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HARBINGER OF THE MILLENNIUM;

WITH

AN APPENDIX.

---

BY WILLIAM COGSWELL,  
SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

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## P R E F A C E.

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No person who peruses the sacred Scriptures with attention and diligence, can remain unconvinced, that a period is approaching, in which the Church of God in this world will enjoy far greater prosperity and happiness than it ever yet has done. This blessed season, technically called the Millennium, the Lord will hasten in his time. Those individuals who desire, pray, and labor for the advancement of this blessed day, are co-workers with him in bringing it forward, and all those Christian enterprises which serve to introduce it, may be considered as harbingers of its approach. Such are the various benevolent Societies, whose object is to diffuse religious knowledge and instruction. They are combined instruments in promoting the conversion of the world and the salvation of men. They have an interest in each other, depend upon each other, and assist each other. There is no occasion for collision or rivalry among them. They are each of them important—and most of them absolutely necessary. They hasten the accomplishment of that glorious and animating prediction: "They shall all know me, from the least of them unto the greatest of them, saith the Lord." These are precursors and will usher in the latter-day glory, as the morning stars precede the natural sun, and usher in the natural day. As this period advances, that system of benevolent operations which is designed to enlighten and bless the world, will increase in extension and efficiency. In order to this, a thorough knowledge of the nature, designs and progress of these operations, must be diffused through the community. This is necessary to awaken an interest, and to excite to vigorous and persevering efforts on their behalf.

It was thought that were the nature and importance of the several prominent Societies discussed and the

claims of each urged, and the whole presented in one volume to the public, it would contribute to this desirable end.

For many years the Author of the following work has been interested, in the Christian efforts for the extension of the Redeemer's kingdom, and for the last four years has been exclusively devoted to them. While engaged in the present employment, he feels bound to consecrate his whole strength to these benevolent enterprizes, which he considers the glory of the present age. With this in view, he has considered it his duty to lay before the public the following dissertations. They were principally prepared some years since, but have recently been revised for publication. It is hoped they will appear to be fair discussions of the several topics on which they treat. An opinion of the comparative value or merit of the different benevolent Societies has been purposely avoided. In the arrangement of the dissertations, it was deemed best to have no regard to the order of nature, time of formation or importance of them.

It was considered, that an Appendix, containing a brief historical and statistical sketch of the different benevolent Societies would be a valuable accompaniment. This, therefore, has been subjoined. In preparing the Appendix, much assistance has been received from a beloved Brother in the ministry. This assistance became necessary as the Author's time was wholly engrossed in the discharge of his official duties.

The work was written, partly for the Author's own improvement, and he trusts he has received much benefit from the attention bestowed upon these subjects. His mind has been informed, and his heart more deeply interested in the general cause of benevolence. And his fervent prayer to the Great Head of the Church is, that the work may also be a blessing to others, and a means of promoting that cause which is so dear to the heart of infinite Love.

*Boston, May, 1833.*

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THE  
HARBINGER OF THE MILLENNIUM.

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DISSERTATION I.

THE DISTRIBUTION OF THE SCRIPTURES.

MAN, destitute of Divine direction, though formed with noble powers of body and of mind, would have been but a forlorn and wretched being. He would not have been capable of providing for his wants, nor would he have known his duty. Man thus considered, and considered as the creature of that Being who is infinitely benevolent, and who forms nothing in vain, surely was not made to be abandoned to himself; nor were his faculties given him to be unimproved. Some revelation, then, from God to man was necessary, and might be expected, at the commencement of his creation.

The fact that man is capable of being religious, and that to be religious is not only his duty, but his highest interest, is also an evidence, that God, from his infinite goodness, would furnish him with all the means requisite for this purpose. But from long experience, we have full and striking proof, that the moral precepts of Confucius, Plato, Cicero, and Seneca, those lights and ornaments of the pagan world, are not sufficient to convert a person, or make him truly religious. They ever have proved and they ever will prove, ineffectual to the refor-

mation of the human race. Well could a heathen say :

“I see the right, and I approve it too;  
I see the wrong, and yet the wrong pursue.”\*

But why are not the moral precepts of men effectual to reformation? Because they are essentially defective, and have not a divine sanction. Nothing but the holy and perfect precepts of God, sanctioned by eternal retributions, can restrain the wicked. Hence the absolute necessity of a revelation from God, declaring his existence, character, will, and ways towards men. This revelation the Sovereign of the universe has been pleased to grant us. “All Scripture is given by inspiration of God.”† The Apostle here, most probably, has reference to the Old Testament exclusively, for this was commonly called by the Jews, “the Scriptures,” that is, the writings most important; and the New Testament at that time, was but in part written. It is possible, however, that the apostle spake by the spirit of prophecy, and intended to include, by this expression, the whole Sacred Canon, the Old and New Testaments.

But what is meant by the inspiration of the sacred Scriptures, including the Old and New Testaments? By it is meant, that the sacred penmen were moved, directed, and assisted by God, what to write, and how to write, and when to write; so that they did write exactly,‡ and in all respects, as they were moved, or, as Dr. Doddridge renders it, “borne on, by the Holy Ghost.” They were the voice, but the Holy Spirit the speaker.

As it regards what the sacred penmen wrote, (and they wrote whatever God saw best for men to know,) the agency of the Holy Spirit was in some respects varied.

\* “Video meliora proboque deteriora sequor.”

† See Appendix A a.

‡ See Appendix A b.

Some things were written, of which the writers had personal knowledge at the time they wrote. Such, for instance, as the account of the miracles, wrought by Moses in Egypt, at the Red Sea, and in the wilderness:—of the destruction of the Egyptians, and of the deliverance and journeyings of the children of Israel;—of the life, sufferings, death, and resurrection of Christ;—and of a portion of the Acts of the Apostles. Here it was necessary, and only necessary, that the Holy Spirit should move, and direct the sacred writers to select and record those necessary things, which they knew, (for it is not presumable, that they wrote all they knew,) and to assist them to do it with infallible rectitude. Other things were written, which might have been known to the writers at the time they were said or done, and of which they might then have been either ear or eye witnesses, but which, through lapse of time, might have been partially, or totally forgotten. Such, for example, as the discourses and instructions of Jesus Christ, recorded by Matthew and John, who accompanied him. Many of these must unavoidably have been forgotten, and others have been only indistinctly recollected; for Matthew wrote his Gospel more than eight, and John wrote his between sixty and seventy years after the ascension of Christ. Here it was necessary, and only necessary, that the Holy Spirit should revive, and correctly establish in the memories of the writers, those things which were to be written—once known, but forgotten—and move, direct, and assist, in writing them, with complete security from error. Other things again were written, concerning which they could not possibly have had a personal knowledge. Such, for instance, as the history of the creation of the world—the prophecies, commandments, institutions, and directions of God—what is said respecting the redemption of man—the

future state, resurrection of the dead, judgment-day, and its eternal consequences. Here, in addition to moving, directing, and assisting the sacred writers in what they recorded, the Holy Spirit must have revealed to them the things to be written, if he had not before revealed them to others, from whom the sacred writers had received them; for all these things claim to be primarily matters of pure and immediate revelation by the Spirit of God.

In respect to the manner, in which the sacred penmen wrote, it is to be observed, that the Holy Spirit dictated to them such language, as conveyed the things revealed, truly, exactly, and in the best possible manner to answer the designs of revelation. And all this may take place, and still "the words, which the Holy Ghost teacheth,"\* need not be such, nor be so modified, as to change the characteristic style of the writers. And in respect to the time, when the sacred penmen wrote, it should be noticed that they wrote when they were moved, or borne on by the Holy Ghost.

That the sacred penmen were thus divinely inspired, we infer,

1. From the consideration that, in order to deliver to the world with confidence and safety to themselves, what they did as a divine revelation—as infallibly true, it was necessary, that they should be sensible or conscious, that they were inspired and under the direction of Heaven. But this could never take place, under what is usually termed the inspiration of superintendence, or elevation. For the former, leaving all the powers of the mind in their natural state, and neither suggesting thoughts, nor words, only preserves the writers from communicating things, false or absurd; and the latter "only assists the natural powers of the mind, to operate in their natural way," by

\* Appendix A c.



exciting the intellect and enlivening the imagination. Both of these kinds of inspiration may take place, under what is called common, or special grace. There is nothing in them supernatural or miraculous. If the sacred writers had had no other inspiration than that of superintendence or elevation, they could not have known that they were inspired. But such was not the case with them. They said and did things to which the natural powers of the mind could never attain, without supernatural assistance—without a divine inflatus. This they had. And of this they became sensible by the fact, that the matter, which, and the manner how, and the time when, they were to reveal, was made known to them by communications from the Holy Spirit. And, being thus conscious of what is usually called the inspiration of suggestion,\* they could with confidence and safety to themselves, declare to the world what they did declare, as a revelation from God.

That the sacred penmen were thus divinely inspired, we infer,

2. From the consideration, that they could not have written, as they did write, unless they had been favored with the inspiration of suggestion or revelation.

