ requires his people to deny themselves, that they may learn their own corruptions, and the true nature and danger of sin. The great evil with the sinner, by which he is necessarily exposed to the wrath of God, is his own deep corruption of heart, by which he loves iniquity, by which his affections are opposed to God and to all holiness. On account of this moral temper, he possesses in himself the principle of eternal separation from God, of continual opposition to him and to his holy kingdom. "The heart of the sons of men is fully set in them to do evil." These evil affections of heart necessarily operate in sinful exercises against God, and a violation of the duties enjoined in his word. Christ requires his people to maintain a warfare against these ungodly affections, that they may duly perceive their own iniquities. If all were to follow the dictates of their natural hearts, they would be little sensible of the mass of ungodliness which there exists. And a principal reason why many are so unwilling to believe the total corruption and unholiness of the human heart, is, that they do not carefully examine their own, to see their evil affections, and their opposition to the holy purity of God. When the believer is required to deny himself, to resist the course of his natural affections, to oppose his own favorite propensities, he begins to learn their obstinacy and strength. He finds what great efforts are necessary to restrain his appetites and corruptions which are opposed to God; he sees what constant and persevering exertion is necessary to acquire and retain the mastery, that

he may be kept in the ways of duty and truth. While those who give a loose to their natural inclinations are insensible of their strength or opposition to God; those who would deny themselves, in imitation of the holy example of Christ Jesus, find that in themselves dwelleth no good thing; that when they would do good evil is present with them. By every attempt to engage in the services of duty, they find corruption, or sloth, or unfaithfulness, leading them astray, that they do little for God, little for his honor, or for the holy interests of righteousness. They find that their best services are poor, that, with all their attempts to serve and honor God, there is much corruption and guilt, by which they are justly exposed to his continual displeasure. If, by much exertion, the believer succeeds in obtaining a conquest over one evil affection, and one course of wickedness, he soon finds a corrupt plant springing up in some other quarter, bearing the fruits of ungodliness. Some other unholy affection appears, whereby duty is neglected, God is in a measure forsaken, and some worldly object has the leading service of the heart. In such a discovery of his own character, which a life of self-denial is suited to produce, the believer learns the greatness of that grace which can pardon a sinner, and the constant need of the influences of the Holy Spirit to sanctify his heart, to preserve in him the principle of holy love, and to bring him, finally, to eternal life. "I had not known lust," says the Apostle Paul, "except the law had said, Thou shalt not covet." Till he learned the strictness, the purity, the holiness, of the divine law, he knew

not the opposition of his heart to its sacred requirements. This leads to observe,

3. God requires self-denial for the purpose of honoring his holy law. All sin is disobedience. All unholy affections of heart and all opposition to God and his truth are a violation of that law which requires supreme love to him, and, of course, are acts of disobedience. We are taught by divine truth that unholy affections and perverseness of temper are disobedience to God. Eph. 2. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Those who are dead in trespasses and sins possess the spirit of disobedience towards God. The most High requires, and justly requires of all men to be obedient to his law. When one asked of Christ, "What good thing shall I do that I may have eternal life?" he was told "If thou wilt enter into life, keep the commandments." The natural affections of the human heart are opposed to obedience. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is evident then that there cannot be any true obedience to the divine law, but by self-denial. The Apostle does not assert that *man* cannot be obedient to the divine law, or that the human heart cannot be obedient, but that the carnal mind, the unholy heart, the natural affections of the heart, which are opposed to God, cannot be subject to the divine law. Yet God requires the love of the heart, and this is the

first and great commandment. This command cannot be obeyed without denying ourselves the indulgence of our natural inclinations, and continually resisting the affections of sin.

Our Lord has given us this pointed maxim, "No man can serve two masters." Yet he has declared to his people, "One is your Master, even Christ." He well knows that all love the mammon of unrighteousness, that all are disposed to make an idol of the present world, and to worship and serve the creature more than the Creator. Yet he requires that he be served, and served primarily, before any or all the objects of the world. For this purpose, the love of the world must be resisted, and those who would obey him must deny themselves.

The divine Saviour never intimated that it was a light thing to be his follower; but ever taught that those who would imitate his example in the service of God, must deny themselves. The principal motives presented to the children of men to engage them to serve the Lord are of a distant and spiritual nature, while those which invite to the service of sin, are sensible and apparent, and, having a more immediate influence on the feelings, are powerfully calculated to draw off the soul from God. Thus a constant and strong effort is necessary, in order to be found in the ways of holy obedience.

4. Christian self-denial requires an opposition to every inclination of heart, and every course of practice, which are inconsistent with the great requirements of the divine law. "Thou shalt love the Lord thy God with all thy heart, — Thou shalt love thy neigh-

bor as thyself." Every affection of heart incompatible with these great practical precepts; every course of conduct not conformable to the same divine standard, is to be resisted and opposed by those who would truly deny themselves. Love to God naturally produces a strong attachment to his word, to his institutions, to his people, and to the interests of the Redeemer on earth. Love to our fellow-men produces a strong desire for the promotion of their highest welfare, in their temporal and immortal interests. Every feeling, inconsistent with such desires, every practice, that opposes or does not aid those duties which naturally flow from such affections, must be resisted by those who would be the faithful followers of Christ.

Indifference and sloth are, with most persons, the greatest obstacles to a faithful performance of duty. To resist the force of these, requires, most commonly, great and persevering self-denial. The slothful servant languished in carnal stupidity, indifferent to the interests of his Master, regardless of his approbation, and would rather sink in the quietude of the sluggard, than labor in the service of his Lord. Such a torpid indifference must be powerfully and constantly opposed, by those who would follow Christ. He was always diligent, always straitened to accomplish the work which his Father had given him to do.

HAVING, thus, stated something of the nature of that self-denial which is so much enjoined in the gospel, we will consider some particular cases in which the exercise of this duty is important. The duties of self-denial are the hardest duties which Christ requires of his people. They are

hard and difficult, else they would not require self-denial. It is no denial of ourselves to perform such services as require no sacrifice of inclination. It is therefore important to observe that the duties of self-denial cannot be the same in different persons. They must necessarily depend on the particular inclinations, habits, and circumstances, of every individual. One duty may be a great act of self-denial in one person, while, in another, it is little or none at all. In some persons, it is a great virtue to abstain from the immoderate use of strong drink; while, in most men, this requires little or no self-denial. With some, it is easy to maintain a due command of the temper; while, in others, great and persevering exertion and watchfulness are necessary. One person must deny himself strongly, not to be immoderately engaged in the pursuit of wealth. Another person must make an equal exertion to avoid a state of sluggish indolence and sloth. Wherever the danger of any one is, by which he is liable to fall into a neglect or violation of duty, he must deny himself.

It may, however, be observed, in general, that all self-denial respects the love of the world. All men, by nature, love the world, and fix their affections supremely upon it. One person chooses one thing, as the chief object of his attachment, another person selects a different object, but this fading, sinful world possesses the whole. This affection, in whatever particular manner it may operate, Christ Jesus requires us to resist. He tells us, by the Apostle John, "Love not the world, neither the things that are in the world. If any man love the world, the love

of the Father is not in him." When our Saviour declares "Ye cannot serve God and mammon," he refers, unquestionably, to the objects of this world. These, he calls, in another instance, "the mammon of unrighteousness." All men make Jehovah or the objects of the present world their master, their God. If the God of heaven hold not the first place in our affections, we are required, immediately, to deny ourselves.

Though it may be difficult to point out the particular objects with regard to which individuals, respectively, are required to deny themselves, on account of the vast variety of human inclinations and pursuits, a few things, in general, may be observed.

Our divine Lord calls upon his people to deny themselves in a conformity to the general taste and fashions of the world. In all countries, and all places, there are certain general objects of pursuit, which principally engage the affections of worldly minds. These are, most commonly, the acquisition of property, the love of show and splendor, a desire of distinction, or the indulgence of pleasures. All these are perfectly congenial to the taste of the human heart, and it is nothing but circumstantial causes that restrain or limit its pursuit. Those, who are desirous to be the faithful followers of Christ, will seek to discover which of these, or whatever other worldly object constitutes the favorite pursuit of those around them, and will strive to guard against the snare. It is true this often requires the struggles of painful exertion, for the fashion of the time draws all into its vortex. But the very force and power of the current make it necessary that it

should be avoided by the followers of Christ. For, the greater its power, the more fatal are its effects in drawing off immortal souls from God. The influence, which the fashion of the times has upon every mind, is not easy to perceive. It is always great. Had it not been more opprobrious, in Peter's time, to be the disciple of a novel teacher, than it has been in many periods since, it is doubtful whether he would have denied his Lord.—It is not very essential to enquire whether the objects, which strongly engage public attention, are right or wrong in themselves. If they draw the mind from God, they are dangerous. The divine direction is, "Be not conformed to this world; but be ye transformed by the renewing of your mind." Again, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." On the same subject, the Apostle says to the Corinthians, "What agreement hath the temple of God with idols?—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

We are often called to deny ourselves, by parting with some object, or relinquishing some pursuit, which is very dear to our hearts. If it be something which engages our first care and attachment, on which our hearts are set more than on God, if it so occupy our attention or feelings that we neglect him and his service, it should be torn away. On this subject the Saviour's direction is very explicit. "If thy right eye offend thee, pluck it out, and cast

it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee." Others may possess or pursue the same object, without guilt or danger, of which one may be imperiously required to deny himself. Whenever it secures the heart, it is ruining the soul. If the object, which is thus dangerous to our spiritual interests, cannot be removed from us, as is often the case, it is necessary to make constant efforts to break the power of its influence.

All are required to deny themselves in their constitutional infirmity or sin. In this particular we would include, not only, those evils to which we are exposed in consequence of personal inclination or habit; but those also to which we are liable by our circumstances of life. By reason of employments, connections, and various other causes, all persons are eminently exposed to some particular evils, whereby they harden their hearts, offend their Saviour, and dishonor his name. Most persons, also, in consequence of some constitutional or habitual inclination are liable to certain errors and iniquities, whereby they are peculiarly exposed to the wrath of God. In such cases, we are eminently called to deny ourselves. This part of the subject addresses itself immediately to the conscience of every reader. Each one is called upon to determine in his own case what are his constitutional or circumstantial sins, by what particular corruption or temptation he is most liable to fall into guilt, and here to deny himself. The constitutional

sin, and the sin arising from outward circumstances often change. As habits and temptations vary, these change. The watchful Christian will never relax his vigilance because he may conclude that he hath obtained the mastery, through divine assistance, over one corruption, but will always labor to bring his body into subjection, lest he, finally, be a cast-away. "Wherefore,—let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus."—Peculiar circumstances of trial are often appointed to the people of God, to try their constancy and faith. Abraham was called into a strange country, and was required to offer his son upon the altar. Job was deprived of his wealth and his family. Daniel was placed among watchful, false, insidious enemies. God knows the trials of his people, and will provide an escape for those who trust and serve him, but will never excuse their iniquities though in a time of temptation. David was most severely afflicted for the residue of his days; Peter wept bitterly, not at one time only, but more or less, all the remainder of his life.

The work of self-denial is the business of life. The Christian is required to bear his cross always, to take it up daily, and ever to pray, "Lead us not into temptation." So long as he continues in the present life, he carries his corruptions, he is beset with temptation, he is surrounded with the allurements and examples of an ungodly world. The church is still in the wilderness, engaged in many conflicts, and probably, many must still be encountered,

before it attains to its appointed period of rest and prosperity. Its friends, therefore, must still wear their armour and be always ready for the encounter with the sons of iniquity. But while guarding against the external enemies of error and vice, the followers of Christ should always feel that his name and his cause suffer the most from their own corruptions, from their own iniquities, their errors, and stupidity. Against these they should always guard, should always watch, and "watch, and pray."—All the faithful efforts of the believer are known on high. Though he often falls, he shall rise again; for he has an advocate with the Father, by whom he is never forgotten. The promise of the comforter is his; and his is that animating assurance "There remaineth a rest to the people of God."

There is no Christian without self-denial. Without the Christian warfare none can or will follow Christ. Every believer is ready to flatter himself that some peculiar dispensation will be appointed in his favor, whereby he may escape the evils with which the followers of Christ have usually been afflicted. But he always finds his disappointment, if he follows his Lord. "All that will live godly in Christ Jesus shall suffer persecution." To this testimony there is no exception. And our Lord says himself, "If any man will come after me let him deny himself, and take up his cross, and follow me." If any professed followers of Christ find themselves free from self-denial, at ease in a conformity with the world, they have much reason to conclude they have no part with him.

Those trials, which determine the Christian character, must be trials for the sake of Christ. If our afflictions are merely the ordinary afflictions of the world, such as belong to the common events of divine providence, they furnish no evidence of the Christian standing. But if our trials result from a controversy with sin, if they are the evident consequences of our attachment to Christ and his holy cause, they may be considered as affording good evidence for the Christian hope. They are such as the Lord Jesus has assured his disciples they shall always bear; they are such as have been borne by the glorious catalogue of prophets, and saints, and martyrs, whose souls now rest with God.

The trials which God appoints for his people in this world will eminently prepare them to relish the blessedness provided for them by Christ Jesus in the world to come. Labor will be exchanged for rest; the corruptions of sin for holy love; the darkness of doubt for light in the Lord; hope and prospect for perfect visions of glory; temptations for a perfect society of holy beings; all anxieties for the cause of truth for a sight of the perfect triumphs of the Mediator's kingdom; every fear for the honor of Christ to a perception of his infinite and eternal glory. Blessed are they that love the Lord. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."



*Memoirs of Mrs. Huldah Cowles.*

Mrs. Cowles was daughter of Mr. Samuel Root of Southington  
Vol. VIII. NO. 11.

in this state, born in the year 1726. She was married to Mr. Daniel Cowles, at the age of about twenty-four, and removed to Canaan; and not many years after removed to Norfolk, where she spent the remainder of her life, until about two years of her death, when she went to Winchester, to live with her youngest and only son, where she died on the nineteenth day of September, 1815, in the ninetieth year of her age. Mrs. Cowles was the mother of six children; two only survive her. She was endowed with a sensible mind and an amiable disposition, which being seasoned with divine grace rendered her agreeable to all her acquaintance. She was early instructed in the doctrines and duties of religion, and in childhood was hopefully made a subject of the new birth. She made a public profession of religion when young; which by the assistance of divine grace she was enabled to adorn through a long life, in a more eminent degree perhaps than most others. She was remarkably sound in the faith, firmly believed and most ardently loved the distinguished doctrines of the gospel; she seemed to delight to be nothing, that God might be all; she made religion the first and great business of life; she was exemplary in all her conduct; she was never known to be angry, or rarely if ever to say or do any thing to the dishonor of religion. The many who wish to disbelieve the reality of religion on account of the failing of its professors, in her were in a great measure confounded. She always appeared to be what she professed to be; the honor of God lay near her heart, and she honored him in all her ways. No tincture

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of enthusiasm or cold formality could be attached to her; her religion appeared to be the religion of the gospel acted out in all its parts. She had low and abasing thoughts of herself, while she had high and adoring thoughts of her God and Saviour; she considered herself a great sinner, ever adored the sovereign grace of God in the plan of redemption pointed out in the gospel, and adored the holy sovereignty of God in the rich displays of his grace in bringing her into the fold of Christ. She delighted much in the prosperity of Zion, and whenever the Holy Spirit was poured out and sinners converted to God, her heart rejoiced exceedingly; such seasons were times of refreshing to her.

Mrs. Cowles was in low circumstances in life, and sometimes in real want, but was never heard to complain; she had learned in whatsoever state she was therein to be content. The idea that God ordered all her circumstances would always satisfy her mind, placing the most implicit confidence in him. In every thing by prayer and supplication with thanksgiving she let her requests be made known to God. This world had but a small place in her heart, her treasure appeared to be in heaven and there was her heart.

Mrs. Cowles took great pains with her children, to bring them up for God. As soon as they were capable of instruction, she taught them the great truths and duties of religion, the entire depravity of the human heart, and the nature and necessity of regeneration, and pressed upon them the duty of immediate repentance; she urged upon them the duty of prayer, and would

enforce it by her own example; she appeared to delight much in this duty, in public and in secret. Whenever her husband was absent she would lead in the devotions of the family, and continued this practice whenever it was proper, till within a year of her death, although at the age of almost 90 years. She would never suffer any of her family to be absent at prayer unless absolutely necessary; in prayer she was able, fervent, and devout.

She was a woman that paid great respect to the Sabbath and divine institutions. She was a constant attendant on public worship herself, and would never suffer any of her family to be absent without a just excuse. She would not do or say any thing on the Sabbath of a worldly nature which could possibly be avoided. She would never suffer her children to wander about on that day, but always made it her practice to call them together after meeting, and make an application of the subject they had been entertained with closely to them, together with catechising them and other religious instruction. After she was unable to attend public worship, through infirmity of age, although very desirable, she yielded to it without complaint, as it was the will of God. It was common for her minister to send her a portion of the sacred elements on sacramental occasions, of which she partook with great delight. She often appeared to enjoy much of the divine presence on the Sabbath. One Sabbath morning which was sacramental day, she with much feeling and tears repeated the following lines:

The King himself comes near  
And feasts his saints to day,

Here we may sit and see him here,  
And love as well as pray.

One day amid the place  
Where my dear Lord has been,  
Is better than ten thousand days,  
In pleasurable sin.

Mrs. Cowles was often tried in the furnace of affliction in the loss of those dear to her. She had a most severe trial in the death of her eldest son who was cut off in the vigor of youth in a very sudden and unexpected manner, in the 17th year of his age. He was employed with another man in digging in a well, about one mile from home, when in an instant the well caved in covering them in ten or twelve feet of sand. A messenger was sent with the sad tidings to his parents; after arriving at the place where many had collected on this mournful occasion, and finding there could be no possible relief, after dropping a tear or two which flowed from parental affection, his mother calmly said, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Her calmness and serenity of mind astonished every beholder; after her son was taken out of the well and laid on a bed, she with the greatest composure took a cloth and wiped the dust from his face as though he was only asleep, and then retired in peace, saying, "It is the Lord, let him do what seemeth him good." She was called to part with her next son in as sudden and unexpected a manner, at a distance from home, which she endured with the same composure. She was also called to bury her two eldest daughters in the midst of life. And in the year 1801 she sustained the loss of her husband, with whom she had lived more than 50 years in

the greatest harmony. These afflictions she endured with the fortitude becoming a Christian. She indeed appeared ever prepared for any trial whatever, for her heart was fixed, trusting in the Lord. Mercies led and afflictions always drove her to God; that God whom she most ardently loved, and in whom she put the most implicit confidence. The language of her heart always was, "The Lord reigneth, let the earth rejoice."