The sacred Scriptures are, by way of eminence, called the Bible, that is, the Book, because they contain the successive revelations of God. They purport to be an unerring directory of faith, and practice for depraved and lost man. This being the case, can we, for a moment, suppose, that any inspiration, except that of suggestion or revelation, could have been sufficient to inform and direct the sacred writers, in what they wrote?—for they were depraved, and fallible, and some of them illiterate. Merely preserving them from error and falsehood, and enabling them to write in an easy, animated, and lofty manner, was

\* Appendix A d.

not enough. They must have been divinely informed what to write; for had they possessed the natural abilities of Gabriel, they could not have taught the things which they did, had they not received them from God;—things too high for them to know;—things appertaining to God, angels and men, time and eternity, heaven and hell. Hence we conclude that the sacred writers were inspired with the inspiration of suggestion or revelation.

That the sacred penmen were thus divinely inspired, we infer,

3. From the fact, that they profess to be so. The writers of the Old and New Testaments frequently speak of themselves, as under the inspiration, and abiding inspiration of the Spirit.

The Prophets inform us, that they saw visions,—that the Word of the Lord came to them,—and that they were authorized to sanction their communications with “Thus saith the Lord.” In accordance with this profession, the apostle Peter observes, “No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Paul tells us, “All Scripture,” (and he means, here at least, the whole of the Old Testament,) “is given by inspiration of God.” And he also asserts in the most positive and unequivocal manner, his own inspiration, and the inspiration of the other apostles. He says of himself, “I certify you, brethren, that the gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”\* He says of the other apostles in connexion with himself; “Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy

\* Appendix A e.

Ghost teacheth." To this same inspiration, John lays claim in writing his Revelation. He begins by saying, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things, which must shortly come to pass; and he sent and signified it by his angel, unto his servant John; who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Citations from Scripture to this point might be multiplied; but it is needless. It does most clearly appear, that the writers of the Old and New Testaments profess to have written under the inspiration of suggestion, or revelation,—to have spoken in all respects as they were moved by the Holy Ghost.\*

I proceed,

To consider how it appears, that the sacred Scriptures, including the Old and New Testaments, were given by inspiration of God.

1. It appears, that they were given by divine inspiration from history.

We have testimony from the whole Jewish nation, that all the books of the Old Testament, beginning with Genesis and ending with Malachi, written during the space of a thousand years, and by different amanuenses, and collected into one volume by the Jews, are authentic, that is, the writings of those persons to whom they are attributed. This testimony is abundant, explicit, and dispersed throughout a great portion of the Jewish writings. They also testify not only that these were the writings of those persons whose names they bear, but that those persons were divinely inspired, and that the copy they have is genuine, that is, a true copy of the ancient manuscripts, transmitted to them in a continued succession by their forefathers, from the times, in which the respected authors lived.†

\* Appendix A f.

† Appendix A g.

There is, in manuscript, still extant, a copy of the five books of Moses, called the Pentateuch. This copy is preserved by the Jews in their ark, as sacred and inviolable, and as containing their laws; and from the date herein assigned them. A portion of these writings is read every Sabbath-day in their synagogues;\* and to these writings they uniformly have recourse, in the decision of those difficulties which arise among them in their secular concerns.

The translation of the Old Testament into Greek, called the Septuagint, nearly three hundred years before Christ, still remains, and contains the same books that are found in the Hebrew copies of our English version, and agrees in all respects remarkably with both of them.† This, I think, proves satisfactorily, that the Old Testament was considered at the time it was translated into Greek by the Seventy-two, as the Word of God, and that our version is genuine. Of the genuineness of our version, we may be further satisfied from the fact, that the Jews and Christians have ever had in keeping a copy of the Old Testament in Hebrew and Greek. This being the case, they have been, as it were, a guard upon each other; so that the copy of the one could not have been altered without the others knowing it. But, as neither the Jews nor the Christians know of any alteration by the other, we may be certain that no alteration has taken place.‡

The account of many things which Moses has given, is corroborated by the most renowned pagan authors of the highest antiquity. They mention or evidently refer to the creation of the world in six days, and to the Sabbath,—to the innocence and fall of man,—to the deluge, and the change it produced on the earth,—to the ark, and the preservation of the different animals in it,—to the rainbow as a token that the world shall no more be destroyed.

\* Appendix A h.

† Appendix A i.

‡ Appendix A k.

by a flood,—to the tower of Babel, and the confusion of language,—to the call of Abraham and the rite and seal of circumcision,—to the punishment of Sodom and Gomorrah, by fire,—to many things respecting Moses, the giving of the law, and the Jewish ritual,—and to a variety of other things and occurrences. The accordance or coincidence between sacred and profane history is an evidence of the truth and genuineness of the former. And the fact that the sacred historians give “grave and credible accounts of things, while many of the ancient writers amuse us with fables, evidently drawn from imperfect accounts of the sacred story, plainly discovers Scripture to have been the original, from which the other is an imperfect copy.”

That the persons to whom are ascribed the writings of the New Testament, beginning with Matthew and ending with Revelation, did exist, and that these writings are their's, we cannot so reasonably doubt, as that there ever existed among the Greeks and Romans such men as Longinus, Thucydides, Livy, and Tacitus, and that certain writings, ascribed to them, are their's; for we have more proof, of the former than of the latter; and the proof in either case, is the uniform testimony of that age in which the writers lived, and of succeeding ages. Both by profane and sacred history,\* it is indisputably proved, that more than eighteen hundred years ago, there lived such a person as Jesus Christ, who was born at Bethlehem, in the land of Judea, when Augustus Cæsar was Emperor of Rome; who was brought up at Nazareth, and who declared himself to be the Son of God, and the Saviour of men; who led an upright, devout, and benevolent life; who wrought many astonishing miracles, and predicted many things which have already taken place as

\* Appendix A l.

predicted ; who established the Christian religion as an institution of Heaven, and who was unjustly crucified at Jerusalem under the reign of Tiberius Cæsar, while Pontius Pilate was Procurator of Judea. We have testimony of the facts, from the enemies of Christianity, Josephus and Tacitus, who lived in the first century after Christ ; and Celsus, Porphyry, and even Julian, the apostate ; and from the Mahommedans and also a host of Christian writers. I will mention four of the latter, eminent for their piety and lives, who have borne witness to these facts ; John, the beloved disciple of our Saviour,—Polycarp, the disciple of John,—Irenæus, the disciple of Polycarp,—and the learned Origen, one of the champions of Christianity. These four persons were successively cotemporaries, and lived within two hundred and fifty-four years after Christ. This being the case, their testimony is of much importance from the consideration that it is more likely to be correct.

Eusebius, Bishop of Cesarea, who lived in the fourth century, tells us, that the four Evangelists, Matthew, Mark, Luke, and John, the Acts of the Apostles, and the Epistles of the New Testament, were early received by the Christian Church, and read in their assemblies as the dictates of heavenly wisdom. He also tells us, that these same books are cited by writers of the second, third, and fourth centuries, as books of undoubted authenticity and genuineness.\*

In succeeding ages, many able defenders of the truth of Christianity have espoused its cause, and proved to the satisfaction of every candid mind, that the New Testament is not forged, but genuine—that it is no imposition or cunningly devised fable of a later date, but the sublime instructions of an infallible teacher from Heaven.

\* Appendix A 1.

2. It appears, that the sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the miracles, wrought, and recorded by the sacred penmen.

A miracle, in a theological sense, is an effect, varying from the stated course or laws of nature, wrought by the interposition of God himself in attestation of some divine truth, or of the authority of some divine messenger or inspired teacher. "Miracles bespeak the presence of God, and are confessedly a clear and striking evidence of the truth of the doctrines which they are produced to prove, or the divine commission of the person whose authority as an instructor sent by God, they are wrought to establish." They are indeed wonderful seals of God, set upon his Bible, to prove its truth and divinity, and the heavenly commission of its writers. For will God suspend or control the laws of nature to enable men to propagate error and falsehood?

Should a person appear before us and say he was sent from God, and commissioned by him to deliver certain truths; and in attestation of his divine commission, and of the truths he had uttered or was about to utter, stretch forth his hand, and with a rod divide the waters of the sea, or call the dead from their graves; should we not believe him to be from God, and his message to be of a divine origin? We most certainly should; for no higher credentials could be given. But, among other miracles Moses divided the Red Sea, and Christ raised the dead. These miracles they wrought too, professedly in testimony of their divine commission and the truth of what they said. Why not then believe their mission to be from God, and their relation divine? Nothing can be pleaded in disbelief but the want of competent evidence, that these miracles were wrought. But we have as much proof of

the fact, that these miracles were wrought, as that any event, not known to us personally, has transpired since the creation of the world.

All who have read the history of the French nation, doubtless believe that Louis XVI. lived, was king of France, and was executed on a public scaffold at Paris. And why? Because history relates it as notorious, that he did live, was acknowledged king of France, and was publicly executed. History also informs us that Moses smote the Red Sea with a rod, and it divided, and that the Israelites passed over on dry ground, the waters making, as it were, a wall on the right hand and on the left; and that the Egyptians assaying to pass over were ingulfed in the waters. Of this miracle we have six hundred thousand Israelites as witnesses. They could not be deceived, for they saw it with their own eyes. In commemoration of their deliverance from Egyptian bondage, the Sabbath was transferred from the first day of the week to the seventh,\* and this day by them has ever since been religiously observed. This fact is a standing memorial of the miracle just related. History informs us that Christ arose from the dead. Of this miracle we have, as witnesses, first, the eleven disciples, and, afterwards, five hundred others. In commemoration of this event, the Sabbath was altered to the first day of the week, and this day, by Christians, has ever since been religiously kept. This circumstance is a standing memorial of the miracle of Christ's resurrection. The two miracles I have just mentioned were public, and seen by competent witnesses with their own eyes. Public observances in memory of them, were instituted and commenced at the time the matters of fact took place, and have ever since been continued.