We will now follow her to the close of life. In the last years of her life she had many turns of sickness, in which she was, to appearance, frequently, brought to the sides of the grave. At such times, instead of being terrified as most are, she seemed to rejoice in the idea of being absent from the body and present with the Lord; and of being released from the body of sin and death of which she often complained, as cleaving to her. At one of these seasons, when she soon expected to depart and be with Christ, her daughter who lived a little distance from her came in, and as she approached her, she said, "Well, you have come to see your dying mother." "Oh, no," replied her daughter, "I hope you may recover again." She looked on her as though astonished, and said, "How can you wish me, after I have been so long on this boisterous ocean and just got in sight of the harbor, to be driven back again." Her happy soul was on the wing, only waiting the signal to depart, when God was pleased to disappoint her expectations, and called her back for a while, into life again. After she had recovered her health so as to be comfortable, feeling herself disappointed, she sent her

request for public prayers, that God would give her patience, to wait his time, which, she said, would be the best time. After this, she was never heard to make any choice in respect to living or dying. She always after expressed a willingness to live or die.

She was remarkably patient to the last; she was much afraid of making trouble for her children, with whom she lived, who spared no pains to make her comfortable or happy. She was never heard to complain in any degree, but was perfectly satisfied with whatever was done for her. She never even expressed a wish to have it otherwise. Her natural powers were now much impaired, but she was never childish as those of that age frequently are.—Not long before her death, she was told that it was not likely she could live but a short time, and was asked whether she was afraid to die. She said she had no fears about dying, adding, “I think I can say, I know that my Redeemer liveth.” She was asked, whether she could not, considering the life she had lived, expect to get to heaven in that way. She appeared astonished, and said, “Oh no, no.” “How then do you expect to get there?” She answered, “by Christ, that is all my hope.” Do you sin any now, lying here in this situation? “O yes, I have a dreadful wicked heart, I shall sin as long as I live.” “What would you do if you should get to heaven and Christ should not be there?” “Oh, that would spoil heaven. I should be undone.” She was unable to say but little at this time, and, for several of her last days, she was unable to converse at all. Christ was precious to her in life, and all her hope in death. She had

forgotten almost every thing pertaining to this life; she had even forgotten her own children. But she never forgot her Saviour. She gradually decayed until life was extinct; she died without a struggle or a groan. She appeared to lean her head on Jesus' breast, and breathe her life out, sweetly there.

“Say ye to the righteous, it shall be well with them.”



*Letter from a Father to his Daughter, living in a place blessed with a great revival of Religion.*

W—, October 12, 1815.

MY DEAR CHILD,

I REJOICE much at the pleasing intelligence I have from S. The Holy Spirit, it seems, is sent down in copious effusions, bowing hardened, obstinate sinners to the foot of the cross. And oh, my child, has God taken hold of you? The last time I saw you, you was greatly opposed to religion. I have many times warned you of your danger, and endeavored to instruct you in the truths and duties of religion; but you slighted my counsels, and despised my reproofs, and seemed determined to rush headlong to ruin. These things you now feel and lament. I understand that you feel disposed to acknowledge the fault to me. So far it is good. I can freely forgive you, my child, but what will that avail? You have greatly sinned against God, not only in this but in a thousand other ways; and in a most aggravated manner. And surely you have cause to be alarmed; but, my child, you need not despair; God has a church on earth, and always will have to

the time of Christ's second coming, and it is all made up of such sinners as you and I are. God can have mercy on you notwithstanding all your sins. Christ came into the world to save sinners; and God has an ultimate regard to his own glory in all that he does, and in all that he saves. You will doubtless try to save yourself; you will reform, you will read your bible, you will pray, you will attend religious meetings, and after all your exertions will perhaps grow worse and worse; you will perhaps indulge hard thoughts of God, that after so many prayers and tears, he gives you no relief, while others are rejoicing; but you must not think to merit any thing by all these things; you have indeed done nothing at all, with a right heart; your cries and tears are all of a selfish nature; self preservation is all you want. You have had no regard to the glory of God in all your repentings or prayers; your work is all yet to do, and you are wholly dependent on the uncovenanted mercy of God for relief; he has mercy on whom he will have mercy, for his own names' sake, this is all the ground you have to hope. You will now say, what shall I do? I will tell you what you must do; you must believe on the Lord Jesus Christ, you must throw down the weapons of your rebellion, you must come just as you are, in all your sin, and throw yourself at the foot of the cross, and cry, God be merciful to me a sinner! Yield yourself into the hands of God, saying, here am I, do with me as seemeth good in thy sight. This you will say is hard indeed. True, it is hard to the unhumiliated heart, but it must be done or you must

perish forever; the terms are fixed and God will not alter: this is the only alternative, submit or die. O my child, if ever you are brought to this, you will say, it is the happiest hour of my life; you will not wish the terms altered; all will be right. In this way only can you have true peace; my child, it is not in my power to help you; the controversy is between God and yourself alone. I rejoice and I tremble when I think of you. I rejoice that you are not given up of God, and I tremble lest you should turn back to your former state of stupidity, or get a false hope; many, no doubt, deceive themselves in this point, and I pray you may not stop short of Christ formed in your soul. Errors greatly prevail at the present day; you have been taught sound doctrine, and I hope you will adhere to it; go to Christians sound in the faith for advice; perhaps you are surrounded with scoffers, who will try every art to turn your mind from these things, but do not regard them; those that despise and wonder will one day perish. I understand that there are many opposers in S——, but what will it avail to fight against God? He will carry on his own work in spite of all opposition. The gates of hell can never prevail against the church. We live in a most wonderful day; God is calling in his elect from every quarter; and is building up his church most gloriously. One thing is wonderful in the present work of grace; in almost every place where there are revivals the work seems to be almost wholly confined to the young; an alarming thought to those advanced in life. Who can describe the awful state of those that are left? They have

reason to fear that the Holy Spirit hath determined to let them alone, and hath said of them, "He that is filthy let him be filthy still, be that is unholy let him be unholy still." When this is the case, there can remain no possible hope for that person; and yet we have reason to fear that it is the awful situation of many. I hope, my child, to see you before long, and through the sovereign goodness of God to find you rejoicing in hope; with a new song in your mouth, even praise to our God. But this must be left with him who has all hearts in his hands, and has a right to do what he will with his own. Commending you to the grace of God, I remain your affectionate father,  
E. C.

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## RELIGIOUS INTELLIGENCE.

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*First Report of the Trustees of the Connecticut Reserve Bible Society, read before the Society at their annual meeting held at Warren, on Wednesday the 14th day of June, 1815.*

**T**HE trustees of the Connecticut Reserve Bible Society, in presenting their annual report, would notice some of the dealings of God in his all wise providence, which appear to be instrumental in accomplishing the important design of the institution. In the first place, they would call upon themselves, upon all the members of this society, and upon every one who favors the cause of humanity, and the interests of religion, to bless the holy name of God for the return of peace. By this event, instead of having our attention diverted by the alarms of war, we are enabled to meet in safety, and attend to the delightful business of extending the kingdom of the Prince of Peace. Our families, by this act of Providence, are preserved from the ravages of a cruel and savage foe; and our young men, the object of the rising hopes and anxious expectations of their parents and friends, are delivered from the fatal temptations to vice, to which they were greatly exposed by the war. The friends of Zion have cause to hail the return of peace, as an event, in a variety of views, highly favorable to its dearest interests. A way is now opened for us to co-operate more effectually with our brethren in other countries in the glorious work of distributing the holy Scriptures among distant nations, that yet continue in a state of moral darkness. The time, we hope, is not far distant, when we shall be enabled to unite with them in a work so noble. It may also be remarked, that by the establishment of peace, the torrents of vice and wickedness, which flowed from a state of war, are checked in their rapid progress; a progress which threatened to sweep away every monument of virtue and piety that existed in the nation: and the public mind is now at liberty to attend to the all important concern of religion. These things call aloud for our devout and thankful acknowledgment to God, the author of every good and perfect gift.

The CONCERT OF PRAYER stands first in the assemblage of means, that are used in the course of Providence, to build up the Redeemer's kingdom ; and presents a very encouraging prospect, that the cause of virtue and religion will prevail. Prayer is an instrument within the reach of every one, and is of powerful and prevailing efficacy. Friends of Zion, though you may be unable to contribute your mite for a Bible, you can ask the Lord, that he would follow with his blessing our labors in distributing his word : and we need the prayer of God's people, as well as their pecuniary aid. Let us all unite with the millions who are now offering up their fervent supplications in the closet, and in the public assembly that the Lord would prosper and succeed his cause. And let the numbers multiply, until their united prayers shall ascend, and like a boundless cloud of incense, having the whole earth for an altar, shall come up an acceptable sacrifice before the throne of a prayer-hearing God. Here is a field for the diligent labors, and the persevering exertions of all who have the honor of God and the good of the community at heart. Their prayers are already answered. Numerous bands are returning, in various parts of the world, to an allegiance to their rightful sovereign, the Lord of Hosts. Children are singing hosannas to their Saviour. And can we refrain from ardently desiring, that the religion of Christ, so well calculated to beautify and adorn society, may become more universal ; that the Bible, containing its sublime doctrines and precepts, may be circulated through every nation, and that every individual may be rendered happy by its vivifying rays ? A more special tribute of praise to God is due from us in these western regions, that in his gracious providence he has lately visited, by the influence of his Holy Spirit, a number of the colleges and seats of literature in the eastern States ; and thereby qualified many literary young men for the Gospel ministry. To us in the wilderness it is an animating consideration that God may influence some of them to come and take charge of our numerous destitute churches and congregations. May they receive the reward of those that turn many to righteousness, and shine as stars of the first magnitude forever and ever in the kingdom of heaven.

Another dispensation of Providence, favorable to the cause of humanity and Bible Societies is the new direction that has been lately given to some of our PUBLIC PRINTS.—Newspapers have heretofore dealt too much in calumny, and in things calculated to stir up the malignant passions to the disgrace of a Christian country ; but it is highly gratifying to a benevolent mind to see the columns of some papers now adorned with pieces of a contrary nature and tendency. It will in a more peculiar manner interest our feelings to become acquainted with the existence of weekly papers, established for the express purpose of communicating religious sentiments and intelligence ; and of promoting the useful arts and sciences ; and at the same time containing a summary of our political affairs. Such papers, if well conducted, are calculated to do much good in society. They will be read with great satisfaction and avidity by all those who are anxious to become acquainted with the concerns of the Redeemer's king-

dom; and from this class of men they will meet with liberal support and encouragement.

The establishment of societies for the *suppression of vice, and promotion of good morals*, is another means of aiding the cause of Bible Societies. In vain shall we put the Bible into the hands of an intoxicated person. He has degraded himself to a level with the brutes; and so long as he continues in this state, he can no more be benefited, than they, by the holy Scriptures. The profane person is not in a habit of mind favorable to reading the Bible with due application; and the Sabbath-breaker denies himself the privilege of attending on the word and ordinances of God. It is therefore of the highest importance, that the flood-gates of vice, and profligacy of manners should be shut. Moral Societies have rapidly increased in numbers, within the year past, in various parts of the United States: some have been already formed in this state, and it is highly probable that a respectable addition will be made to the number before the close of the present year. If conducted with prudence and firmness, as they generally have been, they will afford much aid in preparing the way for the more successful distribution of the holy Scriptures.

In advancing the interests of the Redeemer's kingdom, there was wanting some object to unite the various isolated parts of it; which by separating into distinct sects and denominations, and remaining at a distance, have suffered their affections to grow cold to each other. *Bible Societies* are eminently fitted to accomplish this important end. Here is one common pursuit to fire the zeal of every individual that belongs to the great Shepherd of souls, in whatever apartment of his fold he may be found. Here is an admirable bond of union to encircle all the various characters of real Christians, of whatever name or nation, in one grand society of Christian communion and love.—Whilst they sit at the feet of Jesus, and hear his words with an honest heart, and take their religious sentiments and opinions from the Bible, without note or comment, the numerous errors in doctrine and practice, that have so unhappily divided the Christian family, will, in a measure vanish. The various links in the chain of Christian practice will all assume their proper places; and while those forms and modes, which are not so clearly revealed, will be held with a limited and subordinate zeal; the great and fundamental truths of the gospel, that are principally insisted on in the Scriptures, will be maintained, and defended with an increased ardour and firmness. We have reason to believe, that the thick fogs of party zeal which have so long obscured the views of Christians, and prevented them from beholding the image of Christ in their brethren of a different name, will soon be dispelled by the genial beams of the Sun of Righteousness.

In returning a just tribute of thanks for benefits received, our praise is due to God as a primary object. But the benevolent acts of human and dependent agents ought not to be passed over in silence. We would avail ourselves of this opportunity to express the sentiments of gratitude entertained by the people in this section of the state, for the very friendly and benevolent aid of the pious in our native states; and especially for the assistance of those from whom we

have received the most particular attention. To the influence of their exertions in sending missionaries, and distributing the Bible and religious tracts among us, it is doubtless owing, that this country enjoys a more than ordinary share of religious instruction for so recent a settlement. Though much yet remains to call forth their charitable contributions, the sources of religious information are here daily increasing. On the 18th day of May, 1814, a Bible Society was formed at Tallmadge, styled the Connecticut Reserve Bible Society. Early after its foundation measures were taken to collect the money, and send to the Bible Society at Philadelphia for six hundred Bibles of the stereotype edition. When the difficulties of collecting money in a new and thinly settled country, and the length and badness of the roads to be travelled over in transporting the Bibles are taken into consideration, it is presumed that the members, will be satisfied with the progress that has been made in forwarding the Bibles. It is to be hoped, however, that arrangements will be made in future for a greater despatch. For a more particular statement of the donations made to the Society, and the state of their funds, they are referred to the Treasurer's account, and the documents annexed to this report.

There are four Bible Societies in the State of Ohio; viz. the Ohio, the Scioto, the Miami, and the Connecticut Reserve Bible Societies.

Eleven years has elapsed since the British and Foreign Bible Society was founded.—From precedence in the time of its formation, and from the help it has afforded towards the establishment, and growth of other similar institutions, and the parental care it has manifested in distributing the Scriptures among the nations, it has justly been styled the *Parent Society*. The number has since been rapidly increasing. By the latest accounts, that we have received, there are in Europe 417, in Asia and Africa 5, in the United States 68, and in other parts of America 5, making in the whole the numerous assemblage of 495 Bible Societies. Many more we presume now exist. Surely the hand of the Lord is in this. We are confident that he who has thus prospered the undertaking, far beyond the most sanguine expectations of its first founders, will still continue to carry it on: that the number of Bible Societies will increase, that the zeal and ardour of the members will arise higher and higher, until the firmament is in a glow; and like the Galaxy in the heavens they will light up a perpetual day in the moral world. We are assured, that this our confidence is well founded: for it is built on the firm, the unshaking foundation of eternal truth. The evidences demonstrating that the Bible is indeed a revelation from God to man, have been continually accumulating since its first promulgation down to the present time; and, as a well constructed arch of massy marble, have been gathering strength with the increase of weight, and will forever stand immovable. And is every doctrine, and every precept, contained in the Scriptures, a reality? will all the threatenings, there denounced against the rebellious, the thoughtless, and the stupid, be exactly accomplished? and will all the glorious promises, there made to the humble followers of the blessed Jesus, be literally fulfilled? Then if we are wise, we shall no longer suffer the Bible, that best of books to lie neglected.



and gather dust on our shelves. We shall never suffer a day to pass without reading a portion of the holy Scriptures. And it will be the object of our most assiduous and persevering endeavors to be conformed to its sublime precepts in every action of our lives, and in every exercise of our hearts. We shall be anxious that our children and destitute neighbors be furnished with the Bible; and they will not be completely furnished, until every individual who is capable of reading, and understanding the Scriptures, is in possession of a copy. Though some may scoff, and some dread the Herculean task, exclaiming a lion in the way, yet it raises no ground for discouragement. Bible, Missionary, and Moral Societies will multiply, and flourish, and even become popular. Kings are to be nursing fathers, and queens the nursing mothers of the church. Statesmen, governors, princes, kings, and emperors are already patrons of these institutions. It is the work of God and cannot fail of success. Take courage, ye friends of religion and virtue; the day is yours. Prepare the way for the approach of the King of Glory. Let the stout hearts of infidels and scorners be humbled, and vice and irreligion retire to the secret and hidden places of the earth. The Sun of Righteousness, we apprehend, has already begun to send forth his beams in the East; and some scattered rays have reached even unto the West. With this cheering prospect would your Trustees close their report, and resign their trust: praying and hoping, that they, and all the members of this Society, may stand at their lot at the end of the days; with the members of similar institutions, and with all the lovers of the dear Redeemer, for ever to sound forth his praises, and feast upon his love.

JOHN SEWARD, *Secretary.*

*REPORT of the state of the funds of the Connecticut Reserve Bible Society, at their annual meeting at Warren, 14th June, 1815.*

Amount of cash paid into the treasury is	\$ 732 85
Amount of cash paid out for 600 Bibles, and transportation from Philadelphia,	491 15 1-2
Balance in the treasury,	<u>\$ 241 69 1-2</u>

**DONATION.**—160 acres of land given by the Hon. Benjamin Tallmadge.

The officers for the ensuing year are the following, viz :

President, *Elizur Wright, Esq.*—Vice President, *Peter Hitchcock, Esq.*—Secretary, *Rev. John Seward,*—Treasurer, *Zalmon Fitch, Esq.*—Auditor, *Gen. Simon Perkins,*—Trustees, *Rev. Messrs. Joseph Badger, Giles H. Cowles, Nathan B. Derrow, Jonathan Leslie, Joshua Beer, James Duncan, Adamson Bently, Thomas Barr, Shadrack Bostwick, Simeon Woodruff, Hervey Coe, William Handford, David Hudson, Esq. James Whedon, Esq. Dea. Septimus Witter, Dr. Jonathan Metcalf.*

*Cincinnati Miami Bible Society.*

Extract from the first Annual Report of the Directors, submitted at the anniversary meeting held at Cincinnati, on the 1st day of September, 1815.

“EIGHT months have not yet elapsed, since the organization of this Society—much, therefore will not be expected from it in this early period of its existence.

The Board of Directors, early took measures, to obtain information from the Philadelphia and Baltimore Bible Societies, respecting the best source from whence to obtain a supply of the Scriptures—and in return, find the Philadelphia Society able and disposed to furnish stereotype Bibles on good paper and moderate binding at 60 cents—500 copies were immediately ordered and have arrived.

From the Baltimore Society a donation of 100 Bibles and 25 New-Testaments has been received by the hand of the Rev. Alexander M’Caine, and a donation of 21 Bibles from the Bible Society of Massachusetts, by the hands of the Rev. J. L. Wilson.

The amount of cash received and disbursed, from the commencement of the institution to this date, as per report of the Steward, is as follows, viz.

Cost of 500 Bibles in Philadelphia at 60 cents	\$ 300 00
Transporting the same to Cincinnati	85 96
Carriage and freight of 100 Bibles and 25 Testaments (a donation from the Baltimore Bible Society) to Cincinnati	11 00
Expenses of printing, stationary, &c.	19 62
	<hr/>
	416 58
Cash received from sundry members	295 50
	<hr/>
Leaving a balance due by the Society of	\$ 121 08

In the infancy of the Society, the Board have made the distribution of the Scriptures subject to the orders of the President—accordingly, of the 621 Bibles and 25 Testaments received as above, there has been distributed 70 Bibles and 6 Testaments.”



*Report to the London Missionary Society.*

Concluded from p. 390.

**CHINA.**

THE Directors have received during the last year a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language. With inexpressible delight they view these fruits of his successful labors, and humbly anticipate from their dispersion the most beneficial results. It affords a gratification of no ordinary kind, that the holy book on which our eternal hopes are founded, is, by their laborious Missionary, translated into a language which may

be read by hundreds of millions in China and other countries—perhaps by more than one-third of the human race.

The important business of distributing this sacred volume has occupied the serious attention both of Mr. Morrison and Mr. Milne, who have neglected no opportunity of giving it an extensive circulation.

Besides printing 2000 copies of the New Testament, Mr. Morrison has printed 10,000 copies of his Chinese Tract, and 5000 copies of his Chinese Catechism; but all these copies, however numerous, are very few, compared with the population of China. "The city of Canton," says Mr. Milne "would be but indifferently supplied with a *million* of copies! But we have already gone much beyond our funds; and had it not been for a firm reliance on the liberality of the churches at home, we must have been contented with half the number (of catechisms and tracts.) We cannot go a single step further, nor print a single copy more, unless more aid be afforded. This is the *fact*, and I hope it will plead more strongly than ten thousand entreaties with the Christian public."\*

Mr. Milne not being permitted, through the intolerance of the Romish clergy, to reside at Macao, determined to take a voyage on purpose to distribute the New Testament and Tracts. He left China in February 1814, in a vessel which conveyed nearly 500 Chinese emigrants, and he had the pleasure of seeing many of them, while on board, reading, in their own tongue, the wonderful works of God. He touched at the Island of BANCA, a new settlement, where the Chinese were landed, and to which it is probable that many more of the Chinese will emigrate, where, by permission of the Commanding Officer, he distributed his books, and where he thinks a missionary station may be advantageously fixed.

He arrived at Batavia, March the 10th, where he was most kindly received by Gov. Raffles, who afforded him every assistance in his power. Here he distributed several hundred copies of the New Testament, with some copies of the first chapter of Genesis which he printed on his voyage. He also supplied eight Chinese schools with catechisms and tracts, and had the pleasure of seeing them used as school books by the children. He even deposited three copies of the Gospel in the temple of the goddess Kwan-yun, for the use of the priests, and also made arrangements for sending others to Banjer-masen, Pontiano, and Sambas, on the island of Borneo.—Mr. Milne made a tour of 1400 miles through the island of Java, in which he had an opportunity of conversing with many Dutch Christians, who had long been destitute of the means of grace. Through the recommendation of the worthy governor, he was every where received by the British officers, both civil and military, and by all other persons with the warmest hospitality. The Chinese of all ranks, and in every place, received the books gladly, and listened with patience to his discourses concerning the true God. In short, he had abundant cause to be

\* The Religious Tract Society to whom Mr. Milne made an affecting appeal on this subject, has generously voted a handsome sum, to assist in the printing of Chinese tracts.

satisfied with his journey. Such, indeed, was the friendship with which the Chinese treated him, and so great was the confidence that they placed in him (calling him *Padri Tjina*—"The minister of the Chinese,") that he was strongly importuned to continue in Java, and establish a Chinese Mission there; but important reasons induced him to decline this proposal, in order to rejoin Mr. Morrison at Canton. After his departure we are informed, "that the Chinese in Batavia were enquiring after him, and expressing a strong desire that he would return, and explain to them the book he had given them; declaring that they could find no rest in their minds day nor night."

The last letter received from Mr. Milne, was dated Batavia, the 4th of August, 1814, on which day he was to embark for Malacca, where he designed to pursue the same plan; and from thence to return to China.

While resident in Batavia, he composed and printed a farewell letter to the Chinese, in their own language; and it deserves remark, that this tract was finished on the very day which completed a single year from his first beginning to learn the language—a fact which proves that the difficulty of acquiring the Chinese language is by no means insuperable; and, at the same time, does great credit to the talents and assiduity of our Missionary, who appears to be so well qualified to be the colleague of Mr. Morrison.

Mr. Morrison's continuance at Canton or Macao seems to be very uncertain. If his health should not render it necessary to take a voyage, other circumstances may, perhaps, induce him to remove to Malacca—a station which he has long considered as peculiarly favorable to the advancement of the Chinese Mission, and to the more extensive diffusion of evangelical truth in the immense regions of India beyond the Ganges. To forward his pious design, the Directors have dispatched Mr. Thomson to Java, with a view to his proceeding to Malacca, under the direction of Mr. Morrison and Mr. Milne.

The expense attending the Chinese Mission is unavoidably very considerable; but its connection with the spiritual advantage of so many millions of mankind, will reconcile the Society to the great disbursement; which, however, is much relieved by the munificence of the British and Foreign Bible Society, who, on receiving the first copy of the Chinese New Testament that came to England, generously voted to Mr. Morrison the sum of *one thousand pounds* to assist him in the translation and distribution of the Scriptures. The most grateful acknowledgments are due to that Society for this second donation to Mr. Morrison; one thousand pounds having been before voted to him for the same purpose. And here the Directors cannot help remarking how much the operations of Missionary and Bible Societies are assisted by each other, and it is a high gratification to observe, that our Missionaries in the East are rendered such useful agents in promoting the noble designs of the Bible Institution.\*

\* Since this Report went to press, a short letter has come to hand from Mr. Milne, dated Macao, September 27, to which place he had returned to Mr. Morrison, in safety, from Malacca. He refers to a longer letter,

## INDIA.

WE now beg leave to call your attention to that important and interesting part of the world, in which more than a *hundred millions of souls* are covered with the shadow of death, devoted to a degrading system of paganism, or the blind bigotry of Mahomedanism, a large proportion of whom are our fellow-subjects.

Our Missionaries in several parts of India, are proceeding in their arduous work with steady diligence, and gradual success; all complaining, however, that while the harvest field around them is so immense, the laborers are so extremely few. The Directors have felt the strongest anxiety to supply this deficiency as soon as proper instruments can be obtained. They have recently sent out Mr. Dawson to assist the brethren at Vizagapatam, and they hope, ere long to add several more to their number.

## MADRAS.

At this Presidency, Mr. Loveless continues to preach at the chapel in the Black Town, twice on the Lord's-days, and on the Wednesday evenings. A small church has also been formed. His own school consists of forty children or more, including boarders and day scholars. He also intends to build a new school room on the ground adjoining to his chapel, for the education of poor destitute children, descendants of Portuguese and other Europeans. This is to be formed on the British plan. A few of Mr. Loveless's pious friends have formed themselves into a Society called "The Missionary Fund Society," which has already transmitted to us the sum of twenty-eight pagodas. Mr. Loveless earnestly recommends the sending out additional laborers to Madras, which is certainly, on many accounts, a most important station; and the Directors hope soon to be enabled to comply with his request; in which case, it is probable that the number of native schools may be greatly increased, the superintendance of which would be an employment for which Mr. Loveless is well qualified, and in which he would greatly delight. The Directors will gladly promote this important object.

## VIZAGAPATAM.

Mr. GORDON and Mr. PRITCHETT, are proceeding as quickly as their other labors will permit, in the important work of translating the Scriptures into the Telinga language, which is understood by many millions of the natives, through a great extent of country. This labor becomes gradually more easy to them, from their more familiar acquaintance with the language, and their daily conversation with the natives. They have lately translated the book of the Acts, St. Paul's Epistle to the Ephesians, the First Epistle of St. John, and the book of Genesis, which, after careful, and repeated correction, will be printed. The

which has not yet arrived; but he briefly mentions the truly important intelligence, that they had baptised their first Chinese convert—a second edition of the New Testament was in the press, the book of Genesis, a Chinese hymn-book, and a second religious tract.

Telinga gospels, translated by their excellent and lamented predecessors Cran and Desgranges, they distribute wherever they have an opportunity ; sometimes to persons of distinction, and to the Brahmins, with whom they freely converse, endeavoring to convince them of the absurdity of their religious notions and practices. These men are, in general, blindly attached to their superstitions ; yet they are sometimes silenced, and confounded before the people, who seem delighted to behold their confusion. Our Missionaries have made frequent visits to the heathen temples, at the festival seasons, and expose the folly of worshipping senseless idols, which the people sometimes readily admit, but plead in excuse their ignorance, and the authority of antiquity ; many who are apparently convinced of the truth of Christianity, are too feeble-minded to avow their convictions in the face of shame and want. There is reason, however, to believe, that the truth is secretly making its way ; that the minds of the people are roused to serious considerations ; and that many of the detestable practices of Hindoo pagans are retiring before the light of the gospel. In Bengal fewer widows than formerly are now immolated on the funeral piles of their husbands, and only one victim perished under the wheels of Jagernaut at the last festival.

The Brethren continue to preach to our countrymen at the settlement, and to make frequent excursions into the populous villages of the heathen in the neighborhood ; in which, assisted by the converted Brahmin Anandarayer, who continues faithful and diligent, they read a portion of the Scriptures, and explain it ; after which they converse freely with the people, and answer their objections.

Much good is likely to be effected by the two schools in this place, conducted by our Missionaries. In August last they had in their Gentoo school sixty native children on their book, about forty of whom daily attend. These are all instructed in Christian doctrine, and some appear to be convinced of its truth. They hope soon to establish another school at Allapooram, a populous village in their vicinity ; and they speak with great pleasure of a Sunday School at Chicacote, supported by a pious lady, who employs a number of young people in a tambour manufactory, and who takes care to have them instructed in the knowledge of the gospel.

#### GANJAM.

THE Society will recollect, that Mr. Lee, formerly at Vizagapatam, removed about two years ago to Ganjam, a populous town on the Orissa coast, with a pleasing prospect of usefulness, especially as he obtained the appointment of officiating chaplain to the settlement. A church has been built for him, and a congregation of about 100 persons attend with great seriousness. He has erected a school-house for native children, which he hopes will greatly facilitate the introduction of the knowledge of the Scriptures. He is proceeding in his translation of the Old Testament ; he has also translated Dr. Watts' First Catechism, a spelling book for children, and Bishop Wilson's book written for the instruction of the North American Indians. He expresses a strong desire that a fellow-laborer, who should apply him-

self to the Odeia language, may speedily be sent out, as the Orissa country adjacent presents a wide field of usefulness. The Directors, however, have not yet been able to comply with his request, but it will doubtless be kept in view. Mr. Lee has received an invitation to another large town, where he would be supported without expense to the Society; but his removal is not expedient, unless his present station can be supplied by another Missionary. We are sorry to find that his endeavors to instruct the natives have been restricted by authority; but that impediment will certainly be removed, as soon as the late proceedings of our Government are known. He has distributed a great number of the gospels in the Telinga, most of which were applied for; this afforded a favorable opportunity to Mr. Lee of speaking to the people on their important contents.

#### CHINSURAH.

By letters received from Mr. May, since the last Annual Meeting, we find that he is laboring diligently in his favorite employment of instructing children; and he appears to have made considerable improvements in the mode of conducting his schools. He mentions three schools now under his care:—1. The *Native Free School* in Chinsurah, containing 110 children, chiefly of Hindoos, and a few of Mussulmans. This school is divided into nine classes, seven of Bengallee, and two of English; in the upper class are six young Brahmins, three of whom are monitors.—2. The *Chandernagore School*, containing 51 children.—3. The *Chinsurah Free School*, containing 40 boys, and seventeen girls; in all, 218 children. About 300 of the natives have visited the school, as well as many European gentlemen, most of whom have expressed their warm approbation of his plans, and their admiration of the order and improvement of the children. It is probable that Mr. May's useful methods of instruction, when fully matured, will be adopted in other populous towns of Bengal. Mr. May continues also to study the language of the country, and to preach the gospel on Sunday evenings in the town.

#### BELHARY.

LETTERS received from Mr. Hands have been very satisfactory. He has, indeed, been at times very ill, and we fear that his constitution has suffered much from the climate; but he labors to the utmost of his power in preaching, translating, superintending schools, and in distributing the sacred Scriptures among the heathen.—Illness has prevented his making that progress in the translation of the New Testament into the Canara language which he earnestly wished, but the gospels of St. Matthew and St. Luke are, before this time, finished for the press.

There are three schools under the care of Mr. Hands; one in his own house, for boarders and day scholars; another built at the end of his garden for the native children, of whom about 40 daily read the New Testament in the Telinga and Canara languages; he has a third school in the Fort, in which, when a European regiment is there, 80 children, or more receive Christian instruction.—Some of these

children," says Mr. Hands, "afford me great hope that God is beginning to work upon their hearts. Some of them voluntarily learn from three to six chapters or psalms every week, besides hymns. Thus, a number of poor children, who a short time ago were more ignorant, wretched, and depraved than the Heathen, have acquired a large portion of valuable knowledge, and promise to become blessings to the world and to the church of Christ. Many of the Hindoo children also are coming on very well; they are employed daily in reading, copying, and committing to memory parts of the gospels." He intends to commence another school in a large village in the neighborhood; and another in the mission garden, for children of the more opulent natives; and in which the most deserving of the children in the native school may have the privilege of learning English.

Mr. Hands has been much assisted in his labors, especially in his school, by a Mr. Taylor, a native of Madras, now our Missionary; and lately, by another person, who for many years held the situation of a catechist under a Catholic priest. He is an intelligent and pious man, and goes into the surrounding villages, in each of which he continues five or six days, distributes the gospels, and converses with the people. His name is *Xavier*.

Mr. Hands, like the rest of his brethren, earnestly desires additional help at Belhary; and points out a large town in the Mysore, a healthy place, a great military station, where the Canara language is spoken, and where there are many hundreds of Catholic Christians, who have long been without a priest.

It appears that God has greatly blessed his ministry among the poor, and to many of the soldiers: and as to "the country-born people," says a correspondent, "they are become quite a different sort of beings from what they were before he settled among them." The Directors are anxiously looking for another Missionary or two, to assist Mr. Hands at Belhary and its vicinity, where there are such promising appearances.

#### TRAVANCORE.

FROM Travancore little information has been received during the past year. Mr. Ringletaube continues his labors among several congregations, and, we hope, with a good degree of success.

#### CEYLON.

By the last accounts received from Ceylon, the Missionaries appear to be proceeding as before: Mr. Palm, who is minister of the Dutch church at Columbo, pays also some attention to the schools. Mr. Ehrhardt and Mr. Read are employed in the superintendance of schools in various districts. We rejoice in the zeal which has been manifested by the Columbo Bible Society; who, while anxious to disperse among the natives the holy Scriptures in their own tongues, express their "regret at the very small number of teachers competent to smooth the way to a general introduction of the sacred writings, by the impressive aid of oral instruction." This aid, however, begins to be afforded by some other denominations of Christians, and the Missionary Society, it is hoped, will be able to supply their quota to the much-needed assistance of this great and interesting island.



## LASCARS, &amp;c.

IN connection with our Report of Missions in Asia, it may be proper here to notice the proceedings of a Committee in union with this Society, for the commendable purpose of communicating Christian knowledge to the Lascars and Chinese, who in large numbers visit this country, as navigators of vessels from the East.

By the assistance of some of these foreigners, Mr. Thompson, Mr. Hutman, Mr. Eldred, and others, have attained such a knowledge of the languages of India and China, as to render them useful to many; and not to foreigners only, but to some of our own Missionaries, by initiating them in the Hindoostanee and Malay tongues. Many of the Lascars have been induced to attend at different places of worship in London, and at the Society's house, where the Scriptures have been read to them in their own languages. Portuguese and Mussulmans have also attended to read the Scriptures for themselves, and to hear *Golam Alley*, (a Lascar) read and explain the word of life. Of the conversion of this man the Committee entertaining good hope, he was accordingly lately baptised. Another person named *Abdallah*, (formerly in the service of Sir Gore Ouseley, in Persia, has been useful in teaching the Hindoostanee, Persic, and Arabic languages, and in reading the Scriptures in those tongues to his countrymen. *Golam Alley* and *Abdallah* have renounced caste, and now dwell in the same house with Mr. Thompson.

Many English, Portuguese, Bengallee, and Chinese Tracts, which have been distributed, were received with peculiar pleasure by the China-men, Lascars, and Portuguese, the latter of whom applied for and received some copies of the New Testament, several of which have found their way on board various ships returning to India.

The Directors cannot but highly approve (as they are sure the whole Society will) of these zealous endeavors of their brethren, in behalf of a set of hitherto despised, neglected, and oppressed people, who, it is hoped, will be sensible of their obligations to them, and reap spiritual advantage from their benevolent exertions.

## AFRICA.

THE intelligence received from South Africa, during the past year, has been highly encouraging. The power of God has remarkably accompanied the preaching of the gospel, in four places especially; and the holding of a Missionary Conference at Graaf-Reynet, with the ordination of six native preachers, are events which form a new era in the history of South African churches.

## BETHELSDORP.

AFTER the return of Mr. Read, and others from the conference at Graaf-Reynet, in the month of August last, where their minds have been most deeply affected, a great revival of religion in Bethelsdorp took place. There was a general awakening of the people; and, in a short time, fifty persons were added to the church, among whom was the son of a Caffre chief, who had resided at Bethelsdorp several years, had been taught to read and write, and had learned the busi-

ness of a carpenter. He had, however, till now, discovered no regard to serious religion, but was a ringleader of the young people in their follies. The conversion of this youth made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public meetings; the greater part of the assembly being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many of the heathen turned from darkness to light, and added to the church of Christ.

The Members of this Christian Society are now become exceedingly lively and zealous; and lamenting their former negligence, proceed from house to house to instruct their neighbors. The school also prospers greatly, so that there is a good attendance without any compulsion; and we are glad to hear, that the new or British system of education is introduced with good effect. From the revival at Bethelsdorp the happiest results may be anticipated, as Cupido and other preachers are making frequent excursions in various directions, to spread abroad the knowledge of a Saviour.