\* See Deut. 5: 13—15. Ex. 31: 13.



But in the concurrence of these circumstances, it is impossible—I say, impossible, that there should have been a deception. These miracles, therefore, are fully established and proved to be real; and of course the divinity of the mission of Moses and of Jesus Christ, and the divinity of their doctrines.

Under this head, I might notice, in just application to the subject under consideration, the various miracles of Moses, wrought “before the king, court, and wise-men of Egypt;”—the numerous miracles of Christ, “performed on solemn and public occasions, and in the presence of friends and enemies,” and the almost infinite series of miracles, wrought by the different writers of the sacred Scriptures, and appended to their divine commission. Suffice it, however, to observe, they all are substantially attested, and prove to a demonstration, that the hand of God was with those who performed them, and that what they wrote, as a revelation from God, was what it purported to be, and of real divine origin.

3. It appears that the sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the prophecies, recorded in them, and the fulfilment of these prophecies.

Prescience belongs to God alone. He, therefore, who foreknows, or foretells events, must be God, or some person, whom God has inspired. Consequently, the prophecies mentioned in the Scriptures, some of them uttered and written thousands of years ago, which have been fulfilled, or are now fulfilling with fearful exactness, are a main pillar in supporting their Inspiration—a chief corner stone, upon which they rest, and in view of which, they defy the attacks and storms of infidelity. They are a species of perpetual miracles, a living evidence which challenges the closest investigation of all in every age,—an evidence

which becomes more and more incontrovertible, as what is predicted is daily fulfilling.

Is it said by any that those things recorded in the Scriptures, as prophecies, “are but a history of events after they had taken place.” Upon such we call to show when, and by whom, these prophecies, termed forgeries by them, were palmed upon the world. This never has been done, and we believe never will be; and until it is, candor and honesty must acknowledge their genuineness. “Consider, then, the prophecies relating to that glorious personage, the Messiah; to his incarnation, character, work, sufferings, crucifixion, resurrection, exaltation, and reign; to Tyre, Babylon, Egypt, and the four great empires of the Babylonians, Persians, Greeks, and Romans;—to the Jews and to the Arabians, and let it be asked, if what has taken place, and is taking place in relation to Christ and his kingdom; if “the perpetual slavery of Egypt, the perpetual desolation of Tyre and Babylon;” the destitution of the Jews of a king, priest, temple, and sacrifice, and their being scattered to the four winds; sifted as with a seive, among all nations, yet preserved a distinct people; “the wild unconquered state of the Ishmaelites; the great power and strength of the Roman empire, beyond those of the three foregoing empires; its dismissal into ten kingdoms; its not being subdued by any other as the three foregoing were; the rise of the Mahommedan religion, and the Saracenic empire; the limited continuance of this empire; and the rise and progress of the empire of the Turks;” let it be asked I say, if all these things are not an exact fulfillment of the above predictions—predictions delivered a long time before the events took place? and if they do not fully demonstrate their divine authority, and that more than human sagacity and knowledge were concerned in their delivery? The capture of Jerusalem by

the Romans under Vespasian, and the crucifixion of Christ, both predicted by Him, and faithfully recorded by the Evangelists, fully and strongly attest the divine mission of Christ and the truth of his doctrines. The same may be said of the predictions of the Apostles, attended with their accomplishment. The prophecies, then, of the Bible, in view of their fulfilment, incontrovertibly prove it to be God's book,—to be a heavenly message unto men.

4. It appears that the sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the moral precepts, the holy doctrines—and the various important instructions they contain.

The Bible, that Book of books, contains the only religion, that is rational and worthy of being considered as coming from God. This, coming from him, is expressive of his infinite intelligence, wisdom, purity, goodness, righteousness, mercy, and truth, and infinitely transcends all other religions in extent and excellence.\* Its precepts are most ample and salutary, its doctrines are most interesting and sublime, and its promises, invitations, and encouragements are filled with the sweetest consolations. Though written by thirty different persons, and at as many different times, and without any previous concert, it is all perfectly harmonious, and “adapted to the condition, the activity, the varied business, and different relations of social life,” and to this state of probation. Do we wish to learn the being, perfections, designs, works, laws and government of God? the character, state, and destiny of man? our duties to the Supreme Being, to ourselves, and to our fellow-creatures? In the sacred oracles all these things are delineated with exactness and particularity. Here God is represented as most exalted and amiable in his attributes, works and ways; as the Creator, Preserver,

\* Hartley on the truth of the Christian religion.

Benefactor and righteous Judge of men and of angels. Here are unfolded the mysteries of creation, providence, and redemption. Here we are taught the greatness and littleness, the native moral pollution and consequent depths of wretchedness, the happiness and misery of the human race; the duties of parents and of children, of masters and of servants, of magistrates and of subjects, of friends and of enemies, the vanity of this world, and the glory of the next. Here is inculcated morality—calm, pure, and rational;—virtue, sublime, refined and enduring;—devotion, penitential, joyous and elevated, adapted to the new-born feeling and the pilgrim state of travellers to Zion. With this view of the contents of the Bible, it is not to be supposed that the penmen of it—many of them having their origin from a people inferior in many respects to several heathen nations, and destitute of their knowledge in the liberal arts and sciences—could be so incomparably their superiors in ideas of morality, religion and God, without divine instruction. This consideration, and the truth that bad men would never have written such a book as the sacred Volume—so contrary to their carnal hearts, and that good men would never have subscribed to a falsehood, are convincing proof of the divine inspiration of the sacred Oracles.

5. It appears, that the sacred Scriptures, including the Old and New Testaments were given by the inspiration of God, from their glorious effects.

The religion of the Bible has illuminated the benighted, instructed the ignorant, counselled the wise and the foolish, raised up the bowed down, solaced the mournful, restrained the bad, encouraged the good, and reclaimed multitudes, from vice and immorality, to virtue and piety. It has persuaded without rhetoric, conquered without arms; and this too, against the strivings of flesh and blood.

Where men once dwelt in barbarity, and paid their unhal-  
lowed devotions to material beings, now, by its influence,  
are found the meek and lowly disciples of Jesus, who  
offer up acceptable sacrifices to the Lord of glory, from  
the closet, the domestic altar, and the public sanctuary.

The Christian religion establishes more firmly and per-  
manently, the parental and filial affections. It induces pa-  
rents not only to embrace their offspring with tenderness, but  
to teach them faithfully their duty, and thus direct them in  
the way to Heaven. It leads children, with filial rever-  
ence, to look up and catch instruction from parental lips,  
adore the God who made them, and lisp his praises. It  
reforms and meliorates the state of society at large. It  
mitigates the rigors of government, by teaching tyrants  
moderation, and rebellious subjects submission. It corrects  
the morals of men, and makes them good citizens, by con-  
verting them to its faith and obedience. It enables them to  
bear with resignation the afflictions incident to human life ;  
and did it universally prevail, it would at once restore  
paradise on earth. It will also enable its subjects to meet  
death with composure and cheerfulness, supported by the  
hope of eternal glory ; and at last it will raise them from an  
animal and transitory life and earthly society, to a life that  
is spiritual and eternal, and to the society of angels, and  
justified spirits made perfect, to membership in the king-  
dom of God. Are these the effects of the religion of the  
sacred Scriptures? Then it came down from heaven.  
And though infidels doubt and scoff, we may say, " An evil  
tree bringeth not forth good fruit ;" if this religion were  
not of God, such would never be its fruits.

6. It appears that the sacred Scriptures, including the  
Old and New Testaments, were given by inspiration of  
God, from the propagation of Christianity. The Old and  
New Testaments are so intimately connected, and, in a

sense, so dependent, one upon the other, that what proves the one, proves also, directly or indirectly, the other.

The wonderful propagation of Christianity has never been denied. Many friendly, and unfriendly to the religion of Jesus, have testified to its rapid spread. The New Testament informs us, that the first assembly of Christ's disciples, which was at Jerusalem a few days after his ascension, consisted of one hundred and twenty persons. In a short time after, through a signal display of the power of the Holy Ghost, about three thousand were added to the Christian church in a single day. Soon after this, the number of Christians amounted to five thousand, and continued greatly to increase. According to history, churches were established in a short time throughout most of the Roman Empire. In prophetic language, not one of a family nor two of a city were taken and brought to Zion; but the Lord so hastened his work, that "A little one became a thousand, and a small one a strong nation." Justin Martyn, who wrote about one hundred and six years after the ascension of Christ, speaking of the extent to which Christianity had spread, says, "There is not a nation either of Greck or Barbarian, or of any other name, even of those who wander in tribes, and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus."