#### THEOPOLIS.

THIS is a new station, situated in Albany, a few days journey north of Bethelsdorp. The spot was chosen, and the land granted to the Missionary Society, by his Excellency Sir John Craddock, late governor of the colony.—On account of its vicinity to Caffraria, it promises to become, on the restoration of peace with the Caffres, one of the most important stations in Africa. Mr. Ulbrecht and Mr. Bartlett have resided here for some time, together with a number of the people from Bethelsdorp: they have built their habitations on the bank of a river, and in the form of a square, each house having a garden behind it; they have also erected a place of worship, and Mr. Ulbrecht has been ordained pastor of the church.

#### MISSION TO THE BUSHMEN AT VANDERWELT'S FOUNTAIN.

THIS station was determined upon before Mr. Campbell left Africa, intimations having been given to the Bushmen that teachers would be sent to that place, the intelligence circulated so widely, and was so well received, that upwards of *five hundred* of them repaired to the spot eagerly waiting the arrival of the promised Missionary. This is the more remarkable, as the wild inhabitants, being thinly scattered over the country, seldom appear together, in any considerable number, and it is doubted whether so many Bushmen were ever before collected on any occasion. Mr. Smit had been requested to undertake this mission; but his apprehensions of danger had caused him to pause, until hearing at the conference that such a multitude of people expected him, he determined to venture among them. We hope God will graciously protect and bless him, and make his endeavors useful. This will prove a great benefit to the country; will deprive the Bushmen of that savage ferocity by which they have been hitherto distinguished, and reconcile them to the white men, against whom they had a peculiar enmity; while it will greatly facilitate the journies of Missionaries and others, who hitherto have been obliged, for safety,

to travel in large companies. The conversion of the Bushmen will be a happy event for Africa.

GRIQUA TOWN ;  
(Formerly called Klaar Water)

BEYOND THE GREAT OR ORANGE RIVER.

THIS is the most remote of all the missionary stations now occupied by our Society in South Africa. For several years after the arrival of the Missionaries, the people continued to lead a wandering kind of life ; but at length they yielded to the intreaties of the Missionaries, and settled at Griqua Town, where some dwellings are erected, and a considerable extent of ground is cultivated.—Though some good progress had been made in civilization, yet few conversions had been observed for a long time ; but shortly after the visit of Mr. Campbell and Mr. Read, a pleasing work of God commenced, which issued in the conversion of about fifty of the Griquas, among whom were some of the worst people in the country : and now, the zeal both of the young converts, and of the older disciples (who had sunk into a Laodicean spirit) is become conspicuous. The latter lament their former indolence, and regret that they attempted so little for the conversion of the Corannas and Bushmen ; but they now wish by their activity to redeem the time that was lost. Mr. Anderson and Mr. Janz have begun to make regular visits to the out-posts, to preach the gospel to the natives, and their labors already appear to be blessed.

It is pleasing to report, that four of the converted Griquas, men of approved gifts, were set apart, at the late conference, as preachers, to instruct the natives in the region round about Griqua Town, and who, it may be hoped, will hereafter become pastors of Christian churches.

Among the events of the past year, we have to notice, with much concern, the death of Mrs. Janz, the wife of our Missionary. She was a converted Hottentot, a woman of good understanding and amiable temper, and whose manners so much resembled those of an European, that nothing but her color seemed to distinguish her from a humble Christian in this country. Her death is a great loss ; for as she could speak the language of Latakkoo, she would have been an excellent interpreter to our brethren, in commencing the mission at that place ; but we trust God will raise up another in her room. By her death, Mr. Janz has lost a valuable companion, for she was, as Mr. Read expresses it, " his disciple, his convert, and his wife."

BETHESDA.

THIS is another new station, situated on the Great River, about mid-way between Griqua Town and the West Coast ; the people consist of Orlams, Corannas, and Bushmen. This place was visited by Mr. Campbell, who requested Mr. Sass and Mr. Helm to settle at it. Some time after their arrival, they wrote a very discouraging letter to the Society, representing the extreme wickedness of the peo-

le, and the danger of residing among them, and intimating the probability of soon being obliged to leave the station. In a short time, however, the aspect of affairs was happily changed, and their instructions produced the most blessed effects. Many were pierced to the heart with a sense of sin, and were constrained to cry, "What shall we do to be saved?" When the last letter was written, about fifty of these people had professed their faith in Christ, and had been baptized. We are in daily expectation of receiving the journal, containing the particulars of this extraordinary work of God, among a people so widely separated from the rest of mankind, and in the heart of the great African continent. This station is important, as forming a link of a chain, connecting the various stations on both sides of the country, and which promises to be of essential service to the missions in the interior.

### PELLA,

#### IN SOUTH NAMAQUALAND.

FOR several years there had been no addition to the church of Christ at this station; but during the last year a great revival has taken place. The awakening was general among the poor Namaquas, and in the course of two or three months, about fifty professed their faith in Christ, were baptised, and received into the church, among whom are their two interpreters and a Namaqua chief.

Before Mr. Campbell left Pella, he requested Mr. Schmelen to explore the mouth of the Great River, and afterwards the Great Namaqua and Damara countries.—Mr. S. has returned from the proposed and dangerous journey; but the particulars have not yet reached us. We are, however, informed, that he left the Great River on the 18th of May, and travelled northward till the 5th of July, sometimes passing through dismal wildernesses, without meeting with a human being for a fortnight together: at length, opposed by insurmountable difficulties, he was obliged to return. But in the course of his journey, he met with several numerous tribes, and conversed with ten chiefs, whose names he mentions, who all expressed a readiness to receive instructors, if such should be sent to them. He also found a large river, called the Fish River, on the banks of which there is a considerable population in the dry season.

On his return, Mr. Schmelen commenced a new mission at Klip (or Stone) Fountain, in Great Namaqua-land, a little above the Great River.

From the other missionary stations near the Cape, Stellenbosch, Tulbach, and Zurebrach, no particular information has lately been received, but we have heard that at George, or Hooge Krall, the work of conversion is still going forward.

When Mr. Campbell was in Africa, he recommended to the brethren, whose stations were widely separated, to hold a General Meeting annually, at some central place, that they might inform each other what God had wrought by them; and what difficulties they found in their work; and confer on the best means of promoting the cause of Christ in Africa.

Agreeably to this advice, the Missionaries held their first meeting at Graaf Reynet, where Mr. Kicherer resides. This meeting has been the means of greatly edifying and animating the Missionaries and their people; the arrival of Mr. Anderson, with several of his converted people, afforded the assembly great delight, and excited great gratitude for the grace manifested to the poor Griquas.

Another cheering scene was soon presented. Six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the gospel;—their names are, *Berend, Jan Hendrick, Andries Waterboer, Peter David, Jan Goodman, and Cupido*. On the next day, *Waterboer* preached on acts xvii. 30, 31.—The first sermon, probably, ever delivered by a Hottentot preacher in a pulpit.

The whole was highly pleasing and very useful; a very favorable impression was made on many, in behalf of the missionary cause. Two hundred dollars were collected for the Missionary Society, and an Auxiliary Society formed; twelve of the inhabitants of Graaf Reynet were chosen Directors, and upwards of three hundred dollars subscribed.

The recital of what the God of all grace has been pleased, by his Holy Spirit, to effect on the hearts of Hottentots, Griquas, and Bushmen, will doubtless excite our warmest thanksgivings to Him; nor can we forget to acknowledge his goodness in disposing the mind of Mr. Campbell to undertake a journey so laborious and so perilous; in enabling him to perform it in safety; and in rendering it of such essential use to the interests of missions in Africa: the benefits already visible are great; and it may be hoped that, through his instrumentality, the blessings of the gospel may hereafter be extended to regions yet unknown.

Animated by the information received, the Directors lost no time in looking out for suitable laborers to be employed in the vast field thus presented to them; and they hope that the four Missionaries, Mr. Evans, Mr. Williams, Mr. Barker, and Mr. Hamilton, who with their wives are now on their voyage to the Cape, will prove good and useful Missionaries. Three of them unite, with a competent knowledge of the gospel which they are to teach, an acquaintance with those mechanical arts which are so necessary for the civilization of a rude and savage people. These brethren, with others who can be spared from some of the stations in Africa, and conducted, as we hope, by Mr. Read, Mr. Anderson, or Mr. Janz, are intended to proceed from the Cape, by the way of Graaf Reynet, and Griqua Town, to Latakkoo and other places to which Missionaries are promised; and we earnestly entreat the prayers of the Society in their behalf.

#### MALTA.

The Directors are concerned to state, that they have not yet been able to supply the place of the late Mr. Bloomfield, at Malta; but they hope, in a few months to send a Missionary to that important station, with a view to promote the knowledge of the gospel in the Greek islands, and on the Asiatic continent.

**Brief View of the Baptist Missionary Society.**

(Continued from p. 397.)

**18. AVA.***Mr. Felix Carey.*

MR. FELIX CAREY has lately formed a new station at AVA, the capital of the empire, 500 miles east from Calcutta, where he is greatly favored by the Emperor ; by whose order a printing-press has been established there.

**19. AMBOYNA.***Mr. Jabez Carey and Mr. Trowt.*

AMBOYNA is about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram.

This station was formed by Mr. Jabez Carey, who left Calcutta for this island early in 1814. He was sent by the British Government at Bengal, in compliance with the desire of the Resident of Amboyna, formerly a student to Dr. Carey in the college of Fort William. Mr. Trowt is on his voyage to join Mr. Carey at this station. Orders are given by the Resident for an edition of 3000 copies of the Malay Bible, to be printed at Serampore for the use of the Malay Christians in the island, who are said to be 20,000, and to have neither ministers nor schoolmasters. The Resident, Mr. Martin, proposed the establishment of a central school at Fort Victoria, the capital, upon the plan of the British System, which Mr. Carey is to superintend.\* He will have five or six islands under his care.

**20. ALLAHABAD.***Mr. N. Kerr and Kureem.*

This station was formed in 1814, by Mr. N. Kerr, and a native brother, Kureem. ALLAHABAD is a large city of Hindostan, situated about half way between Patna and Agra, at the Fork, or junction of the Ganges and Jumna rivers, about 490 miles W. N. W. from Calcutta. At this city Mr. Kerr, who had lately returned from Rangoon, on account of its disagreeing with his health, arrived with his companion early in 1814. There is a large annual resort of pilgrims to this place ; many of whom are drowned by suffering themselves to be conducted to the middle of the river, where they sink with pots of earth tied to their feet.

A number of Soldiers in the 22nd regiment were the fruits of Mr. Chamberlain's ministry during his residence in the vicinity of Cutwa, who have since been organized into a church, and are at present stationed in the Isle of Bourbon. The brethren *Forder, Blatch,* and *Joplin,* who were appointed as elders, are said to conduct themselves with propriety.

\* This island and that of Java being ceded to the Dutch, an application has been made by the Committee to the Governments requesting their favor and protection for the Missionaries ; which has been kindly attended to by His Britannic Majesty's Ministers, and by His Excellency the Dutch Ambassador in this country.

It is a general practice with the Missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and, *many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any Missionary.*

All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country for their Pastors. *It is highly gratifying to observe, that all the parts of divine worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptised at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith towards our Lord Jesus Christ." Some of these had been Brahmans of the higher casts.*

In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people in the east."

The number of persons employed by this mission, at the twenty stations before enumerated, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, and thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The Missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen.

## WEST INDIES.

### JAMAICA.

*Mr. Rowe.*

The Society has lately attempted to establish a mission in *Jamaica*, where Mr. and Mrs. Rowe arrived Feb. 23, 1814. He found on his arrival he had strong prejudices, and many other difficulties, to encounter; but by patience and prudence he found them gradually diminish, and by the month of June was able to open a school, with some prospect of success, and to preach the gospel "in his own hired house, no man forbidding him."

## BRIEF ACCOUNT

OF THE TRANSLATIONS AND PRINTING THE SCRIPTURES AT SERAMPORE,  
TO JUNE, 1814.

*Chiefly extracted from the Fifth Memoir of the Missionaries at Serampore.*

"TEN years have now elapsed (say the Missionaries,) since we were strongly impressed with the importance of attempting to extend the translations of the Scriptures in the various languages of India. We saw, that if ever the gospel took deep root here, it must be through the sacred Scriptures being translated and put into the hands of the

various tribes of India, whose dialects differ so much from each other, though most of them originate in one common source ; as, however laborious any missionary might be, while the truths he delivered were presented to his hearers merely by the living voice, without being followed up by the words of life in a written form, to be read and imprinted on the mind at leisure, he would be often misunderstood, even by his well-disposed hearers ; and on his decease, or his departure from the spot, the fruit of his labors might quickly wither, and, in a short season, leave scarcely a vestige behind to shew that the word of life had been made known at all. While, on the contrary we, evidently saw, that when the sacred Scriptures were published in a dialect, not only might an European missionary, animated with love to the souls of men, carry among them the word of life with the highest effect, if accompanied with the divine blessing ; but should the Lord be pleased to impress the hearts of the natives in reading the divine word (instances of which we have known,) European missionaries would not always be necessary for that work ; one native converted thereby, might be the means of converting others, and these of a still greater number, till the Lord having thus given the word, great indeed would be the company of its publishers."

The following sketch of the state of the translations is given in a kind of geographical order. Those spoken in the middle part of India being first mentioned, and then those spoken in the south, in the west, in the north, and in the east.

*Six of these languages may be included under those spoken in the middle part of India, viz. the SANSKRIT, HINDEE, BRIJ-BHASA, MAHARATTA, BENGALIEE, and ORISSA.*

## I. SANSKRIT.

### *New Testament.*

Translated, printed, and in circulation for three years.

### *Old Testament.*

Translated. Pentateuch has been printed near two years, and the historical books nearly completed.

This language, of which Dr. Carey is Professor in the College, is the parent of most of the other dialects, and understood by the learned throughout the whole of India ; although at present the colloquial medium of no particular part. This version is read with interest by the Brahmans.

## 2. HINDEE.

Second edition of 4000 copies printing.

All translated, Pentateuch printed, historical books in the press.

So earnest have the people been for the New Testament, that they have been obliged to give them St. Matthew's Gospel separately, while printing the rest ; and it is expected that a third edition of the New Testament will soon be necessary.

N. B. Founts are cast for the Deva Nagree (in which this version is printed,) which has more than 800 letters and combinations.



## 3. BRIJ-BHASSA.

*New Testament.**Old Testament.*

The four Gospels have been translated, and that of St. Matthew is put to press.

This language is spoken in the upper provinces of Hindoostan, and contains a greater mixture of the Sungskrit than most of the other dialects of the Hindee. This version is likely to be more acceptable to the people of the Doob, than either the Hindee or the Hindostanee.

## 4. MAHRATTA.

Translated. The third edition printed.

The whole translated.—Pentateuch printed.—Historical Books in the press, and in much forwardness.

N. B. Dr. Carey is Professor of this language in the College.

## 5. BENGALEE.

Translated; a fourth edition of 5000 printing, advanced so far as the end of Luke.

Translated; a second edition of the Pentateuch of 1000 copies is printed, and the Hagiographa has been long out of print.

The desire for this translation in Bengal is greatly increased.

N. B. Dr. Carey is Professor also of this language.

## 6. ORISSA, OR OORIYA.

Translated and printed.

Translated; the Historical Books printed; all except the Pentateuch is published.

The Orissa consists of about 300 characters.

These six languages include the nations which form the middle part of India, and probably comprise more than FIFTY MILLIONS of people.

(To be continued.)

## AN ACCOUNT OF THE REVIVAL OF RELIGION IN BRIDFORD.

*Taken from the Vermont Adviser.*

THE attention to religion in this town began in February, 1813. It commenced during the prevalence of that terrible sickness, which spread through this part of the country and swept such numbers to the grave. About 44 persons died in the town of that destructive malady. This was an alarming providence, and it is not surprising, that it inspired some with concern for their souls.

During the summer previous, there were several remarkable instances of persons dying in the triumph of faith. To these the attention of the people was directed, and much was said concerning the blessedness of dying in the Lord. Soon after, that dreadful sickness prevailed, and a number of those, who died, departed in deplorable stupidity, although they had ample ground for alarm. The contrast was not only seen, but viewed with astonishment.

The sickness, above alluded to, appears to have been employed by divine providence to begin the great and good work, which lasted almost two years from its first commencement : and, even now, it is a time of much seriousness. Nothing, however, occurred, which attracted public notice, till the latter part of the summer, when three persons came forward to unite with the church, two encouraged by a former, and one by a recent hope. At a much earlier period, indeed, appearances were such, that I was ready to hope, that God had visited us in mercy. But, when, as the spring advanced, the conferences, which had been attended during the week, were discontinued, because the evenings became too short to admit of their being then held, and no others were maintained, except those, on the afternoon of the Sabbath, the indications of a revival disappeared, my hopes sunk, and I thought, that I had, at no time, known the church in a more languid and unpromising state. Political controversy ran high, and political topics engrossed general attention. On the Sabbath, as I was returning to the meeting-house for the afternoon service, I discovered clusters discussing political subjects with a considerable degree of warmth. I was astonished, that any part of the Sabbath should be spent in a manner so useless and culpable, and that this should be done by professed Christians, instead of being engaged in social or secret prayer for their minister, and for the prosperity of religion. Such were my feelings, that I resolved, that, at the ensuing church meeting, which was on Friday of the same week, for once a fortnight these meetings have been regularly attended during my ministry, I would bring the subject forward. I accordingly stated to the church my views of the impropriety of the practice, and urged them to renounce it and consecrate the Sabbath exclusively to religion. To this the church agreed, and also that, during the twilight of every Saturday evening, they would hold a concert of prayer. This agreement was faithfully observed by many, and the church arose to new life and animation. During the interval of public worship on the Sabbath, meetings for prayer and exhortation were held at some of the neighboring dwelling houses. These were, even at first, attended by considerable numbers, and soon the principal part of the congregation was present. Serious inquiry respecting religion became extensively prevalent and the evidence conclusive, that the Lord had revived his work among us. Religion and their own spiritual interests became the common topic of conversation among the people.

On the first of October, our meeting house was finished and dedicated to God. Our meetings on Friday were, then, held there, no other place being sufficiently large to contain the assembly. We also had occasion to hold them each week and to continue them from one o'clock till nearly sunset. The time was spent in prayer, in giving explanations of scripture, and in addressing exhortations to the congregation. At these meetings candidates for admission into the church were examined. From one to ten came forward at a time, and, on almost every Friday, some were examined.

On the first Sabbath in September, 1813, some of the new converts were received into the church, and those received on the first Sabbath in September, 1814, with those, who had been admitted during the past year, amounted to ninety-nine. There was one individual, who had been propounded, who was unable, through indisposition, to attend public worship. At our next commemoration of our blessed Saviour's death, on the first Sabbath in November, that person and one other united with the church, making one hundred and one, who were received, in one year and two months. At our next sacramental season, on the first Sabbath in January, 1815, none were admitted into the church, and it was the first time, that this was the fact, in eight such seasons. On this day, I administered the Lord's supper to upwards of two hundred communicants, most of whom were, by the grace of God, converted to Christ, under my feeble ministry.

These are a few general outlines of the revival of religion in Bridport. I shall now enter upon a more particular detail of circumstances.

1. In our religious meetings, the doctrines insisted upon, were the sovereignty of God, His purposes, total moral depravity, moral agency and accountability, the circumstances, which render human actions virtuous, or vicious in the sight of God, justification solely by faith in Christ, the nature of saving faith and genuine repentance, the character of evangelical obedience, the obligations of men to do all they are able, just as much as if they could save themselves by their own works, the sure destruction of those, who forbear all exertion and of those also, who neglect to exert themselves in a right manner. These sentiments formed the general subject of the addresses at our meetings for religious services. They were, in a greater, or less degree, exhibited, whenever I was present, and I believe that they were uniformly declared, throughout the town. I also noticed, that the more clearly those doctrines were brought forward, the more serious and profound was the attention of the audience, and the more salutary the effects, which ensued.

Those, who spoke in our meetings, did it usually in a low tone of voice, and with much deliberation, as if dealing out their ideas by items, that all might understand what was said.

Our conferences were generally dismissed by half past eight in the evening. Afterwards, half an hour was often spent in conversing with individuals, and, then, all dispersed. When the assembly separated, they were particularly charged to proceed directly home, to read a portion of scripture, and at times the passage was designated, and to pray to God in secret, before they retired to rest.

There was nothing at any time disorderly and vociferous. There were no out-cries in our meetings, nor even a sob. But, occasionally tears, both of joy and of sorrow, flowed freely.

It was made a point to inform no one, that he had embraced religion. This subject was kept out of sight, that individuals might make the discovery for themselves. Those, whose minds were affected, would often charge such, as they conversed with, to say nothing respecting them to others. Hence it did not spread from one to another, that individuals were under religious concern. In several instances, persons came to my house to converse with me, of whom I did not previously know, that their attention had been excited. Three lads from the Lake shore, whom I did not even know, came in one day to converse with reference to uniting with the church. The first was but eleven years old; but he introduced himself like a man, and I was satisfied with the evidence, which he exhibited, that he possessed a vital acquaintance with religion. He has since been received as a member of the church.

2. In the examination of candidates for admission into the church there was among them all, a uniformity in sentiment, as to the purposes of God, election by grace, total depravity, the necessity of a real change of heart in order to repentance, and faith in Christ, and the fact that this change is in answer to no prayer made by the subject, before it takes place. In these particulars all were so nearly alike, that a description of one would furnish an accurate representation of the rest. They were also harmonious in believing the sanctity of the Sabbath, and the obligation of family and private devotion, and of household baptism. There were two persons, who, for a number of years together, had been communicants in a baptist church, who became convinced of their error, came forward and acknowledged it, united with the congregational church, and, in baptism, dedicated their children to God. They are apparently pious, and are thoroughly persuaded, that they formerly labored under a mistake.

3. I shall now relate a few particulars of a miscellaneous character. They may not, however, be without interest in the view of the public.

At the time, at which the church came to a determination to renounce political conversation on the Sabbath and also on other days, and engaged to observe a concert of prayer on Saturday evenings, there was a person present, who has since declared, that when the church adopted these resolves, it struck him, that they had now commenced a course, which would issue in a revival of religion among the people. It also occurred to him, that if he did not become a subject of divine grace in the season of attention, which he anticipated, he should be left to final obduracy. For, he was about thirty-six years of age, after which period of life, it is not frequently the fact, that mankind are led to embrace religion. He informed us, that these intimations rang in his ears, till he obtained a hope of an interest in the blessings of the gospel. He was previously full and decided in his belief of the doctrines of grace and was not aware that he did not regard them with heart-felt approbation, or that there is a difference between believing the truth and regarding it with affection. But, as soon as his feelings were touched and his attention awakened, he discovered his mistake, and the discovery produced a distress, under which he labored, for some time, as an insupportable burden. At length he obtained relief, and perceived in himself feelings towards the truths of scripture, which he could not describe, and he now defends those truths, from a reason, which before had no existence in his breast. After a while, he informed us, that he was constrained to call this new state of mind, Christian complacency in the great doctrines of the Bible. But, how the change, which he experienced took place in his heart, which, shortly before, was full of opposition to those truths, he could not tell. He was sensible, that his dislike had left him and that a different feeling existed, and this was all he could say upon the subject. His wife was impressed with solicitude, at the same time with himself. But, for some time they did not make known their feelings to each other. At length a disclosure was made and they conversed with freedom. They both had one object of distress, the sovereignty of God and his eternal purposes; yet they felt in a manner widely different on the subject. His agitation was occasioned by his finding in himself no cordial regard for those doctrines, although he firmly believed in them. Her concern arose from fear that they were true, while she saw, no evidence of their truth, or propriety.

There was a man about forty-seven years of age, whose conversion was somewhat remarkable. His father died when he was very young. He was brought up in a very indifferent manner, and at an early period of life became addicted to vicious practices. He was notorious for profane swearing and intemperance. By his vices he had rendered himself not only useless, but even a burden to society. He was even a vagabond upon earth, and had sunk himself below the company of ordinary drunkards. He had no associates, but seemed a solitary being, almost shut out of society. His ordinary employment was serving as a hostler at the taverns in this town. He never, or at least seldom, went to meeting on the Sabbath, nor would he hear any religious conversation. If any person began to talk with him on serious subjects, he would directly withdraw and use profane language respecting their hypocritical attempt, as he would term it. His habits of intemperance had reduced him to a very infirm state of health and had rendered him an object odious and loathsome. At length, he fell into a decline and was obviously not far distant from the close of life. After the revival began, attempts were made to converse with him with reference to his spiritual interests, and his immortal welfare. But, for a while every attempt was made in vain. He shortly became so ill that he did not go abroad, and but seldom left his room. He now became concerned respecting his salvation. With a bible in his hand, he used to go from one to another, begging them to read to him, for he could scarcely, if at all, read himself, and entreating them to pray with him. He often said, that he was afraid, that he should be lost, for he could nei-

ther read nor pray, and he had been so wicked, that he was apprehensive, that there was no mercy for him. His distress, at length, became so intense, that by means of it, in addition to his other complaint, he was wholly confined to his room, and, most of the time, to his bed. Now death appeared nigh, and his only prospect was, that hell would be his final abode. This gave a keen edge to his distress, and, when alone in his room, he began to cry aloud. The mistress of the house hearing his voice went to the door, it not being shut, and stood and listened to what he said, and was a witness of the scene, which ensued. He began at his infancy and confessed to God, first one sin and prayed for repentance and forgiveness, and then he confessed another, and so on, till he had in this manner, gone through with the whole catalogue of his iniquities. He then summed up the whole in one mass and prayed for mercy and deliverance. At length relief came and his tears flowed, from a different cause, from that which had before drawn them forth. His joy was so great, that he cried out in astonishment, "Oh, is this the case; can I be forgiven? Will that God receive me, whom I have so often offended and whose wrath I so justly deserve?" All this took place in private when he supposed that no one heard him, and that the whole transaction passed between only his God and himself. This frame of mind continued several days, with but little intermission. He asked every one, that he thought had an interest at the throne of grace to pray with him; and others he exhorted to repent and turn to God. He had an uncle, who was at the same time ill, and who came to his room to see the wonder, which drew the attention of all classes, religious and irreligious. He was in sentiment, a fixed universalist. As soon as he saw him, he cried out, "Oh, uncle, I have seen an end of the scheme which you have so often taught me. I pray you not to trust in it any longer." He had several prayers made in his room every day, by people belonging to the town, and by strangers. For, all who visited us, went to see if the report concerning him was true, and they universally came away astonished, declaring it the work of the Lord. He continued much in the same state till he died, which was about a month. He yielded up his life with great calmness and with a strong hope of being with Jesus. His death seemed like that of Lazarus. He had no property. The family in which he died, took suitable care of him and gave him a decent burial gratuitously. I preached at his funeral from Luke xvi. 22. *And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom.*

There was a young woman, who, on a sick bed, the winter before the revival occurred, had obtained a hope, that she had become a subject of divine grace. Her life was despaired of, and she was agitated by extreme anxiety and distress. At length, she found relief, as she thought, by having recourse to the mercy revealed in the gospel; but did not expect that her life would be spared. She said much to her mates about death, and exhorted them to prepare for that awful event. After some time she began to recover, and, by degrees, entirely regained her health. Upon this, she grew remiss in her attention to religion; and seemed to have forgotten, in a great degree, her sick-bed vows. She was invited to a scene of gaiety and amusement in the neighborhood. In the midst of the festivity and recreation, one of the party was seized with a fit and was thought to be dying. This young woman was deeply impressed with alarm and even horror, by this remarkable providence, and she told her companions, that it was a judgment of God upon them for their folly and wickedness, and that they would die and perish forever, if they continued to neglect religion and provoke God. She now renounced her hope and sunk into despair, viewing herself lost beyond recovery. In this state, she continued several weeks. She was urged to resign herself unreservedly into the hands of God. She replied, that she dared not do it; for he must deliver her over to perdition. At length, her parents discovered an alteration in her feelings. They inquired respecting her.

state of mind, and she said, that she had surrendered herself to God. They asked her, if she was not afraid, that he would cast her off forever. She answered, that it appeared so just, that she must, even in that case, acquiesce.

There was a lad about fifteen years of age, who, when subject to religious anxiety, was afraid he could not be saved, for he could not pray and he had no book from which he might learn. He said, that he thought the pious had a book, from which they learned to pray, and that he did not know what he should do for a book, as he was poor and could not buy one. He did not see but he must be lost, because he could not pray. At length, however, he found, that he did not need a book in order to learn to pray; that, with a new heart, ability to pray is given, that, along with the *spirit of grace*, the *spirit of supplication* is imparted. He was asked with what denomination he intended to unite. His father was a member of a baptist, but his mother of a congregational church. By her he had been dedicated to God in baptism and instructed in the principles and duties of religion. He replied, that he should join the congregational church. For, he believed, that God required parents to devote their children to him and to teach them carefully the truths and duties of religion.

This is the second general revival of religion in this town. When I was first established over the church in this place, it consisted of not more than fifteen or eighteen members. It has since twice risen to upwards of two hundred. In the first season of general attention to religion, about one hundred persons were added to the church, and it then contained in the whole two hundred and four members. But, the number had been gradually diminishing, so that when the recent revival commenced, it amounted only to ninety-nine.

According to the best calculation which I can make, there have been one hundred and fifty souls hopefully born into the kingdom of Christ, during the late gracious visitation of heaven. One hundred and one have united with the church under my care; a few have joined the Baptist church, and the others have, as yet, made no public profession of religion.

The Lord has dealt with us in wonderful mercy. The work, which he has achieved is one, in which the divine hand has been most clearly apparent. I rejoice, that I have been the humble instrument, which that glorious Being has employed to effect his beneficent design; but the excellency of the power is of God.

#### INCREASE GRAVES.

Bridport, January, 1815.



#### SAILING OF THE AMERICAN MISSIONARIES.

Newburyport, October 24.

We announce with pleasure that the elegant brig *Dryade*, James Buffington, master, bound to Ceylon and Calcutta, went to sea from this port yesterday afternoon, with a pleasant breeze, and got safe over the bar about 4 o'clock. Passengers, Rev. JAMES RICHARDS, and lady; Rev. DANIEL POOR, and lady; Rev. HORATIO BARDWELL, and lady; Rev. BENJAMIN C. MEIGS, and lady, and Rev. EDWARD WARREN.—These gentlemen have left their native land and their friends, under the patronage of the *American Board of Commissioners for Foreign Missions*, with the benevolent design of preaching the Gospel of peace and salvation among the heathen. They will land at Columbo, in the island of Ceylon, where it is understood satisfactory assurances have been received that they will be well received by the natives and protected by the government; and in co-operation with the brethren settled at Bombay, it is hoped that a foundation will be laid for an extensive Missionary establishment in that part of the world, where so many millions of the human race are perishing for the lack of wisdom.

A very large concourse of people assembled on the wharf and on board the brig at the hour of sailing, and the beloved Missionaries and their partners were commended to the protection of Almighty God in an appropriate prayer by the Rev. Dr. Spring, after which the following lines were sung, in the tune of *Old Hundred*.

*Farewell to the Missionaries.*

Sovereign of worlds ! display thy pow'r,  
Be this thy Zion's favor'd hour ;  
Bid the bright morning star arise,  
And point the nations to the skies.

Set up thy throne where Satan reigns,  
On Afric's shore, on India's plains ;  
On wilds and continents unknown—  
And be the universe thine own !

Speak—and the world shall hear thy voice ;  
Speak—and the deserts shall rejoice !  
Scatter the shades of moral night ;  
Let worthless idols flee the light !

Trusting in HIM, dear brethren rear  
The gospel standard, void of fear ;  
Go, seek with joy your destin'd shore,  
To view your native land no more.

Yes—Christian Heroes!—go, proclaim  
Salvation through IMMANUEL's name ;  
To India's clime the tidings bear,  
And plant the Rose of Sharon there.

He'll shield you with a wall of fire,  
With flaming zeal your breasts inspire ;  
Bid raging winds their fury cease,  
And hush the tempest into peace.

And when our labors all are o'er,  
Then we shall meet to part no more ;  
Meet with the blood-bought throng to fall,  
And crown our Jesus, LORD OF ALL !

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*Donations to the Missionary Society of Connecticut.*

1815.

Oct. 2.	From Rev. Dan Huntington, Middletown,	- - - -	\$ 11 50
9.	From Rev. Oliver Hill, collected in new settlements,	-	50
10.	From Rev. Worthington Wright,	do. do.	50
12.	From Rev. Comfort Williams,	do. do.	2 88
			<hr/>
			\$ 15 38

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CONNECTICUT  
EVANGELICAL MAGAZINE;  
AND  
RELIGIOUS INTELLIGENCER.

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VOL. VIII.

DECEMBER, 1815.

[No. 12.]

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*On Justification.*

**T**HE doctrine of Justification is a principal pillar in the Christian scheme. Justification by faith has ever been held by Protestant divines as one of those fundamental doctrines, which are essential in the gospel salvation. It was a favourite saying with Luther, that with the doctrine of Justification by Faith, Christianity must stand or fall. Justification is usually connected with faith. This is done by the Apostle Paul. "Being justified by faith, we have peace with God." No one of our fallen race will ever be justified but by faith. Still, justification and faith are, in their nature, totally different. The former is an act of God, the latter is an act of the believer. We shall attempt, in this essay, to illustrate the scripture doctrine of justification.

Justification signifies, strictly, the acquittal of a person from guilt or blame, according to the rule by which he is judged. Whatever be the principle or rule by which the character or conduct of

any one is examined, if, according to the principle of trial, he is acquitted, he is then justified. He is considered, thus far, as just, and without fault. A person is arraigned before a civil court on the charge of theft. The principles on which his guilt or innocence is to be determined are the nature of the crime of theft, as declared by the law, and the evidence which is regularly produced against him. If, on these principles, he is not found guilty of the charge the law declares him to be just. Pilate said concerning Christ, when he had been accused by the Jews and brought before him for a judicial trial, "I find no fault in this man." It was, indeed, most true, that there was no fault in him, but the Jews probably understood the governor to say, and they were not bound to understand any more, that he found no proof of any fault of which Jesus of Nazareth had been accused. If he did not, he was bound to justify him, as he did most solemnly, when he declared "I am innocent of the blood of this just person."

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According to all rules of human judgment, the characters of men are to be determined by visible evidence. This principle is often recognized by the word of God. It is said by our Lord, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" By this rule of judging visible conduct, the characters of all men are to be judged by one another, and, by this rule, they are to be justified or condemned. We know that this rule is defective, but it is all that we have, aside from the general testimonies of the human character given in the word of God, and, according to it, our judgment is to be determined. It is on this principle that certain characters are called just in the Scriptures. Not that they are without fault in the view of God, or according to the purity of the divine law, but that, according to the rules of human judgment, they are to be considered just. It is said of Noah, "Noah was a just man, and perfect in his generations." The patriarch who was saved from the destruction of Sodom is called "just Lot." Of the husband of Mary it is said, "Joseph her husband being a just man." And of John the Baptist, "Herod feared John, knowing that he was a just man, and holy." The Evangelist says of Simeon, "The same man was just and devout." "The memory of the just is blessed."

A person is justified, when a fault laid to his charge is satisfied, or taken away. One that owes a debt, is justified, as soon as the debt is paid: whether it be done by the debtor or some other person. If the law condemn an offender to a fine, the fine being

paid, he is justified. If the offender be unable, of himself, to discharge the fine, if it be done by a friend, it is still the same. If the law adjudge an offender to corporal punishment, or to a period of confinement, or to a term of hard labor, the sentence of the law being executed, it has no further demand on the delinquent, he is thenceforth considered innocent, and is as fully justified as any one that never transgressed.—The practice of vicarious suffering, of one person suffering for another, is little known to human laws, in cases which are usually denominated criminal; yet instances sufficient for illustration have actually occurred. There have been cases in armies, where one has been condemned to a severe corporal punishment, and a part or the whole of the punishment has been voluntarily taken by another. In such a case, justice is satisfied, nothing more can be demanded, and the delinquent is justified. Persons, in a state of extreme suffering at sea, have cast lots to determine which one should die, to be made food for the survivors. The lot having designated the individual, another has voluntarily offered to suffer in his stead. This is sufficient, and when this is accepted, there can be no claim on him who was designated by the lot.

The subject of sureties is well known to human laws. This principle is recognized in cases of crime, as well as of debt. An offender is bound over to his good behaviour. He has one or two sureties who engage, under a certain forfeiture, to be responsible for the good conduct of the delinquent. If he do not continue in a compliance with the requirement of the laws, the punishment, ac-

According to the conditions on which it was accepted, falls on the sureties. So far as the penalty falls on the sureties, the delinquent is exempted from suffering; for by whomsoever the penalties are borne, the law demands no more than their execution. This being done, the offender is justified.—For an illustration of this sentiment, we have a very beautiful portion of sacred history, taken from the book of Genesis. When Jacob's sons were going a second time to Egypt, and their father hesitated to let Benjamin go with them, according to the requirement of the lord of the land, Judah said to his father, "Send the lad with me,—I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Judah was surety to his father for his brother; if Benjamin had been lost, he would have considered his own life as forfeit to his father, who, upon the principles of surety, would have had a right to have taken it. Judah becoming responsible, whatever enemy had assailed them, the father would have been required to look to none other than him for the life of his youngest son. It seems it was so understood. For when Joseph required that Benjamin his brother should be left with him, Judah said to him, "Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren." The lord of Egypt claimed that Benjamin should be made a per-

petual servant. Judah, as bound to his father by his suretyship, offered himself to be the servant, and desired that his brother might be released. This offer might have been accepted with propriety, and Benjamin, who was to be enslaved because the silver cup was found in his sack, would have been acquitted and justified.