Christianity has triumphed—it has triumphed over "all ranks and kinds of men; princes and priests; the Jewish and heathen philosophers; and the populace, with all their associated prejudices, from custom and education, with all their corrupt passions and lusts, with all the external advantages of learning, power, riches, and honor;" and like the stone in Daniel's vision, cut out of the mountain without hands, it has surprisingly increased, become even now a

great mountain, and is rapidly filling the whole earth. To whom shall the spread of Christianity be ascribed? The apostles were not armed with the sword to affright; they had no gold to bribe, and no eloquence to enchant. Neither were the potentates of the earth their patrons. But against them were combined wit, learning, the sword, and the power of civil government. Besides, in the first three centuries, there were ten successive violent persecutions against the Christians. To whom then shall we ascribe the spread of Christianity? We must ascribe it to Almighty God. The very existence of Christianity, and much more its propagation after so much opposition as it has received, is an evidence, that it was given by the inspiration of the Holy Ghost. How plain, therefore,—how various, abundant, and conclusive this evidence in favor of the divinity of the sacred Scriptures!—And all who have been inwardly taught by the Holy Spirit feel that it is so. The Bible must be the word of God.

Two remarks will be subjoined.

First.—All people should possess the sacred Scriptures. They are the only rule of faith and practice: they are also the most important instrument in the hand of God in accomplishing the salvation of his people. Hence the Apostle, with holy boldness and triumph, observed, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” Multitudes are now in Heaven, singing the praises of redeeming love, and exulting in the fulness of everlasting joys, whose reconciliation to God was effected by the instrumentality of the sacred Scriptures. But this can be said of no other book. Should we look for salvation in the Koran of the Mohammedan? it would tell us to put our trust in the Arabian Impostor, and receive as a reward a sensual paradise, where the base passions and appetites of

men are gratified. Should we look for the way of eternal life in the Vedas and Shaster of the Bramin? they would tell us to wash in the Ganges and be clean. We wash but our pollution remains.

“The leprosy lies deep within.”

It is in the Bible alone, we learn that the blood of Jesus Christ cleanseth from all sin. Here “is a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.”—Says Arrowsmith, “Other books may render men learned unto ostentation; but the Bible alone can make men wise unto salvation.” That great man, Patrick Henry, left in his will the following testimony in favor of the religion contained in the sacred Scriptures:—“I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich, and without it, if I had given them all the world, they would be poor.”

Robert, king of Sicily, said, “The holy books are dearer to me than my kingdom, and were I under any necessity of quitting one, it should be my diadem.” When on his death-bed, Salmasius, a very learned man, said, “O! I have lost a world of time! If one year more were added to my life, it should be spent in reading David’s Psalms and Paul’s Epistles.” Dr. Harris, an Englishman of distinction, inserted in all his wills, “Item, I bequeath to all my children, and to my children’s children, to each of them a Bible, with this inscription, ‘None but Christ.’”

Such is the value of the Bible, and such the estimation in which it is held by the wise and good. How important then, that this sacred book should be in the possession of every son and daughter of Adam.

Secondly.—It is a matter of joy and thanksgiving, that



such facilities for the distribution of the Scriptures are possessed, and that such efforts are made to impart the word of life to the destitute.

Within a few years past, Bible Societies have been formed in various parts of Christendom, to disseminate the sacred Scriptures to the ends of the earth. Millions of copies of this Holy Book have been carried, by the four winds of Heaven, to myriads who were perishing "for lack of knowledge." How different now from what it was in the sixteenth century! The very "best ministers of that day seldom saw the Bible. One of eminence was asked, "What were the Ten Commandments?" and he replied, "There was no such book in the library." Martin Luther never saw a Bible till he was twenty-one years of age, and had taken a degree of arts. Carolstadt had been a Doctor of divinity eight years before he read the Scriptures. By a law in the 34th of Henry the VIII, it was enacted that no women, except noblewomen and gentlewomen, might read to themselves alone, or to others, any text of the Bible; nor artificers, apprentices, journeymen, husbandmen, nor laborers, were to read the Bible or New Testament, in English, to themselves or to any other person, privately or openly." Blessed be God, those times of darkness have passed away. "The Scriptures are now not only translated into all the languages of Europe, but into almost all the languages of the world. The spirit of Bible Societies, like the angel in the Apocalypse, has come down from heaven, and the earth is lighted with his glory." The British and Foreign Bible Society has taken the lead in this blessed work. To the praise of the God of the Bible would we speak of this noble institution. The American Bible Society has been second to none other but this. The great work of supplying in two years from the time the resolution was adopted, every family in the United States destitute of a Bible, it has, speak-

ing in general terms, accomplished. And now may be said what before never could be said, that the whole nation is furnished with the word of life. But what these Societies have wrought could never have been done, had it not been for the facilities now enjoyed of printing the Bible and sending it forth. How unavoidably slow and expensive, must have been the work of distributing the Bible, when a single copy of it, written on vellum, cost five hundred dollars! This was the case before printing was invented in 1440. But this, (I had almost said divine art) facilitates most wonderfully the spread of divine knowledge, and is rapidly imparting the Bible to the destitute all over the world. The Bible was the first book ever impressed on moveable types, and when printing was first invented, would have sold for sixty crowns. Now it may be purchased for less than a single dollar. And this blessed Book, bought at so cheap a rate, may now be wafted by the discovery of the magnet, and the invention of the mariner's compass, from land to land, borne upon the waves of the seas, till it shall reach every clime and every nation under Heaven. And let it be remembered, that Christians are bound to send the Bible to every destitute family on the face of the globe. One hundred millions of families, at least, are destitute. These must be supplied, that Christ, the sun of righteousness, may rise upon them in all his light and salvation.

Seventy-five millions of dollars will furnish every family with a copy of the sacred Scriptures. Why should not the different Bible Societies in Christendom resolve at once to begin, and in a specified time, accomplish this great and glorious work? It can be done. Let what the Temperance Society has already saved to this nation, be appropriated in this way, and there would be no lack of funds. The Bible would be disseminated among all people, and they would be able to read in their own tongues the wonderful works of God.

## DISSERTATION II.

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### THE SANCTIFICATION OF THE SABBATH.

“Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.” This passage of Scripture, is the fourth commandment of the Decalogue, promulgated to Israel, with awful majesty and splendor, on Mount Sinai, and written on two tables of stone, with the finger of God. It is contained in the first table, which points out our immediate duty to God. It respects the first institution mentioned in Holy Writ;—an institution the most venerable and important, one which had its origin simultaneously with the world, and was first consecrated and observed by God, its Author.—The obligation of the Sabbath is two fold, moral and positive. The separation of a portion of time to the worship of God, is for his glory and the good of man. In this view, therefore, the Sabbath is of moral obligation. But the quantity of time, as well as the particular time, to be separated to the wor-

ship of God, can be known only from particular appointment. In this view, the Sabbath is of positive obligation.

1. Why should the Sabbath be kept? Among the reasons why the Sabbath should be kept, we may mention its perpetual establishment on the authority of God, and its fitness in the nature of things.

Having closed the account of the creation of the visible world in six days, the sacred historian proceeds by saying, "And God blessed the seventh day and sanctified it; because, that in it he had rested from all his work, which God created and made." He sanctified it, or set it apart, as sacred to himself, and to be observed by man, as a day of rest from earthly labors and cares, for the high and delightful exercises of religion. That God did then sanctify the seventh day, is as fully and explicitly asserted, as it is that, on the sixth day, he ceased from creating; or, as that he created at all. Hence Adam, Abel, Enoch, and all the antediluvian saints, kept the Sabbath. This is as evident as it is that they performed any religious duties whatever. The silence of the Scriptures, in this respect, is no reason for supposing the contrary. We read nothing of the observance of circumcision, from the settlement of the Israelites in Canaan to the circumcision of Christ. But it is acknowledged that circumcision was observed during this time. With equal propriety may it be argued, that the Sabbath was kept for the first two thousand five hundred years of the world. That it was, is manifest, from the fact, that time was distinguished by weeks of seven days. A week was a well known period of time in the days of Jacob and Laban. Noah observed periods of seven days. The phrase, "in process of time," or more properly rendered, "at the end of days," when Cain and Abel are said to have brought their offerings to the Lord, most probably meant the Sabbath. This divis-

ion of time has almost universally obtained among all nations, whether heathen or not. The Assyrians, Egyptians, Indians, Arabians, Persians, Greeks and Romans, reckoned by weeks of seven days. This universal agreement and practice, as to the measuring of time by weeks, among all people of antiquity, even though remote from each other, proves it to have had a common origin. And no account of its commencement, is satisfactory, but the one given by divine inspiration, "God blessed the seventh day and sanctified it, because, that in it he rested from all his work." This division of time, then, was coeval with creation, was known and practised by our first parents, and was transmitted from them to the Antediluvian, Patriarchal, and Mosaic ages. The word in Hebrew, (which if not the first, is a dialect of the first language ever spoken by man,) translated seven, means fulness, completion, sufficiency. "It is applied to a week, or seven days, because that was the full time employed in the work of creation; and to the Sabbath, because, on it all things were completed." From this, no doubt, the heathen derive their notion of the sacredness of the seventh day, and the number seven. Besides, when the Sabbath is spoken of in the sixteenth chapter of Exodus, it is not mentioned as a novel institution, but as being known: "To-morrow is the rest of the holy Sabbath unto the Lord." Most evidently, the Sabbath was not mentioned at first proleptically, or by way of anticipation, but as being then instituted, and thence to be observed. And as the design of the Sabbath is principally to afford time to commemorate the wisdom, power, and goodness of God, as displayed in creation, and to promote his glory, and to give mankind an opportunity of obtaining holiness, and procuring salvation, we may justly conclude, that the law of the Sabbath, is of universal and perpetual obligation.

The same is proved by additional considerations. The ten commandments, of which this respecting the Sabbath is one, are an epitome of the permanent laws of God's kingdom. It might be expected, therefore, that the obligation of the institution would be universal and perpetual. Observe, too, how the manner in which the command in the decalogue is recorded, shows it to have been the re-enactment of a law which had been given before, and had then only gone into desuetude. Direct reference is made in it, moreover, to the time of its appointment. "*Remember* the Sabbath day, to keep it holy. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The consecration of the Sabbath, then, was anterior to the promulgation of this law. It was a past transaction. This Sabbath was ordained for man in paradise.—The perpetuity of the Sabbath may be argued from the consideration, that the law respecting it, is inserted in what is called the moral law, which was delivered from Sinai amidst thunders, and lightnings, and a great earthquake, inscribed on tables of stone, and deposited in the ark of the covenant. The ceremonial and civil laws, designed for the Jews only, were never published with such adorable majesty, nor written with the finger of God on tables of stone, nor placed in the ark of testimony. "A table and pillar of stone were in ancient times direct symbols of the perpetuity of whatever was engraved upon them." And the moral law being put into the ark, it is hereby distinguished from those observances which were only temporary. From these considerations, therefore, we have direct proof of the perpetuity of the Sabbath, and that it is binding on all men, at all times, wheresoever it is made known.

The Sabbatical institution is in force under the gospel

dispensation. This the Scriptures of the New Testament teach. And in further confirmation of it, we have the practice of the Apostles, of Him who was Lord of the Sabbath, together with that of the primitive Christians, and the Christian church, in general, to the present day. All the institutions of the gospel are perpetual, and will continue binding till the end of the world. This is the case with Baptism and the Lord's Supper, and no less with the Christian Sabbath.

The example of God is an argument for keeping the Sabbath. "In six days the Lord made heaven and earth, and rested the seventh day." He rested, not as one weary, for the Creator of the ends of the earth, fainteth not, neither is weary; but as one well pleased with the works of his own goodness, and the manifestations of his own glory. He kept the Sabbath, as an example for man.

Our own benefit is another argument for keeping the Sabbath. The Sabbath was made for man. After we have toiled with unwearied exertion for six days, it is well for us, body and soul, to rest on the seventh. If we rest from the exhausting toils and perplexing cares of this life, in the cheerful service of God, our minds will be enlivened, and our souls the better prepared for a happier world hereafter. The Sabbath truly is a blessed day,—a season of refreshing to pious souls, much to be regarded. God has in all ages of the world blest and honored it. "The Christian Sabbath," says Mr. Hervey, "is an inestimable privilege to the church of Christ. It is a pledge of God's distinguishing love. It is a happy mean of building us up in the knowledge of God, and of establishing us in the faith, and preparing us for our everlasting rest." So also God has blessed those, who have sanctified the Sabbath, in a secular point of view. That great and good man Chief Justice Hale, speaks thus of the Sabbath. "I

have by long and sound experience, found, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy to my own secular employments; so that I could easily make an estimate of my successes the week following, by the manner of my passing this day; and this I do not write lightly, or inconsiderately, but upon a long and sound observation and experience." Such probably has been the case with multitudes.

From what has been said, it must appear evident, that the law of the Sabbath was given to man, while in paradise, and in innocence; that it has never been abrogated nor abolished; that it continues in full force now, and ever will, till the consummation of all things; and that all Gentiles as well as Jews, are bound to keep it out of regard to the authority of God, and the propriety of the command.

II. Which day of the week is the Sabbath?—Having finished the work of creation in six days, "God," says Moses, "blessed the seventh day and sanctified it." He set it apart as a holy day. The day then, God originally instituted as the Sabbath, was the seventh from the beginning of creation, and the first after it was ended,—the first of Adam's life, for he was made the latter part of the sixth day. The paradisiacal, the original Sabbath, then, was the first day Adam reckoned, for he would naturally compute time from the first day he began to exist. To conclude thus is natural. There is no reason to conclude otherwise. Therefore, the Sabbath originally was the first



day of the week. The first day of Adam's life was consecrated, as first fruits, to God.

This Sabbath was instituted to commemorate the creation of all things, and was, no doubt, kept by the antediluvian church, and by Noah and his posterity, until they grew idolatrous, and paid their homage on this day, not to the Father of lights, but to the sun the brightest luminary of heaven. Hence the Sabbath came to be called Sunday, that is the day of the sun, when worship was paid to it. That the Sunday of the Heathen was the first day of the week, and is so still in the East, is fully proved by the learned Mr. Selden.\* In consequence of the idolatry of the Heathen, and that the Israelites, God's peculiar people, might not concur with the Gentiles, but might be distinguished from them, and for other important reasons, God saw fit to alter the day of the Sabbath. As the Gentiles also began their Sunday at sunrising, or the first appearance of the sun, their deity, the Israelites or Jews were commanded to begin their Sabbaths at sun-setting.† And as the Gentiles worshipped towards the East, where the sun rises; God directed that the most holy place of the tabernacle and temple, in which were the sacred symbols of his presence; and towards which the Jews were to worship, should be situated in the west part of these buildings.

The first account of the institution of the Jewish seventh day Sabbath, we have in the sixteenth chapter of Exodus. The day to be kept as the Sabbath, we there learn, was marked out by its not raining manna on that day, as it had done six days before. "And Moses said unto the children of Israel; this is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord,

\* Jus. Nat. et Gent. Lib. iii.

† Lev. 22. 32.

bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning as Moses bade ; and Moses said, eat that to-day ; for to-day is a Sabbath unto the Lord ; to-day ye shall not find it in the field ; six days shall ye gather it ; but on the seventh day, which is the Sabbath, in it there shall be none." The expression in the third verse following, " See for that the Lord hath given you the Sabbath, therefore, he giveth you on the sixth day the bread of two days," indicates that the Sabbath was newly appointed to them. It was just instituted, and instituted to commemorate the deliverance of the children of Israel from Egyptian bondage.— This we learn from Moses in the following words : " Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and a stretched out arm.—Therefore," that is, on account of this deliverance—" therefore the Lord thy God commanded thee to keep the Sabbath day."\* That the Jewish Sabbath was different from the paradisiacal Sabbath, we learn from its being appointed a sign between God and his people Israel. " And the Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, verily my Sabbath ye shall keep ; for it is a sign between me and you, throughout your generation," (or, in other words, so long as your political constitution shall endure, to the days of Messiah) " that ye may know that I am the Lord that doth sanctify you."† In full coincidence with this passage of Scripture, God spake by his servant Ezekiel and said, " Wherefore I caused them," that is, the Israel-

\* Deut. 5. 12, 15.

† Ex. 31. 13.

tes, "to go forth out of the land of Egypt, and brought them into the wilderness, and I gave them my statutes, and showed them my judgments. Moreover, also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them." By the observance of the Sabbath, consecrated for them to keep, they would be distinguished as the worshippers of the true God, from the surrounding idolators. This weekly Sabbath, commemorative of freedom from Egyptian bondage, would be a token of the Lord's special favor to Israel, and a sign of their covenant relation to him, and, when hallowed, an important means of bringing them to a knowledge of God's glorious perfections, and rendering them holy and happy. But the Sabbath, which was instituted before the apostacy, was to be observed and viewed by all mankind alike. It could not, therefore, be a distinguishing sign to the children of Israel in particular. It then follows that the Jewish Sabbath was different from the paradisiacal Sabbath. This Sabbath was the seventh day of the Jewish week, according to Moses; and according to Bedford and Kennedy, two sacred chronologers of eminence, the seventh day of our week, which is Saturday. This day of the week, the Jews now keep as their Sabbath. By astronomical calculations, it seems to appear that the seventh day from the beginning of creation, has been reckoned the first day of the week from that time to the present.

But as the Sabbath of the Jews was limited by their political existence, and as it evidently was a type and pledge of that rest, which Christ procured for his church by his death, and which he has gone to prepare for them in mansions of glory; it was abolished when the Mosaic dispensation ceased, and the things typified by the Sabbath took place. Upon this ground speaks the Apostle: "Let

no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Here the apostle refers to the Jewish rites respecting meats and drinks, to their holy days, new moons, and to their weekly Sabbaths, and declares, that Christians are not bound to observe them. They were merely shadows of good things, which were then come, and consequently, not to be observed. It is worthy of observation that the fourth commandment does not specify any particular day of the week to be kept as the Sabbath, only one in seven. The purport of the command is, six days may be employed in labor, and the seventh, or one in seven, is to be observed as a day of sacred rest. Elsewhere we are to look for the specification of the day to be hallowed unto the Lord. . The day may be altered without altering the institution. But this can be done only by divine appointment.