In these various views of the nature of justification, we find it to be an acquittal of a person of guilt or blame, according to the rule by which he is judged. It is not necessary that a person should be without fault, that his character should in all respects, be unexceptionable; but, according to the principles on which judgment must pass, he is considered as undeserving of censure, and thus is justified.

It may be proper to observe further, that justification takes place on two accounts; where a person is innocent, and where one has borne or satisfied the penalties of the law. In view of law and justice, every person who has not broken the law is always considered just. Such an one is deemed to be deserving of all the protection and favor which the law can confer. God says, even to Cain, "If thou doest well, shalt thou not be accepted?"—On the other hand, when one has broken a law, and incurred the penalties which it denounces; having satisfied those penalties, the law has no further claims against him. In whatever way this be done, the law can demand no more, and must justify the offender. He has now the same right to its protection and favors, as the most innocent of its subjects.

The justification proposed in the gospel is of the same general na-

ture with what has now been described. It refers, ultimately, to that acquittal and acceptance which Christ's people will receive from him, in the day of final retribution. All the children of men are sinners against God, and are condemned by the appointments of his holy law. The language of the divine law is, "The soul that sinneth shall die;" of course, every sinner is exposed to eternal death. No one, then, can ever enjoy the favor of God, unless justified in the view of his law. We have seen the principal ways in which a transgressor can be justified. These may be included in answering the demands, or bearing the penalties of the law, by himself or another.—In the latter method, by a mediator, comes the justification of the gospel. The justification provided in the gospel is the justification of the wicked. The Lord justifieth the ungodly; "for all have sinned and come short of the glory of God."—This justification is a perfect acquittal of the transgressor, from every degree of guilt, and a cordial restoration to the favor and mercy of God. "There is, therefore, now, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Many of the believers at Corinth had been partakers of the same corruption of character which was conspicuous in many of the inhabitants of that city, yet they are told by the Apostle, "but ye are washed,—but ye are justified."

We will now proceed to point out the grounds on which a sinner is justified before God. In considering these, we should take into view what has been done by Christ Jesus for the justification of

the ungodly, and what he requires of his people, in order that they may become partakers of the blessings of his grace. Both of these are essential in the Christian scheme; and the omission of one of them, or placing too much dependence on one to the diminution of the importance of the other, has been the occasion of a great portion of the errors which have afflicted the Christian church.

The true ground of the justification of the sinner is the righteousness of Christ. By the divine law, every transgressor is condemned to eternal death. This law being equitable in all its requirements, and just in all its penalties, they cannot be remitted or relinquished in any degree. The safety of the universe, the honor of God, and the security of his truth, all require the execution of these penalties. These have been executed upon Christ, the holy and divine Mediator. He has borne the curse of the divine law; he has endured its threatening; he has satisfied its demands, that, now, without doing any violence to this law, without disregarding any of its claims, God can justify the penitent believer.

Here it will be proper for us to show what has been done by Christ Jesus, for the vindication and satisfaction of the divine law, on account of which his people are justified. The character of Christ, as pointed out by the prophets long before his incarnation, clearly exhibits this part of his work, whereby he suffers and makes atonement for the sins of his people. In the 53d c. of Isaiah, where the humiliation of Christ is pointed out with great clearness, it is said of him, "Surely he hath borne our griefs and carried our sorrows; yet we

did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." In this chapter, the sufferings of Christ are eminently depicted, they are declared to be endured for men, and that they are those evils which are deserved by the wicked because of sin. "The Lord hath laid on him the iniquity of us all." Iniquities, as such, could never be laid upon Christ, for there was no iniquity in him; but the punishment of iniquity, those sufferings which are the just punishment of sin, he was called to bear.—In reference to the Messiah, the angel Gabriel says to the prophet Daniel, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity." The Lord Jesus made that reconciliation with divine justice, on account of which the iniquities of men might be forgiven, and, by which, an end might be put to the unlimited, the unrestrained dominion and progress of sin. Looking to the testimony of the Apostles, we shall find them confirming the predictions of the prophets concerning the work and atonement of Christ. 2 Cor. v. 19, &c. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—For he hath made him to be sin for us who knew no sin, that we might be made the right-

eousness of God in him." Christ cannot be made a sinner, but he has been made to bear that condemnation which every sin deserves. In this sense, he is made sin for us, and, by virtue of that union which exists between him and his people, they are made the righteousness of God in him. They are accounted as sharing in that righteousness, which, in reality, belongs to him only, but the benefits of which are possessed and enjoyed by his people. 1. Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is our righteousness and redemption: that is, those blessings are procured for us through him." Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Through the redemption which Christ has procured, and which is, for that reason, said to be in him, his people are justified. The apostle says to the Galatians, "Christ hath redeemed us from the curse of the law, being made a curse for us." That curse, that penalty of the divine law, which every transgressor deserves, has been laid upon the Lord Jesus, and for his sake, it may be taken from his people. Eph. i. 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Through the satisfaction made to divine justice, by the offering of Christ's blood, we have redemption, including the forgiveness of sins. It is unnecessary to introduce further testimonies, which might be indefinitely multiplied from the writings of the apostles. The sufferings of Christ in his death on the cross, in which his blood was shed,

and his soul was made an offering for sin fully satisfied the demands of the divine law, which denounced death against every transgressor. The law, therefore, cannot suffer, tho' the transgressor be pardoned and justified, for it has received all its demands.

But the obedience and sufferings of Christ have done more than merely satisfy the demands of divine justice; they have exceedingly honored and exalted God. They have vindicated his character, they have established his justice, they have exalted his law, and they have opened the way for the most glorious exhibition of his grace. Thus Christ says to his Father, by the Psalmist, "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." He says again, "I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." In the history of the public life of Christ, as given in the gospels, we find that it was his constant and primary object to honor and glorify his Father. And, a little before his suffering, he says to his Father, "I have glorified thee on the earth, I have finished the work which thou gavest me to do." Having thus glorified and honored his Father, he may well expect that reward which is promised him for all his obedience and love. That reward he transfers to his people, and thus they are sanctified

and justified of God. The Father will, naturally, give the Son that reward which he desires; and that is the justification and blessedness of his people.

We have seen that one way in which a transgressor may be justified is by the interposition of a surety. Judah offered himself to Joseph, a surety for Benjamin his brother, on the supposition that he had been guilty of theft, and was now to be made a slave. Christ Jesus is called a surety. Heb. vii. "By so much was Jesus made a surety of a better testament.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has become a surety for his people; his suretyship is accepted, and his people are necessarily justified of God. It is, thus, the righteousness of Christ, consisting in his sufferings, in his obedience, and in his prevalent intercession, which constitutes the true, the primary ground of the sinner's justification. "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

Having thus seen the dependence of the believer for justification on the righteousness of Christ, we will now enquire what is required of him, in relation to his Saviour. The believer is justified by faith. He is justified by the righteousness

of Christ, as the meritorious cause by which justification is procured for him from God ; but he is justified by faith as that act of himself by which he receives and applies to himself the justification procured by his Lord. Faith is love to Christ. It consists in believing in him, in his testimony which he has given of himself and of divine truth, with an approbation of his character and his great work, and a humble, cheerful reliance on him for all the blessings of salvation. Those who thus receive Christ, are entitled, by the promises of his grace, to a portion in the blessings of his holy kingdom. Though the merits of Christ are sufficient to procure justification for every sinner, he has never promised it to any, and has never designed that it should be conferred upon any, but those who believe in him. The condition in man, on which this justification is conferred, is not works of service, but faith in the Lord Jesus. It is that union to him by which the soul reposes upon Christ, receiving and resting upon him alone for salvation. The people of God have always been justified by faith. When God gave to Abraham the promise of a son, it is said, Gen. 15. And he believed in the Lord ; and he counted it to him for righteousness." In the 11th of Hebrews, we have a particular account of the faith of many of the ancient saints. " These obtained a good report through faith ;—wherefore God is not ashamed to be called their God ; for he hath prepared for them a city." All the extraordinary acts of righteousness and obedience noticed in these venerable saints, are declared to be the fruit of their faith. A principal part of the Epistle to

the Romans is taken up in establishing and illustrating the doctrine of justification by faith. A few passages, from the many which would be applicable to the case before us, are these : " That he might be just, and the justifier of him which believeth in Jesus. Where is boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.—To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

Faith in Christ is the act of the believer by which he is entitled to justification, because it produces a union of heart to him. He is, by faith, peculiarly united to the Lord Jesus, since he approves of his character and precepts, and, of course, possesses, in a degree, a similar temper and similar affections with him. This union is strengthened by the believer's resting upon him for all his hopes, making him his Teacher, his Saviour, his Lord, for ever. This union between Christ and his people is described in the scriptures in various ways, and in the most impressive manner. He says to them, " I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.—As the Father hath loved me, so have I loved you : continue ye in my love.—I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." His people shall

always be entitled to feed upon him, and to receive of his infiniteness. As is said by the Apostle John, "And of his fulness have all we received, and grace for grace." This union is represented by the similitude of the head and members of one person. Christ Jesus is the head while his people are the members.—Nothing can convey a more striking impression of the nearness and intimacy of the union subsisting between believers and Christ, than his memorable prayer for them a little before his suffering. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." For all that are united to him by faith, he prays that they may be made one with him, like that perfect holy union which exists between him and the Father. The union of Christ with his people is beautifully represented by the sacred festival of the Supper, instituted by himself. "This is my body broken for you;—This is my blood which was shed for you;—Eat ye all of it;—Drink ye all of it;—Do this in remembrance of me;—Do this until I come." Often, often, has the believer found his soul nourished, strengthened, and revived, by communing with his Lord in this holy ordinance. Often has he found that his flesh is meat indeed, that his blood is drink indeed.

It is by virtue of this near and intimate union which we thus find to exist between Christ and his people, in consequence of their

faith in him, that they are justified of God. "For Christ is the end of the law for righteousness to every one that believeth." The righteousness of the law is fulfilled in him. And his people, by virtue of their union to him, are sharers with him in those divine blessings procured by his obedience and death. In reference to this union; the Apostle observes; "Now, if we be dead with Christ, we believe that we shall also live with him." Again, "The Spirit itself beareth witness with our spirit; that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him; that we may be also glorified together." And, in view of this truth, he exclaims, "Who shall lay any thing to the charge of God's elect? It is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. 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 loved us."—The union of believers with Christ Jesus is to be the rule of judging; by which their immortal interests are to be determined. He having fulfilled the law in their behalf, the enquiry is not, whether they are sinful or holy in relation to the divine purity, but whether they are united to the divine Emmanuel, and thus entitled to a portion of those blessings which the Father engaged, in the early covenant of eternity, to give to the Son, and which he bestows upon his people. Thus, in the

view of the law and justice of heaven, they are justified. "By him, (Christ,) all that believe are justified from all things, from which they could not be justified by the law of Moses." Neither the original law of innocence, nor the law of sacrifices given by Moses, could justify the transgressor; it can be obtained only through the mediation and atonement of Christ Jesus our Lord.

Respecting the grounds of justification, it is proper to notice one thing further. Justification, coming from God, is wholly a work of grace. Notwithstanding all that Christ has done, the sinner can have no claim for justification before God. The Lord Jesus, indeed, must have his reward, but it is for his sake, not for ours. The Father might have rewarded him in some other way, and every transgressor be lost for ever, without the least imputation on the holy righteousness of God. It is then of free grace, of mere sovereign mercy, that any of the guilty race of men are justified from their iniquities, and are not perishing in endless wrath. Agreeable to this is the testimony of divine truth. "Being justified freely by his grace, through the redemption that is in Christ Jesus.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In the epistle to Titus, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In every step and stage of its progress, the salvation of the sinner is the work of free, rich, infinite grace.

Those who are justified are heirs of infinite blessings. "Being jus-

tified by faith we have peace with God." God is the judge of the transgressor, holding the executive power for the maintenance of his law. He cannot look upon sin, he is a holy enemy of every sinner. But being justified by his grace, the transgressor is no longer at enmity, but is at peace with God, restored to his favor and love. He is justified. His sins and iniquities shall be remembered no more, for he is acquitted of guilt, and delivered from condemnation. He can thus sit down in the company of holy beings, and celebrate for ever the holy wonders of redeeming love. Those who are justified have peace with God, and thus, in every trial and darkness, they have hope. That day, which is the terror of the ungodly, shall acquit them of all the unjust imputations of the wicked; shall deliver them from their corruptions; shall separate them from every temptation, and bring them to the rest which remaineth for the people of God.

When the impartial justice of heaven shall acquit millions and millions of man's guilty race from the condemnation of sin, and justify them in the presence of assembled worlds, how infinitely exalted will be the character of Christ! Then will the God-man, the humble Saviour, the divine Redeemer, appear worthy to take the throne and reign over all intelligent beings for ever and ever.



*Christ, the Sinner's only Hope.*

**TERRIBLE** is the thought of cherishing a bright hope of heaven and having that hope prove, at the last, like the spider's web. Appalling is the apprehension of



building on a foundation of sand, which shall finally sink from beneath us. Sad and alarming as such a state may be, it is to be feared, that it is the condition of thousands. Who, that examines the Scriptures at all, can fail to discover, that Christ holds a peculiarly prominent place in divine revelation, and that, through him alone, the sinner must seek deliverance from ruin? But, Christ may be in the mouth of those, from whose hearts he is barred. He may be, in profession, the ground, on which they rely, while some other foundation is associated with him and claims an equal, or a larger, share of confidence. The attempt cannot, therefore, be idle, to evince, that Christ is, indeed, the only possible basis of our hopes of pardon and heaven. The proof of this point is short, but clear and conclusive.

In asserting, that any other foundation can be laid, than that which God has laid, we subvert his wisdom, we annihilate the perfection of his ways. If another foundation can be laid, the interposition of our gracious Redeemer in behalf of mankind was unnecessary, and his expiation of human guilt was an idle waste of suffering. The counsels of heaven have been exerted in vain. The most astonishing means, means so extraordinary as well nigh to stagger belief, have been employed to effect a needless purpose. The divine Being has sent a character, inconceivably dignified and glorious, into the world upon a fruitless errand. God has caused his beloved Son, in whom he declared himself well pleased, to take upon him the form of a servant, to stoop to penury and contempt, to insult and ignominy, and to every form of

continually and abuse, and finally to submit to the most shameful and torturing death, without a benefit to be secured. Shall it be believed, that folly, so gross, has marked the course, pursued by wisdom, which never errs? The very supposition is stamped with notorious impiety; it is chargeable with daring blasphemy. *Other foundation, then, can no man lay, than that is laid, which is Jesus Christ.*

In adopting the opposite opinion we contravene express and pointed affirmations of holy writ and we implicate the veracity of God.

*I am the door, by me if any man enter in he shall be saved. I am the way, the truth and the life: no man cometh unto the Father, but by me.* We are here clearly taught, that there is access for us to God only by Jesus Christ, and that he alone is the medium, through which we can attain salvation. *Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved.* This declaration with the utmost clearness teaches us, that, on whatever other ground we may place our confidence, our dependence must be fallacious. That Christ is the only sure basis of our hope is most decisively proved by those declarations of Scripture, which affirm, that those only are safe, that those only are heirs of life, who believe in the Saviour. *He that believeth on him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* Why, if there be

any other foundation, is Christ made in Scripture the Alpha and Omega, why is he exhibited there as all in all, in man's salvation? We cannot, then, bow with sufficient deference to the authority of Scripture, we cannot regard with adequate reverence the divine veracity, unless we admit as the apostle asserts, that *other foundation can no man lay, than that is laid, which is Jesus Christ.* But let us try the solidity of some of those grounds, on which, in the folly and presumption of their minds, deluded sinners venture their eternal hopes.

Is it on your good heart that you rely? But what heart is good in the estimation of scripture and in the view of God? It is no heart, which remains in its native condition. *The heart, Scripture declares, is deceitful above all things and desperately wicked.* The original disposition of mankind is such, the temper, which they inherit, is of that character, that they are, without exception, *by nature children of wrath.* It is no heart, which is merely influenced by the social affections. It is no heart, which is simply, in a good measure, free from the wrathful, malignant and sordid, passions, and endowed with a mild, amiable, friendly and generous temper. It is a heart renewed by the grace of God. It is a heart animated by the spirit of the gospel, possessing the virtues and practising the duties there prescribed. But one of the first duties, one of the highest virtues, which the scriptures enjoin, is faith in Christ. *This is the work of God, the work, which he pre-eminently requires, that ye believe on him, whom he hath sent.* No heart, then, can be good in the divine

view, which is a stranger to faith in Christ. But, with your good heart, even allowing it to be as excellent as your most overweening self-love ever prompted you to imagine, still, if the word of life be true, you are lost forever, unless you believe in Christ *He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.* What language could affirm with more alarming emphasis, that, let your character, let your life, in other respects, be what they may; still, unless Christ be the ground of your confidence, the basis of your hopes, you must inevitably sink in ruin.

Is it on the inconsiderable number, as you suppose, of your offences and on their venial character, that you rely? On your pitiable delusion respecting your life and on your extreme ignorance of the turpitude of all sin, I will not dwell. I will simply observe that there is not a single child of Adam, who has not heaped offence upon offence, and added sin to sin, till vast and multiplied is the amount of his iniquities, and that, in the view of Scripture, there are no small transgressions; that, in no case, can it be a trivial crime to trample under foot the divine authority, and to violate the divine injunctions. I merely would caution you to remember, that, if you hope on any other ground; than confidence in the merits of Christ, for absolution at the divine tribunal, you must come there with pure hands, you must approach it, not stained with, as you may vainly think, a few, slight crimes; you must appear with a substantial claim to absolute innocence. Hear on the subject the

decision of divine truth. *Cursed is every one, that continueth not in all things, written in the book of the law to do them.* He, who, for his offences, is called to the bar of human justice; will in vain seek an acquittal by alleging, that he has committed the offence, with which he is charged, but seldom, and only in some of its lowest degrees. An admission, that the crime had been perpetrated, though in but a single instance and in its least odious form, would ensure conviction. Unavailing must be such a plea, even were it true, at the bar of God. The utmost extent, to which, with effect, it could be urged, must be, an extenuation of guilt, and an alleviation of punishment.

— Is it on the many virtues, which you have practised, and on the faithful performance of your duty hereafter, that you place your dependence? Do you hope for safety, because your good actions may be equal to your bad ones? Or do you calculate by an exemplary life to make satisfaction for your disobedience? No reverie can be more idle; no effort more fruitless. In this course, yours will be the labor,

“Of dropping buckets into empty wells,  
And growing old in drawing nothing up.”