Under the gospel dispensation the first day of the week, the same day of the week that Adam and all the Patriarchs kept as the Sabbath, Christians are to keep as the Sabbath. So that now we keep the correct creation Sabbath, as well as the resurrection Sabbath, or, rather, a Sabbath, commemorative of the old and new, or first and second creations. This is the opinion of many learned writers upon this subject. When Christ came and restored all things to their primitive state, and the middle wall of partition between Jews and Gentiles was broken down, the Sabbath was restored to its original day.

That Christians do keep as the Sabbath, the same day that was instituted as the patriarchal Sabbath, is agreeable to the chronology of Bedford and Kennedy, demonstrated by astronomical calculations. The day is now observed in commemoration particularly of the resurrection of

Him who is "the way, the truth, and the life," and is properly termed the Lord's day, or the First Day of the week.

The day on which Christ arose from the dead, his disciples celebrated the ordinances of his worship; and he honored the day with his peculiar presence and approbation. This we learn from the history of the New Testament: On the first day of Christ's resurrection he met a worshipping assembly of Christians and blessed them. On the seventh day after that, which was the first day of the week, our Lord met another assembly, where Thomas was, and blessed them. "When the day of Pentecost was fully come, they" (that is the Apostles) "were all with one accord in one place," that is for worship. The day of Pentecost was always on the first day of the week. Upon the first day of the week, when the disciples came together to break bread, that is, to celebrate the Lord's Supper, Paul preached unto them. On this day Paul directs the Corinthian church, to make a collection for the poor saints, as being a religious act, and one proper to be performed on a day of holy solemnities. The custom of observing the first day of the week as the Sabbath, obtained generally among the Gentile converts. When John wrote his Revelation, which was about ninety-five years after Christ's birth, there was a day known by the name of the Lord's day.

It was so styled by the pen of inspiration, because instituted to commemorate the resurrection of Christ. Thus spake the Revelator, under divine guidance, "I was in the spirit on the Lord's day." We may, I think, rest fully assured, that the disciples of Christ would not have kept the first day of the week as the Sabbath of the Lord, had it not been his will, that they should; and if it was his will that they should, to keep it was obligatory upon them. In compliance with this obligation we have seen that they

did keep it. And their example in this respect has all the weight that can attach itself to a precept or command. About the Christian Sabbath there appears to have been no dispute during the three first centuries. So far as Christianity extended, it appears to have been adopted, and the Jewish Sabbath seems to have been laid aside without any difficulty. And it has been kept by all Christians in all succeeding times—for nearly eighteen hundred years.\* The first day of the week then we may safely conclude is the Christian Sabbath. In this day we have a memorial of the creation of all things, of God's primeval rest, of the resurrection of our glorious Redeemer, and an earnest, and an impressive type of that blessed and eternal Sabbath, reserved for saints above. What striking fitness and beauty there is in the Christian Sabbath, commemorative of the two greatest works of God, the creation of all things, and the redemption of man.

III. How should the Sabbath be kept? In the beginning "God blessed the seventh day and sanctified it." He set it apart as sacred, and appointed every return of it to be religiously kept, as a solemn memorial that of him, and therefore, to him are all things. When the law of the Sabbath in the ten commandments was enjoined upon Israel, He said, "Remember the Sabbath day to keep it holy." This requisition extends to all succeeding generations.

Keeping the Sabbath holy, imports that we should prepare for it, while approaching. All our secular concerns must be laid aside. They must not interfere with the sacred duties of the Sabbath. Our thoughts should be detached from the world and placed upon divine things. And we should be in readiness to engage in the sublime

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exercises of religion with alacrity and ardor. Holy time we should commence with prayer. This is proper as we need the blessing of Heaven upon our devotions, and as it has a tendency to solemnize the mind, and to fix it upon divine things. On the Sabbath all worldly business should be avoided. Thus speaks the command: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger, that is within thy gates." On this day then, the husbandman may not labor in his field; the merchant may not attend upon his merchandise; the mechanic may not engage in the business of his trade; nor may persons of any other occupation perform servile labor. True, works of necessity and mercy may be performed. For "the Sabbath was made for man, and not man for the Sabbath." It is lawful to heal the sick and administer relief to the distressed on this day. When our temporal interest, the comforts and necessities of life, are exposed to ruin by fire or uncommon calamity, it is lawful to use our endeavors to save them even on the Sabbath. This is manifest from the instructions and example of Christ.

Works of vanity, pride and luxury should not be suffered on this sacred day. Many spend the greater part of the Lord's day morning, or at least, more than is necessary, at the glass and toilet. This, instead of forming their minds for serious contemplation, and preparing them for the reception of divine truth, has the contrary effect. Our dress, so far as possible, ought to be in readiness when the Sabbath comes. To neglect this preparation is sinful. There is a custom prevalent among many, of making the Sabbath a day of festivity. They spend more time in cooking and feasting on this day than on any other. But this practice is an abuse of the Sabbath. Our food should

be prepared, so far as may be, the day before. It is said of the pious and learned Mr. Gouge, "that as he forebore providing suppers on the eve before the Sabbath, that servants might not be kept up too late, so he would never suffer any servant to tarry at home to dress any meat on the Lord's day for any friends, whether they were mean or great, few or many." Journeying on the Sabbath is unlawful. The Jews were not permitted to journey on this day farther than to the temple or synagogue to worship God. This was their Sabbath day's journey. Journeying serves to divert the attention from serious things, to destroy the solemnity of the Sabbath, and to interrupt the devotion of others. The practice of visiting on the Lord's day is not to be justified. Before and after public worship we should be at our usual place of abode. Heads of families should be at home and see that those under their care behave with propriety and decency. The Sabbath should not be spent in sleep and stupidity. Some spend that holy day in strolling the streets, walking in their gardens, or rambling over their fields, viewing their flocks, and the productions of their land. But this practice is a positive violation of the Sabbath. It robs God of his rights and service. A man might with as much propriety post his books and settle his accounts. All unhallowed conversation—conversation upon worldly affairs,—businesses, dresses, fashions, diversions, news, politics, bargains, schemes, gains and losses, writing letters, visiting post-offices, haunting taverns, playing at games, reading newspapers, novels, and romances,—any book of bad tendency, or even on ordinary subjects;—all these should be strictly avoided. These things are a pollution of the Sabbath, a profanation of the day, instead of spiritual rest. The keeping of the Sabbath is retirement from



worldly cares and labors, vain pleasures and amusements,\* and rest in the holy services of God. This heavenly day is to be employed in public, private and secret devotion. On this day Christians are to commemorate the work of creation, and their redemption from the bondage of sin, through the resurrection of Christ. Yea, they should remember God as their Creator, who sanctified the Sabbath, as their Redeemer, who changed it from the seventh to the first day of the week, and as their Judge, who will ere long, instead of these passing Sabbaths, give them an eternal Sabbath. On this day we should worship God publicly, "not forsaking the assembling of ourselves together as the manner of some is." The Jews used to meet in the temple to worship on the Sabbath. When the congregation were assembled, the priests read and explained the law. Christ, after his induction into the ministerial office, entered into the synagogue and preached on the Sabbath. After his resurrection, we find, his disciples met together for public worship, on the first day of the week. Paul and the other apostles used to preached on the Sabbath. The practice of assembling together for public worship on the Lord's day, has been continued from the days of Christ down to the present time, by all Christian people, and all who can do it with any degree of convenience, ought always, wherever the Sabbath is known, to assemble in holy convocation on this day, for public worship. No trifling excuse ought to detain us from the house of prayer, on either part of the Lord's day. Here we should meet and unitedly offer our prayers and praises to the living God. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Let Christians then throng the courts of the Lord, go up with joy to the house of their

\* Appendix B b.

God ; talk of his glory, attend upon the dispensation of his word and ordinances, and mingle their hosannas to his exalted name. They should worship God in the family—begin and end the Sabbath with prayer. On this day, parents and guardians should catechise and instruct their children and domestics, on religious subjects, and acquaint them with the ways of truth and holiness. We should peruse the sacred Scriptures, and meditate upon them. We should retire to our closets, closely examine ourselves, acknowledge our dependence and obligations, confess our sins, pray for pardon and the blessings we need. In this way we should keep the Sabbath of the Lord in all our dwellings. Then it will be to us, as the primitive Christians styled it, “the day of light,” “the day of heaven,” “the queen of days.”

In the institution of the Sabbath, we discover the wisdom and goodness of God. This sacred day, sanctioned and perpetuated by divine authority, has been of more utility in preserving the knowledge and worship of God, and thereby promoting the temporal and spiritual happiness of man, than all other institutions. In proportion as it has been slighted, the knowledge and worship of God have declined, and where it has been entirely neglected, they have been forgotten. Look at the inhabitants of Asia and Africa ; look at the savages in the wilds of America, —at all nations and tribes where the Sabbath is unknown, and you will find them sunk in pleasures, sensual and brutal, ignorant of God, and strangers to his worship. The people are but a little above the beasts that roam the field, and wander in the desert. Go through the earth, and search every spot ; go back to our first parents in Eden, and trace the generations of every age down to the present ; and the awful conclusion will be the same. Where there is no Sabbath, religion dies ; morality fades away ; sense of duty ceas-

es; no fruits of the spirit are discoverable; no hearts are warmed with love to God and the Saviour; darkness and despair cover the tomb; man forgets God, and God forsakes man. Annihilate the Sabbatical institution, and you annihilate whatever is most desirable in life, and all that is good and glorious to man. With the extinction of the Sabbath, all denominations of Christians would cease to exist, and the hope of civil freedom expire. The Sabbath is the mainspring of all good government, and free institutions. Let the observance of the Sabbath cease for a century, or half that time, in one of our states, or in this nation, and what think you would be its moral and religious character, at the close of that period? Where would you find piety, and the practice of the Christian virtues? Where would you find republican liberty? To shew you, in some degree, what would be its moral and religious state, I refer you to the waste places of our Zion, where the Sabbath, for a few years only, has been disregarded. There, public and family worship are neglected; there, the Scriptures are banished from the dwellings of men, or lie untouched and mouldering in their ruins; there, vices and evil practices of every description abound. But for the Sabbath, we might have been worshippers of demons, men, reptiles, insects, stocks, and stones.

How deplorable then, is the profanation of this sacred day, in this land of our pilgrim fathers! At a shameful rate is it violated!—trodden under foot by multitudes, by sea and land, at home and abroad, in the country and in the town, and by all ranks and all descriptions of persons. And the violation of the Sabbath in the public estimation, is of little consequence. The disgrace is divided among many and is little regarded. Indeed, many seem to glory in their shame. I will not attempt to notice the particular instances in which the Sabbath is perverted and abused.

Suffice it to say, that the violation of the institution is an appalling evil, and a cause of general lamentation. It certainly behoves all to use their utmost exertions to prevent its profanation; since with the right observance of it, are connected our dearest interests as individuals in time and in eternity; the prosperity of our American republic; and the happiness of present and future generations. In this view of the subject, I call upon the ministers of the gospel to blow the trumpet in Zion, and sound an alarm; to shew the people their transgressions, and the house of Jacob their sins; for they are set for the defence of this divine institution. I call upon the members of the churches, bought by the blood of Christ, to echo the sound from the pulpit, east and west, north and south, and to keep the Sabbath holy in all their dwellings. I call upon our civil fathers to exert their influence by legislative enactments, and the execution of our wholesome laws, and by their examples to preserve the sacred day inviolate.\* I call upon every patriot, every lover of his country, who would perpetuate our dear-bought liberties, our civil, literary, and religious privileges, procured by prayers, toils, and blood, to enlist in this glorious undertaking. I call upon the press, with its thousand tongues, to plead in behalf of this cause of God and man. I would exhort all, whatever their rank, or character, or sex, to aid in this good work, by their prayers, personal example, associated influence, and appeals to their fellow men. May all be enabled to discharge their duty in this respect with decision, firmness, prudence, and perseverance, that they may clear the skirts of their garments, and be instrumental in promoting the general good. And may He who spake from flaming Sinai, saying, "Remember the Sabbath day to keep it

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holy," bless the Sabbath, and all exertions made to prevent its violation, and to promote its sacred observance. Blessed is the man,—blessed is the nation, that-keepeth the Sabbath from polluting it.\*

\* Appendix B.

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### DISSERTATION III.

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#### DISTRIBUTION OF TRACTS.

The benevolent Creator has endued man with rational and moral powers, and made him capable of endless progression in knowledge, holiness and happiness. He has furnished him with the means of knowledge, and presented before him the most weighty motives to the attainment of it. Knowledge is desirable, as conducive to usefulness and enjoyment. - Of this opinion was Solomon. Hence he says, "that the soul be without knowledge, it is not good." Knowledge on all important subjects is valuable. It expands, strengthens, and enobles the mind, and prepares it for successful effort. This is true of knowledge in medicine, law, politics, philosophy and divinity; of knowledge in all the arts and sciences. But man is a moral, responsible, and immortal being. Most of all, therefore, is knowledge valuable, on moral and divine subjects. It would be important were our existence measured only by time. How greatly, then, is its importance magnified, when we view our existence as commensurate with eternity! Great happiness in the life that now is, and all the happiness in that which is to come, depends on our acquaintance with true vital godliness. How important, then, that all men should have, not only a speculative, but also an experimental knowledge of the religion of the

holy Jesus ! “ Yea, doubtless,” said Paul, “ and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” And why ? Because this alone could save his soul. Some knowledge of divinity may be obtained from the works of creation and providence, or the light of nature ; but the chief source of divine knowledge is the Bible. This is the great magazine, or store-house of religious truth, and “ is profitable for doctrine, for reproof, for correction, for instruction in righteousness,” “ able to make us wise unto salvation through faith which is in Christ Jesus.” The writings also of the pious and good, though not inspired, serve to illustrate, enforce and apply the truths of God’s word. They are happily instrumental in awakening, converting, and saving perishing souls. Of this nature are the evangelical Tracts, published by various societies ; formed for the express purpose of thus promoting the glory of God, and the salvation of apostate man.

Tracts, those little harbingers of light and life, are peculiarly adapted to be useful, from the nature of their contents ; their suitableness to all ranks and conditions of persons ; the ease with which they are distributed ; and the little expense, comparatively, attending their distribution. They are faithful too. They will not flatter, nor can they be intimidated. They are, moreover, as safe as they are faithful. Drawn from an incorruptible fountain, they will not inculcate the impure and impious doctrines of Voltaire, and his associates, but the pure and heavenly principles of Christ, and his apostles. “ They glory in shining with a borrowed light. The Bible Society is often and appropriately compared to the sun. But if the Bible society is the sun, the Tract society is the atmospheric medium that reflects the glorious rays, and throws them into every dark corner of the earth.” Tracts impart pious instruction in

a perspicuous, concise, and interesting manner. They must, therefore, be productive of the happiest effects. In these unassuming advocates of the cross, may be found a word in season, for the intemperate, the profane, and the Sabbath-breaker ; for parents and children ; for the high and the low, the rich and poor, the righteous, and unrighteous, the civilized and uncivilized. While they are highly interesting and edifying to Christians, and those in the higher walks of life, they are peculiarly calculated for persons in humble circumstances, and for the impenitent, generally, whether in Christian or heathen lands. The greater part of mankind are in a state neither of affluence, nor of freedom, even from laborious and constant employment. Large books are not, therefore, suited to their use, for they have neither money to buy, nor time to read them. Among the heathen, Tracts are more profitable than larger works. The missionaries tell us, that the natives, not being accustomed to reading, will despair of perusing large books, and so never begin ; or should they begin they will read but here and there a little, and to little benefit. But a Tract is easily read, and is generally read with avidity and profit. In favor of thus publishing the proclamations of divine love and mercy to the heathen, we have the repeated testimony of Drs. Morrison and Cary ; Drs. Henderson, and Pinckerton, and others, missionaries to the heathen. The latter named gentlemen view them as most valuable accompaniments to the Bible, and as peculiarly useful in this connexion to lead wandering souls to God. The following are the opinions and declarations of some of the heralds of salvation, now laboring in pagan lands.

“ Greece,” says the Rev. Mr. Robertson, “ offers now more than ever an extensive field for the distribution of the word of God, and of religious Tracts gratuitously.



At Samos, when I was there with Rev. Mr. King, I never witnessed any thing more astonishing than the eagerness of the people to obtain a Tract." Says the Rev. Mr. Winslow of Ceylon, in a communication to the American Tract Society, "Could you provide the means of supplying not only the tens of thousands in Jaffna, but some of the millions on the continent with Tamul Tracts, we have only to say the field is large enough for your benevolence." Dr. Judson at Rangoon in his journal writes: "The great annual festival of Shway Dagong is just past, during which I have distributed nearly ten thousand Tracts, giving to none but those who ask. Priest and people, from the remotest regions, are alike eager to get our writings." Dr. Milne's testimony to the value of Tracts in heathen lands, is, "The Tract Society is a most important auxiliary in the work of converting the heathen to Christ, and though in comparison with Missionary and Bible Societies, it holds in some respects a lower place, in other respects, its utility is more immediate, more extensive, and more apparent." "A Tract distributor, at some great festival in China, where men of different tongues throughout that vast empire, are congregated, like the 'Parthians, and Medes, and Elamites, and dwellers in Mesopotamia' on the day of Pentecost, might speak through these Chinese Tracts, to every one in the language in which he was born." In this way great multitudes of these heralds of mercy might be sent abroad, among the 260 millions of China, who might hereby become acquainted with that Saviour, through whom alone light and immortality are brought to light. Tracts are easily distributed. The pastor in his parochial visits, as he goes from house to house, warning every man, and teaching every man in all wisdom, may disseminate them, and thus feed his flock with knowledge and understanding. The missionary, in his journeyings from

place to place, may widely distribute them to good advantage.