COWPER.

Admitting your virtues to be more than specious, to be sound, which is more than truth will sanction; is this the tenor of that law enacted by the Great Legislator of the world, is this the measure of duty prescribed to us by our divine Sovereign? Obey as often as you disobey, reverence my authority as often as you disregard it, observe my injunctions as often as

you violate them, and you shall be esteemed guiltless and shall be ensured impunity? The law of God knows of no compromise, by a partial submission to its precepts; for an infringement, in other respects, of its demands. It claims and peremptorily claims, absolute and invariable obedience. Transgress its rules but once, offend in but a single particular, and condemnation follows, and to condemnation perdition will succeed, if it be not averted, in a way, of which the law gives no intimation and has no knowledge, by the rich mercy of God, exercised on account of the merits of Christ. The divine law, then, is an utter stranger to any composition for the violations which it may undergo, by the offender's balancing his vices with virtues, his crimes with duties.

Neither does the law admit the possibility of making satisfaction for the guilt, which has been contracted, by the subsequent holiness of our lives, even admitting it to be absolutely perfect. The law requires a course of uninterrupted and blameless obedience. It insists upon a full compliance with all its commands and all its prohibitions, at every moment of life. It is far from being the amount of its injunctions, that we may transgress in youth, if we will obey in age; that we may sin when inclination or interest prompts if we will refrain from transgression, when it comports with our humor, or convenience. No one, then, can at any time do more than he is ever bound to perform. He can never be more than faultless in his obedience, and obedience of this high character is, at every instant, claimed.—When, then, a man has complied with all,

which is called for at his hands, the utmost that he will have attained, will be to have fulfilled his duty. The whole which he can claim, on this account, will be exemption from punishment, for that portion of his life, during which his obedience was thus entire. No satisfaction will have been made for his transgressions. No merit will have been acquired, on account of which the debt, which he had contracted, shall be cancelled. Thus reason explicitly teaches us, that no expiation can be made by the discharge of our duty, however complete it may be, for having once neglected to obey the calls, for having once refused to comply with the demands of heaven. Our sins, then, are a weight, resting upon us and sinking us in ruin, a weight, which no strength of ours, no efforts, which we can make, can cast off, a weight, which the forgiving love, the redeeming mercy of God, exerted through Christ, can alone remove.

But, were the proposal made, were the offer of eternal life announced upon condition, that we forebore to offend, who could indulge the feeblest hope, on those terms, that he should reach heaven? The very best actions even of good men have faults and defects attending them, which need forgiveness. Their constant and earnest prayer to God must, therefore, be to pardon the imperfection and iniquity of their most virtuous conduct. While sin marks their holiest deeds, actions are daily and hourly performed, it is to be feared, which have no savor of goodness, no tinge of excellence. To hold forth the offer of eternal life, on condition of perfect obedience in time to come, would be to tantalize us with the exhibition of unattainable

bliss. It would be to trifle with our impotence, and to mock our misery.

Is it on the goodness of God you depend? Is it in the abundant mercy of heaven, that you place your hope?

Setting aside the authority of revelation, abandoning the guidance of divine instruction, by what means can we learn the manner, in which the goodness of God will prompt him to deal with sinners? Allowing that God is completely benevolent, from what source can we discover the measures which this perfection, in alliance with unerring wisdom, will lead the divine being to adopt with respect to a rebel world? Our views are limited by the imbecility of our minds, and they are liable to be warped by our prejudices and passions.—We are, therefore, poorly qualified to determine the effects of the exercise of mercy without an atonement. The extension of pardon to offenders under such circumstances, instead of being an indication of benevolence, might be a display of cruelty. Instead of being a blessing to the creatures, whom God has formed, it might be the severest of misfortunes. While it aimed at securing the happiness of a part, it might subvert the well-being of the whole.

By the exercise of mercy without an atonement, the foulest dishonor might be brought upon God. The gross imputation might be affixed to the divine character, that he is slightly displeased with sinners, and that he esteems a violation of his laws a trivial offence, an offence which scarcely merits serious notice. Encouragement might thus beheld forth to rebellion, and even the signal given for a general

revolt. Nothing can be more presumptuous, than for creatures, whose views extend forward so little, whose sagacity can trace consequences so short a distance, and even there so imperfectly, to take it upon them to determine what measures it may be proper for the most High to adopt.

But, granting, that some offenders might with propriety be pardoned without an expiation, can we be sure, that wisdom will not require some limits to be fixed to such an exercise of forgiveness? Can we, therefore, have any assurance, that we individually have not sinned beyond the reach of mercy? Can we know, that we have not already passed that boundary, beyond which the clemency of heaven will not follow us?

When, without the guidance of revelation, we undertake to decide with regard to subjects of this dark and unfathomable character, we are at once lost in the uncertainty of conjecture. When we resort to Scripture we immediately discover, that, out of Christ, God is a stranger to mercy. The character which he wears is that of the sovereign lawgiver, the inflexible judge, and the stern avenger of guilt. He is no more *the Father of mercies*, but *a consuming fire*. The Scriptures teach us that infinite benevolence does not enjoin the exercise of unconditional mercy. They inform us that pardon will be allotted only upon the terms which God has prescribed, and to the characters whom he has designated. We are cautioned against reasoning from our own views and feelings to those of Jehovah. We are warned, not to suppose, that God is altogether such an one as ourselves. We are led to view the divine goodness, not as a weak

tenderness, as an unreasonable clemency, but as a principle uniformly operating in entire accordance with the dictates of boundless wisdom, of rigid justice and unbending veracity. It is placed before us as the original, of which the benevolence of the upright and patriotic magistrate is a humble transcript, whose forbearance extends as far as his regard for the public happiness will allow; but who is often compelled to punish the offender, whom his feelings of humanity and compassion urge him to spare.—On what now will you place your dependence? Your good heart and your good life fail you. Your heart is not so good; your sins are not so few, nor can you by your future obedience so expiate your offences, that, on either of these grounds you can hope for safety. From the divine mercy you can derive no encouragement, you can obtain no comfort. It countenances you in no anticipation of impunity. Christ alone remains as the foundation, on which to rest our expectation of eternal life. He alone can be found a solid basis, on which to build our hopes of heaven. On whatever other ground we venture to rest, it will be but upon the sand, and the structure, which we may raise, however substantial it may seem, and however splendid may be its appearance, will sooner or later fall, and bury us beneath its ruins.

It may be safely remarked, that however Christians may in other respects differ, Christ is the confidence of them all. He is the joy and rejoicing of their hearts. They may rely upon him with different degrees of faith. They may adhere to him with various strength of attachment. But the

faith of him, whose faith is feeblest, is real and unwavering. The attachment of him, whose affection is the most faint, is unfeigned and steadfast.

If any one doubt whether Christ be the only ground, on which to depend, he has not yet been taught the rudiments of the Christian system. If he neglect to make the Saviour the foundation of his individual dependence, and much more if he feel an aversion to a reliance on the Redeemer, he evinces, that he is not only a stranger to the temper, which animates the humble and sincere Christian, but that from it he is grossly alienated. A man may be a Christian who has much obscurity in his views, and many errors in his opinions. But he cannot be a Christian in truth, who has not been made sufficiently acquainted with his own character and with the great principles of religion, to be fully aware of the weakness of every other ground of dependence.—He may be a Christian, whose faith is weak and to whose character various and by no means inconsiderable imperfections adhere. But he cannot be a Christian, whose heart has not been so broken, so emptied of pride and so rectified in its spirit and feelings, as to be prepared cheerfully to depend on Christ, as exclusively the ground of his hope. [Adviser.



[ OUR last Number contained a letter from a Father to his Daughter, on the subject of the immortal interests of the soul. The following letter, from the same, shows that a material change had apparently taken place in the mind of the youth, to which the former

might have been, under the divine blessing, in some degree instrumental.] Eds.

October 27th, 1815.

MY DEAR DAUGHTER,

I received your letter yesterday, which I read with pleasure, and I hope, with heart-felt gratitude to the God of all grace, who is rich in mercy, who of his abundant grace and self-moving goodness, has, as I hope, brought you out of the horrible pit and miry clay, from the bondage of sin and Satan, into the liberty of the children of God: O my child, is this the case with you? has God in sovereign mercy thus dealt with you? O astonishing grace! You was dead, and, as I hope, are alive again, was lost, and are found.

You seem to express a great wonder why God has thus dealt with you, one of the chief of sinners, as you seem to feel yourself to be; and well you may. It is, indeed, a wonderful display of sovereign grace. It is not for your sake, or any good which he saw in you; nor was it for the sake of my earnest desires and prayers for you; but it was of his own self-moving goodness that he has had mercy on you. "Even so, Father, for so it seemed good in thy sight." Well may you say with the evangelical poet,

"Amazing grace, how sweet the sound,  
That sav'd a wretch like me"

But, I must return to the enquiry, is this real? What are your evidences of this mighty work of grace in your heart? Here suffer me to put to you some serious, important questions, on this point. And first, Have you been deeply sensible of your lost state by na-

ture, the entire depravity of your heart, that you possess that carnal mind which is enmity against God? Have you been brought to deep repentance for your sins against him? Have you been brought to throw down the weapons of your rebellion? Have you given up yourself unconditionally into the hands of God, to be disposed of as may seem good in his sight? Are you willing that God, in disposing of you, should regard his own glory entirely? Have you felt your perishing need of a Saviour? Does Christ appear to you precious, just such a Saviour as you need? Do you choose God should have all the glory in your salvation? Are you pleased with the plan of redemption which lays the sinner low in the dust, and exalts God on the throne? Do you love the soul-humbling doctrines of the cross? Are you willing that God should choose the objects of his mercy, and confer on them his special favors, while he leaves others to perish in their sins, without knowing how he will dispose of you? Unconditional submission, my child, is absolutely required of us, and doubtless involves in it all these things. If these things do not suit your real feelings, you have reason to fear that your heart is not right with God, and that you have not submitted at all. Do examine closely your own heart. You are now forming a character for eternity; and it would be dreadful indeed to be mistaken in matters of such infinite importance. Pray God to assist you in this duty. Remember you have a deceitful heart, and a subtle adversary to encounter. Pray much for divine assistance. Under all your trials, go to the throne of grace. Be much in

prayer; be faithful in these things, and it may not be very difficult to ascertain your standing. We are told in the word of God, "If any man have not the spirit of Christ he is none of his." You will therefore look into your own heart and see what manner of spirit you are of.

Do you love God supremely? Do you love all mankind, and even your enemies? Do you feel a forgiving spirit toward all, particularly those who may have treated you with unkindness? Do you long for the salvation of souls and the enlargement of the Redeemer's kingdom? If these are your feelings and desires, you have reason to hope that Christ is formed in your soul. And now should you find, on a careful examination, that this is the case with you, rejoice and be humble. Remember who it is that has made you to differ from those that were as good by nature as you, and give God all the glory. Think from what you are redeemed, and to what you are hopefully made an heir. Redeemed from hell, and made an heir of glory. And now what should be expected in return for all this? Why, that you give him your whole heart, and love him with your whole soul. Consecrate all you have and are to him, to be employed in his service. Deny yourself, take up the cross and follow Christ. Watch against every sin, be much in prayer, live near to God, beseech him to keep you in the hour of temptation, to direct you in every duty; that he would keep you by his power through faith unto salvation. Remember your dear brother and sisters. Often commend them to the grace of God. We indulge a hope that P— has

“chosen that good part which shall never be taken from her.” E— is very thoughtful ; the event we leave with Him, with whom we may safely leave ourselves and all concerns. We live in a day of wonders. God it seems is still carrying on his blessed work where you live. May it continue to progress and extend all around us. “ This is the Lord’s doing, and it is marvellous in our eyes.” That we may all be faithful unto death, and at last receive a crown of life, is the prayer of your affectionate father.

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## RELIGIOUS INTELLIGENCE.

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### SIXTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.\*

THE Board met in Salem, (Mass.) according to appointment, on Wednesday, Sept. 20, 1815, and was continued by adjournment to Friday, the 22d.

Present,

Gen. JEDIDIAH HUNTINGTON,  
 Hon. JOHN TREADWELL, Esq. L. L. D.  
 Rev. JOSEPH LYMAN, D. D.  
 Rev. SAMUEL SPRING, D. D.  
 Gen. HENRY SEWALL,  
 Rev. SETH PAYSON, D. D.  
 Rev. JEDIDIAH MORSE, D. D.  
 Rev. JESSE APPLETON, D. D.  
 Rev. CALVIN CHAPIN,  
 Rev. SAMUEL WORCESTER, D. D.  
 Rev. HENRY DAVIS, D. D. and  
 JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing : viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

\* In making extracts from the minutes of this meeting, it is not thought necessary to enter into all the details of business, such as the appointment and reports of committees, &c. &c.



Rev. Dr. SPRING,	}	<i>Prudential Committee.</i>
Rev. Dr. MORSE,		
Rev. Dr. WORCESTER, and		
Mr. EVARTS,		
Rev. Dr. WORCESTER,		<i>Corresponding Secretary.</i>
Rev. Mr. CHAPIN,		<i>Recording Secretary.</i>
Mr. EVARTS,		<i>Treasurer ; and</i>
Mr. CHESTER ADAMS,		<i>Auditor.</i>

Whereas, the President of this Board has stated, that a legacy of \$500 has been given to this Board, by Sarah Norton, late of Farmington, deceased, in her last will and testament ; and whereas the legacy is held at present in litigation ;

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of Missions.

Voted, That twenty-five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be, published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi. 10 : *Say among the heathen; THE LORD REIGNETH.*

Voted, That the thanks of this Board be presented to the Rev. Mr. Chapin for his sermon delivered last evening, by appointment of the Board ; that a copy be requested for publication ; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being, under Providence, dependant on this Board for support, according to such regulations as the Board, or Prudential Committee may, from time to time, recommend or approve ; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission,

and, as such, to be regularly accounted for to the Prudential Committee.

Voted, That at every Missionary station, to which more than one Missionary shall belong, the salaries and earnings of the Missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the Missionaries, at each Missionary station, to take such a house for their common use, as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of polity, or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.\*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq. and Mr. Solomon Goodell,† one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the

\* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris

† This distinguished friend of missions had left the world before the meeting of the Board: though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.

attention of the public to the objects of this Board ; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Conn.) on the third Wednesday of September, 1816, at 10 o'clock, A. M. and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she has furnished for the present meeting ; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

##### BRETHREN,

OUR two last annual reports contained much of interesting narrative : recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East ; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense ; *troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.* Those recitals were interesting, as they shewed in a very clear and gratifying light the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren ; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. *The Lord God is a sun and shield ; the Lord will give grace and glory ; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks ; their eyes shall see the King in his beauty ; they shall behold the land that is very far off.* If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place ; and though they have scarcely commenced their public labors, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren, Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced, so far as appears, no molestation ; nothing but protection and kindness from the government. That latest date was Dec. 23, 1813.

As early as the 13th of the next month, Jan. 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay ; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, " I engaged

passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

“ To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.

“ Sir,

“ Having resided nearly a year under your Excellency’s jurisdiction, and experienced during that time every indulgence from government which I could wish, I beg leave to express the deep sense I have of your Excellency’s kindness to me ; and to ask permission to depart on the *Angelica*, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency’s consent and approbation.

“ I have the honor to remain, &c.

“ S. NEWELL.”

“ I felt obligated,” he says, “ to notify the Governor of my departure, as he had intimated on my first arrival at Columbo that I was not to remove without giving him previous notice ; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren.” “ The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor.”

After a residence in the island of Ceylon of about ten months, Mr. Newell left Columbo for Goa on the 28th of January ; and on the 4th of February the *Angelica* came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, he had long wished for, but never expected to be favored with ; that of seeing the Cochin Jews and the Syrian Christians.” Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian church at Candenad, the residence of the late primate Mar Dionysius. The results of his enquiries and observations, together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February, Mr. Newell left Cochin, and on the 24th arrived at Goa ; where he “ visited most of the colleges, churches, and monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josephus a Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan.” “ The Inquisition of Goa,” he says, in his journal, “ is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition.”

On the 2d of March, Mr. Newell sailed from Goa, and on the 7th he writes in his journal. “ Early this morning the harbor and town

of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes. "We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer; brother Hall delivered an address, suited to the solemn occasion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this county, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs. Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust, and patience. We would hope, that they may make us more prepared

for our work. Pray for us. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars can pour a blessing; yea, an immediate blessing upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us.—We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev. Mr. Thomason and George Udny, Esq. acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy.”—“We add a few lines,” say the three brethren together, “to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity.”

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgement to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10, and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, “to seek God’s blessing on their mission,” and “observed the first Monday of every month as a season of prayer for the Church in unision with the friends of Missions, in India, Europe,” and our own country; that they “applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay and of many millions on the” hither “side of India” that with much deliberation they had formed and adopted a system of Polity or Social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee: that they had opened a school which they hoped might be “so managed and modified as to embrace half-cast children, and the children of Europeans, and become a boarding school of considera-

ble importance to the mission :—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last, they say : “ We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work; are still fresh in our minds, with all the affecting circumstances of the parting scene :—and though our country and our friends, are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, much adversity, much opposition, and many dark days in which our hearts have swelled with grief, our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held, and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British government : an invaluable blessing, and one upon which we could never calculate under a heathen government.”

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them ; but we have reason, we think, for a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers ; nor do they seem to entertain a doubt that others of their brethren from this country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields : particularly to Cochin and its environs, where they think there would be little difficulty in establishing a mission, and where many interesting cir-

circumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the Island of Ceylon, where every facility to missionary enterprise is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Committee have long been turned with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs. Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs. Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion, Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Saviour, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers, and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting; impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they shall come from the East, and from the West, and from the North, and from the South, and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent; and in pursuance of special and very respectable medical advice, it was determined by your



Committee to send him out with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts toward that interesting field; and although when it was proposed to them to take a destination in all respects so different as that of a mission to the western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation; and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that Island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickesaws, and Cherokees, comprise about seventy thousand; more than one fourth part of the number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population; and moreover of the disposition and habits, especially of the Cherokees, Chickesaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804, the Rev. Gideon Black-

burn, whose praise should be in all the churches, instituted, under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;\* and within about five years, between four or five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious Tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man, what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors, and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employd in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and to demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickesaws, and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest truly is great, but the laborers are few. At the same time, there is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight Missionaries gone and now going to their scenes of labor, there are five who have offered themselves

\* The Committee of Missions of the General Assembly appropriated annually only 500 dollars.

with very satisfactory testimonials, to be employed by this Board, Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N. J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this Board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the all-sufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present in the different parts of our country more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than \$ 5,000; and the proceeds of our funds at interest to about \$ 560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees, and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute together with our other stocks a permanent fund, whose annual proceeds will be considerable. We have now, however, eight Missionaries, instead of three, dependant on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations. With this consideration, it is highly important, that the friends of Missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the members of this Board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance, objects, which we would by no means hinder, but by all means promote. These objects, indeed, we

gether with ours, are all in their nature harmonious and closely allied. The cause is one; and by all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence, among which is a Religious Tract Society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those Societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand; and this with the other principal Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country and by proper means may be advanced to a proportionable activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principal functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us: The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, *Clerk of the P. C.*

### BRIEF ACCOUNT

*Of the Translating and Printing of the Scriptures at Serampore.*  
(Concluded from p. 434)

*The languages spoken in the south of India are the TELINGA and KARNATA; which are spoken through countries as large as England.*

## 7. TELINGA.

*New Testament.**Old Testament.*

Translated, and the Gospel of Matthew nearly finished.

Pentateuch translated.

It was expected great progress would be made in printing this version by the close of the year 1813. The Telinga contains about 1200 separate forms.

## 8. KURNATA.

Translated and in the press.

## 9. MALDIVIAN.

The Gospels are translated; Matthew in the press.

*This language is spoken in the small but numerous Maldivian Isles which lie to the south-west of Ceylon.*

*In the west of India the GUJURATTEE, BULOSHEE, and PUSHTOO are spoken.*

## 10. GUJURATTEE.

Translated, and types casting.

*N. B. Spoken throughout a country as large as England.*

## 11. BULOSHEE.

Translated to the Acts of the Apostles; the Gospel of Matthew printing.

Above Gujurat to the north-west lies Balochistan; in Arrowsmith's map termed the country of the *Ballogees*. This country lies beyond the Indus to the west; it extends southward to the sea, and northward to Afghanistan, the seat of the Pushtoo or Afghan nation.

## 12. PUSHTOO.

Translated to the Epistle to the Romans; Matthew printing.

Farther north, but still on the west side of the Indus, is Afghanistan, which forms the eastern part of modern Khorasan. Candahar is the chief city. Sir William Jones, and other eminent men, have considered these people the descendants of the ten tribes of Israel carried away captive by Salsanazer, and "placed in Halah and in Habor, by the river Gozan; and in the cities of the Medes. A learned native of this nation at Serampore says, that this nation are Beni Israel, *hac not Yuhodi*" — "Sons of Israel, but not Jews." The language contains a greater number of Hebrew words than is to be found in that of any nation in India; and indeed the ancient Media, according to Pomponius Mela and other ancient geographers, was at farthest within a few hundred leagues of this country. The inhabitants are now however enveloped in the darkness of Mahometanism. Their alphabet is the Arabic, with such letters added as enable them to express the sounds of the Sungskirt language. The Pushtoo and Balochee appear to form the connecting link between those of Sungskrit and those of Hebrew origin. Mr Chamberlain says (April 23, 1814,) "Many of the Afghans are undoubtedly of the race of Abrahami."

*The languages spoken in the north of India are the PUNJABEE and KASHMEER.*

## 13. PUNJABEE OR SHIKH.

Translated, and printed to the Epistle to the Romans.

It was expected to give the whole of the Scriptures to this nation about the end of 1813.

More north than the last, but within the Indus, is the nation of the Shikhs, who speak the Punjabee language.

N. B. Dr. Carey is Professor of this language.

## 14. KASHMEER.

*New Testament.**Old Testament.*

Translated to 1 Corinthians, and the Gospel of St. Matthew printing.

These form all the languages of India, to the west of the Ganges, in which the Serampore or Baptist Missionaries were engaged

*The ASSAM, BURMAN, PALI or MAGUDHA, and the CHINESE, are the languages spoken to the east of India.*

## 15. ASSAM.

Begun above two years; nearly translated; printed to the middle of St. Mark's Gospel.

North-east of Bengal lies the kingdom of Assam, which extends eastward to the borders of China.

## 16. BURMAN.

Translated, and preparing for the press.

Southward of Assam, and separated from it only by the little kingdom of Muni-poorá, lies the Burman empire, and it also borders on the Chinese empire.

The Scriptures are to be printed in the Burman empire, at Ava, under the direction of Mr. Felix Carey, to which place a fount of types, a printing-press, &c. have been sent at the charge of the Burman Government. Mr. Carey is well qualified to conduct the printing, as he was brought up in the printing-office at Serampore, under Mr. Ward.

## 17. PALI or MAGUDHA.

Translation commenced.

This is the learned language of the Burman empire, and of Ceylon. It is Sungskrit with scarcely any variation. Nothing is required but sufficient time and leisure to enable Mr. Felix Carey to complete the version of the Scriptures in this language.

## 18. CHINESE.

Translated and printed.

Nearly translated; and Genesis is printing in a new beautiful and reduced type.

This language in the characters peculiar thereto, is read not only throughout China, but in Cochin China, Tonquin, and Japan. Before the translation into the Chinese language is finally printed, it undergoes nine or ten revisions.

Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. The expense of preparing metal types for the whole Scriptures (about 400l.) will scarcely cost a fourth of that of cutting the characters in wood. A new edition of the Scriptures may thus be printed much speedier, and more correctly than in the old way, besides being in other respects superior: so that if ten thousand copies of the Scriptures, (and the types will admit of 50,000 being thrown off) including paper and printing, by blocks cost 15,000l. when printed from the metal types, they will come to only 5000l. Six thousand of these moveable metal types, which are more durable than the wooden ones, will supply the place of half a million ~~im~~moveable; and the beauty of the printing when completed will exceed any thing commonly seen in China itself. With these types, editions of the Scriptures may be successively printed with a cheapness and speed scarcely attainable in any other language, as a Chinese type is not a letter, but a noun, or a verb, and in certain cases a phrase, or a short sentence.

At Serampore they can print at one third of the expense it would cost in China. This arises chiefly from the low price of labour in India, and the reduction will eventually be so great, that when applied to a language in which millions of copies of the scriptures will be ultimately required, the saving to the public will be such as will not be easily credited. Besides, this improvement unites, with cheapness and beauty, that great desideratum in Chinese printing, the facility of correcting the version to any extent whatever, and even with greater ease than in the Roman character.

In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed:

It will be difficult to appreciate the advantage of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Burman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

Of the languages before specified eight are spoken within the British dominions in India, and ten out of them. The former are the *Sungskit*, *Bengalee*, *Hindee*, *Brisbasha*, *Orissa*, *Telinga*, *Kurnata*, and *Gujuratee*. The other ten are the *Mahratta* (particularly current within the British territories), *Kashmeer*, *Maldivian*, *Bulochee*, *Pushtoo*, *Shikh*, *Assam*, *Magudha*, *Burman*, and *Chinese*. Of these versions of the Scriptures there are only three not in the press, the *Gujuratee*, *Maldivian*, and *Magudha*; but for these the types are either completed or in a state of preparation.

#### 1. KASSAI, SINDH, AND WUCH LANGUAGES.

Extract from a letter of Dr Carey, dated Dec. 11, 1813. "This week we have obtained a person to assist in the translation of the Scriptures into the *Kassai* language, and I believe the only one in that whole nation who can write or read. This is an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of Burmah. About a fortnight ago we obtained a man to assist in the translation of the Scriptures into the *Sindh* and *Wuch* languages. The country of *Sindh* lies on the east bank of *Indus*, about 500 miles from the sea, and *Wuch* then continues along the same shore till it join the *Punjab* or country of the *Seiks*. I believe we have now all the languages in that part except that of *Kuch*, which I hope will soon be brought within our reach. We have not yet been able to secure the languages of *Nepala*, *Botan*, *Munipoora*, and *Siam*, and about five or six tribes of mountaineers. Besides these, I am not acquainted with any language on the continent of *India* into which the word of God is not under translation. We are now engaged in translating it into *twenty-one* languages, including the *Bengalee* which has been done."

Extract of a letter from Dr. Carey, dated Jan. 25, 1814. "We have just commenced the printing in two new languages, viz. the *Kukuna*, spoken near and at *Bombay*; and the *Kassai*, spoken by a tribe of mountaineers in the eastern border of *Bengal*." This increases the number of languages to *twenty-three*, into which the Missionaries are translating the Scriptures.

Other Translations of the Scriptures lately printed or in the press, at Serampore, at the expense of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

#### 1. TAMUL.

Old Testament.

New Testament.

Five thousand printed.

The types prepared for this version were destroyed by the fire which happened at Serampore on the 11th March 1811. A new fount was

east, and the edition of 5000 copies (containing about 700 8vo. pages) finished within ten months after the fire. The price of this Testament, including the expense of casting the types, is somewhat less than the Bible Society pays for the same quantity of letter-press, stereotype edition.

## 2. CINGALESE.

Two thousand printed.

## 3. ARMENIAN.

Punches partly cut for printing the whole Bible.

It is in contemplation to print at the Serampore press a large edition of this Bible Johannes Sarkies, Esq. of Calcutta, and his friends, have offered to subscribe 5000 rupees towards the expense.

## 4. MALAY.

Punches partly cut for printing the whole Bible.

The printing the Scriptures in these four languages is by the desire of the Calcutta Bible Society, who have resolved to print, at the Serampore press, an edition of 3000 copies of the whole Bible in the Malay in the Roman character; and an edition of 3000 copies in the New Testament separately, for the Christians at Amboyna. The Lieutenant Governor of Java, and the Literary Society there, have also ordered an edition of the Malay Scriptures in the Arabic character, for the use of the Malay Christians at Java, a copy of which has been received at Serampore.

The Governor General in Council has granted 10,000 rupees towards the expense of printing these editions.

## 5. HINDOSTHANE.

By desire of the corresponding committee of the British and Foreign Bible Society, the version of the late Rev. H. Martyn in the Persian character has been begun, and the four Gospels nearly printed.

The scarceness and high price of the copies of the Scriptures in the five last languages, and the speed with which the editions of the versions in those languages have been exhausted, shews that men will read the Scriptures if they can get them, and renders it very desirable to reduce both the size and price of the Scriptures, as now printed in the oriental languages. This in a considerable degree has been effected by a reduction in the size of the types (which are intended to be used in all the future editions of the Scriptures,) so as to reduce the price in paper and type nearly 60% in 100%, whereby 10,000 may be printed for what 4000 now cost, and to include in one volume what formerly extended to five. Thus the New Testament in the Bengalee, Hindee, Mahratta, and other languages of the east, may be sold at somewhat more than half the price of a New Testament from England of the stereotype edition. In addition to this great improvement, they have so far improved the paper of India as to give it a degree of durability which it had not hitherto possessed; for while the books made of the paper manufactured in the usual way fell a prey to the worms and insects in five or six years, the paper made by the Missionaries remained untouched by worms, when placed for a considerable length of time among papers half devoured by them. The Missionaries also entertained hopes of improving its quality and colour, and reducing the price of paper, although the natives can now afford it at one third the price of English paper.

## 6. HINDEE.

Mr. Martyn's Translation of the Hindee from the Arabic, suited to the Mussulmans population, is about to be printed.

## 7. PERSIAN.

The four Gospels published.\*

\* The Gospels, and a volume of Scripture Extracts, have been for some time past in circulation.



Extract of a letter from Dr. Carey, dated Calcutta, Dec. 10, 1813.—  
 “The increasing and pressing demand for the holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee or Hindee languages, yet so repeated and urgent are the applications from all parts of the country, that we are forced to give away the gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendance, which are now twenty-one in number, and of which sixteen are in the press, we are printing a large edition of the New Testament in Chinese, and the Hindostanee version in the Persian character, by the late Mr. Martyn; and are about to commence two editions of the Malay Bible, one in the Roman character for Amboyna, and the other in the Arabic character for Java. Letters are also casting for printing an edition of the whole Bible in the Armenian language.

“Religious Tracts, compiled chiefly of Scripture extracts, are printed in different languages, and have for several years past been very widely circulated.”

“When we contemplate (say the Missionaries, at the close of the fifth Memoir) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done;) and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindostanee languages, together with the translations which probably have been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born*. For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought that in a few years *nine tenths* of mankind may probably hear in their own language the word of God, which is able to make them wise unto salvation! And we have in some degree seen what HE can do by his word alone. To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Entika, whose joyful deaths are well known;—our brother Deepchund, who has long preached the gospel; and our brethren Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebakrama, and Krishna-dasa, two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village; and to an English New Testament we owe Tara-chund and Mut-hoora, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to inquire about our Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do, among the nations of the earth by his word alone, even where his people may be unable to gain access in person, is known only to his infinite wisdom.”

Since the date of the above letter, information has been received from Dr. Carey, that the Gospel of Matthew is printed in the KASSAI and the SINDH; as also in six others, viz NAPALA, BIKHANEERA, OODYPOORA, NARWA, JYPOORA, and KUNKU: B.

The Missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages at Serampore or Calcutta. “The annual expenditure for eighteen languages (say the Missionaries) amounts, at present, to nearly *three thousand pounds sterling*, of which somewhat less than a thousand covers the expense of learned

natives who assist in the various translations." Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East.

*For publishing the Scriptures twenty-one stations have been set up, and schools established; many more of each kind are designed to be formed, and other versions of the Scriptures made, if men qualified for the work can be procured, and funds sufficient for their support. To attain this great Christian object, large and increased funds are necessary; but who can doubt the liberality of the British Public, when they are informed of what has been effected, and what may through their aid be accomplished, by distributing through the immense population of the East, in their vernacular languages, the gospel of peace and salvation; by which every man may be enabled to read in his own tongue the wonderful works of God.*

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### INSTALLATIONS.

ON Wednesday the 8th of November last, the Rev. JOHN CHESTER, was installed into the sacred office of Pastor of the Presbyterian congregation, who worship in the new church in Chapel street, Albany. The Rev. Dr. Nott made the introductory prayer, and delivered a sermon from the 2d Corinthians, v. 20.—"*Now then, we are the ambassadors, for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*" The address or charge to the Pastor was made by the Rev. Dr. Neill, and the charge to the congregation by the Rev. Mr. Sweetman of Galway.

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ON the 25th of October, the Rev. LUTHER HUMPHREY was installed over the church and society in Burton and Canton, Geauga county, Ohio. The Rev. Jonathan Lesslie made the introductory prayer; the Rev. William Hanford preached the sermon from 1 Timothy iv. 16; the Rev. Giles H. Cowles made the installing prayer; the Rev. John Seward gave the charge to the pastor; the Rev. Joseph Badger gave the charge to the people; the Rev. Jonathan Lesslie presented the right hand of fellowship; the Rev. John Seward made the concluding prayer.

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### ORDINATIONS.

ON Wednesday November 22, the Rev. CORNELIUS B. EVEREST was ordained to the pastoral care of the first church and Society in Windham. The Rev. Mr. Nash, of Tolland, made the introductory prayer; the Rev. Mr. Flint, of Hartford, preached the Sermon; the Rev. Mr. Ely, of Lebanon, made the consecrating prayer; the Rev. Doctor Welch, of Mansfield, gave the charge to the pastor; the Rev. Mr. Nott, of Franklin, gave the charge to the people; the Rev. Mr. Williams, of Mansfield, gave the right hand of fellowship; the Rev. Mr. Fisher, of Windham, Scotland society, made the concluding prayer.

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ORDAINED at Watertown, Jefferson County, (State of N. Y.) on the 26th of October last, the Rev. DANIEL BANKS, to the work of the gospel ministry in that town and Rutland. Services were performed in the following order: Rev. Mr. Cook, of Adams, made the introductory prayer; Rev. Mr. Clinton, of Low-Ville, delivered a Sermon from 1 Cor. iii. 2; Rev. Mr. Moredock, made the consecrating prayer; Rev. Mr. Bliss, of Lorraine, delivered the charge to the pastor elect, and to the people; Rev. Mr. Dutton, of Champion, gave the right hand of fellowship; and the Rev. Mr. Spears, of Rodman, made the concluding prayer. The audience was numerous and attentive, the whole of the exercises were solemn and impressive.

In Holliston, (Mass) 6th inst. the Rev. JOSEPH WHEATON Introductory prayer by Rev. David Kellog, of Farmingham; sermon by Rev. Otis Thompson, of Rehoboth, from John xiii 20; consecrating prayer by Rev. William Greenough of Newton; charge by Rev. Nathaniel Emmons, D. D. of Franklin; right hand of fellowship by Rev. Jacob Ide, of Medway; concluding prayer by Rev. Calvin Park, Professor of Moral Philosophy and Metaphysics in Brown University.

At Bristol. (R I) 15th Nov. last the Rev. JOEL MANN, was ordained as colleague with the Rev. Henry Wight. Sermon by his brother the Rev. Cyrus Mann, of Westminster, Ms. It may be suitable to notice, that there was an uncommon solemnity on the interesting occasion. The sermon from the brother of the pastor elect, and the charge from the venerable senior pastor were truly impressive and affecting.

OBITUARY.

DIED, in Georgetown, Lincoln county, Nov. 6th, in the 82d year of his age. the Rev. EZEKIEL EMERSON.

In Woodridge, (N J) on Tuesday, Nov. 29, Mrs HANNAH ROE, wife of Rev Dr. AZIL ROE, pastor of the first Presbyterian church in that place, aged 63 years; and on the Saturday following, Dec. 2, the venerable pastor himself, closed his earthly career, in the 78th year of his age:

In Weymouth, Hon COTTON TUFTS, Esq. aged 84.

In Baltimore, Dec. 3d, the most reverend doctor JOHN CARROLL, Archbishop of Baltimore, in the 80th year of his age.

In Williamstown, (Mass.) Rev. WALTER KING, aged 58.—He was seized of paralysis in his pulpit, in the afternoon, and died in the evening of Sunday the 3d inst.

At Savannah, (Geo): Col. JOSEPH HARRIS, aged 62.

At Washington City, JOSEPH TARBELL, Esq. a Post Captain in the Navy of the U. States.

At Royston, (Eng.) Oct. 22, Rev. SAMUEL CARY, associate minister of King's Chapel in Boston.

*Donations to the Missionary Society of Connecticut.*

1815.

Nov. 3.	From Rev. George Colton, collected in new settlements,			\$ 5 72
8.	From Rev. Matthew Taylor,	do.	do.	51 76
9.	From Rev. Samuel Sargeant,	do.	do.	12 92
	From Rev. Jonathan Leslie,	do.	do.	34 50
	From Rev. John Spencer,	do.	do.	38 12
27.	From Rev John Seward,	do.	do.	34 50
Dec. 1.	From A Friend of Missions, of Middletown,			20 00
6.	From Rev. Marshfield Steele, collected in new settlements,			9 93

\$ 207 84

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