Pious instructions will be happily succeeded by these heralds of mercy, which proclaim a Saviour, and point to "the Lamb of God, which taketh away the sin of the world." By them instructors of schools may "Teach the young idea how to shoot," and thus be instrumental in training up a seed to serve God. Travellers, too, may sow by the way side those seeds of divine truth, which shall take deep root, spring up and bear fruit, thirty, sixty, and even an hundred fold, to the praise and glory of God. All pious persons are suitable almoners of these sacred charities, and may, by distributing them, lead many to the mansions of holiness and love. These little, but faithful and pungent preachers of righteousness can find way into myriads of recesses of sin and misery, where the ministers of religion cannot obtain admittance. They may visit courts and palaces, and by their powerful eloquence, make the great and the noble tremble, as did Felix. They may visit cottages, and even the meanest hovels, and by their heavenly influence, cause the poor and ignoble to become rich in faith, and heirs of the kingdom. Tracts can traverse the whole habitable globe. No burning sun under the equator, nor frigid clime in polar regions, can prevent them.—The cheapness of Tracts is favorable to their wide diffusion. They cost but little. A penny will purchase a book which brings life and immortality to light, and may save a soul from death. A missionary's support for one week would procure a thousand Tracts of ten pages each. In this way a great amount of good may be accomplished by small means. Millions of minds may be affected with ease and little expense. In this view of the subject, we cannot but admire the plan of the monthly distribution of tracts. It brings divine truth before the mind at frequent

and stated seasons. This systematic effort for the diffusion of these heralds of mercy, is like the "tree of life, bearing twelve manner of fruits and yielding her fruit every month; and the leaves of it are for the healing of the nations." While much good is imparted to others, by the exhortations, counsels, and pious conversation of the distributors, they themselves are spiritually benefited. While they water others, they also themselves are watered in return. This method of imparting religious knowledge was first adopted in the city of New York, and has since been successfully practised very generally throughout the land. Nor has it been restricted to the United States; it prevails to a greater or less degree, in other countries, and will, I trust prevail, till it shall be adopted, finally, in all Christian nations. The Tract system breathes the very spirit of heaven, and is to be regarded, undoubtedly, as one of the grand engines to demolish the kingdom of darkness and sin, and to build up the kingdom of light and holiness.

Cast your eye on a map of the globe, and you will see three fourths of its inhabitants groping in the darkness of Mohammedan delusion and Pagan idolatry. But, blessed be God, so it will not always be. The sun of righteousness is to dissipate this darkness. The trump of prophecy has announced it. All this is to be accomplished, however, not by miracles, but by the blessing of God accompanying the use of suitable means. And Tracts are greatly to help forward in this mighty achievement. From the immense number already circulated, and the incalculable good they have already accomplished, we have a pledge that the great Head of the church will continue to smile on this work of faith, and labor of love. A fountain of Tracts should be opened in every continent, nation, town, and hamlet, from which streams may continually issue to

make glad the city of our God. Tracts, like the Bible, should be published in all languages, and distributed among all people. These winged messengers should fly through the earth, carrying with them the Gospel of the blessed God, till their influence is as extensive as human ignorance and sin. Tracts have already done great good. Abundant and striking evidence of this might be adduced. Incredulity itself cannot doubt it. Most evidently the Dairyman's Daughter, and the Young Cottager have been instrumental in bringing many sons and daughters unto glory:

This has been the case with many others. The light of eternity alone can reveal the whole amount of good, which in this way has been effected. "Distributors could tell us of the sorrows of widowhood assuaged, of the profligate reclaimed, of the burdens of poverty alleviated, of anger changed to gentleness, of profane habits abandoned, of Sabbath violations ceased,—the tear of penitence, and the radiant smile of hope," by the instrumentality of Tracts. The London Tract Society has attempted great things, and accomplished great things. It has extended its influence into the four quarters of the globe. Following so bright an example, societies of this nature have come into existence in almost every nation where the light of Christianity sheds its benign radiance. The American Tract Society at New York has been in existence only a few years. But it has attained a greatness and glory, far surpassing the most sanguine expectation of its founders. It has received, most signally, the approbation and blessing of heaven. This must be most gratifying and animating to every benevolent heart. The more it is contemplated, the more it will afford matter for grateful and admiring devotion. But though great good has been effected, much still remains to be done. We shall

see greater things than these, for the mouth of the Lord hath spoken it. The energies of such societies will be increased a hundred fold. Their march will be boldly and rapidly onward. A host of the sons and daughters of Zion will enrol their names among the friends of such institutions. The great and the wise, will covet the luxury of thus doing good. Call not this sentiment enthusiasm. If it be so; 'tis blessed enthusiasm. Would to God the world was filled with it.

“Antoninus was one of the best of the Roman emperors. His life was a scene of universal benevolence.—Cecrops or Athens was held in high reputation, and attracted the attention of all the philosophers. But Antoninus discovered more than a local attachment. He looked upon the whole world as worthy of his attention, and considered it as the object of his benevolence. “Shall any one,” says he, “love the city of Cecrops, and you love not the city of God.” How much more disinterested and pure should be the benevolence of the Christian! and to what a still greater degree ought he to practice it. It is not a little favored spot he regards, it is not an insulated portion of the globe, that he would have fructified and converted into a paradise. It is not his own garden and fields only, on which he wishes the refreshing showers to fall. But with a noble, expansive, and generous mind, he prays, that the whole earth may be filled with God’s glory. Such a spirit produced the Tract Societies, the happy effects of which are felt in almost every direction.

What a striking resemblance to ancient Jerusalem at one of the great annual festivals, when the Israelites from every tribe presented themselves before the Lord, are the cities of Boston and New York, on the week of their religious anniversaries. Then are held the annual meetings

of the Tract, Sabbath School, Missionary, Education, and other benevolent societies, whose object is the glory of God, and the salvation of men. Such too is London; and such is Paris, which less than sixty years ago, was infidel. And I trust the day is not far distant, when such will be all the great capital places on our globe. Are not these things a sign of the Millennium's approach? Will they not accelerate the day foretold in the oracles of God, when "all shall know the Lord from the least of them unto the greatest of them." What part shall we act in this great drama of human affairs? Let conscience decide. This is the cause of Almighty God, and it will prevail. Even so.\*

\* Appendix C.

## DISSERTATION IV.

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### FOREIGN MISSIONS.

“Go ye into all the world, and preach the gospel to every creature.”—This command of the risen Saviour was addressed to his disciples, eighteen centuries ago. Upon looking at it, the inquiry naturally arises, how far has this command been obeyed? An answer to this inquiry may be given by ascertaining what portions of the human race are still unevangelized, and what parts of the globe are inhabited by those who have not as yet embraced the gospel of Christ. This therefore, with some motives to obey the Saviour’s command, is what will be attempted in this dissertation.

Pagans are unevangelized. This will appear from a consideration of their religion, which is at a vast remove from Christianity. They pay divine homage to idols, or false gods. Those of this faith worship the sun, moon, and stars, fire, water, stocks, and stones; beasts, insects, reptiles, and even plants and herbs. In India alone, it is said there are three hundred and thirty millions of idol gods. In their religious rites, ceremonies, and observances, the heathen are most horribly stupid, debased, obscene and bloody. Their religion is a yoke of cruel and wicked bondage. The most unnatural, atrocious, and barbarous practices prevail among them. In Hindoostan, China, the Pagan Islands of Polynesia, and in some of the

tribes of the North American Indians, it is lawful to destroy infants. In some nations, parents and dear friends, when they become sick or infirm, are exposed or slain. Some of the tribes in Africa and South America, as also the inhabitants of New Zealand, feed on human flesh. Thousands and thousands in India annually commit suicide, as a religious act, by drowning themselves, or burning themselves on funeral piles; by prostrating themselves under the wheels on which their idol gods are borne, or by yielding to the most agonizing tortures. Dr. Ward calculates that five thousand widows are burnt annually in Hindoostan. Females generally are doomed to the most contemptuous degradation and servility. In the language of the apostle, the heathen "are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." Pagan lands are emphatically dark places of the earth, full of the habitations of cruelty. They embrace the greatest part of Asia, the interior of Africa, the wilds of North and South America, and most of the islands of the seas. Four hundred and fifty millions of the human race are thus shrouded in moral darkness, in all its varied and horrid appearances.

Among those who are unevangelized may be reckoned Mohammedans. Their religion was framed and taught by Mohammed, the Arabian impostor, and is a mixture of Paganism, Judaism, and Christianity. Its principal characteristics are sensual indulgence, strict adherence to rites and ceremonies, and a malevolent spirit towards those of a different faith. It is absurd and superstitious; grossly indecent, and immoral. The highest reward it pretends to confer on its votaries, is a sensual paradise, where the base passions and appetites of man are gratified. This religion so dark, delusive and wicked, has been propagated



by the sword, and embraced by multitudes, crowding their way, generation after generation, down to the gates of eternal death. It prevails principally in Turkey in Europe, in Palestine, Persia, Arabia, Syria, Mesopotamia, Independent Tartary, Afghanistan in Asia, in Egypt, the Barbary States, and the interior nations as far south as the Niger in Africa. The number of Mohammedans is computed at about one hundred and thirty millions.

The Jews, too, are in an unevangelized state. This will appear from a view of their faith, or the religion they embrace.

They believe in the Scriptures of the Old Testament, as inspired truth, and in a Messiah yet to come, who shall be to them a temporal prince and deliverer, and who shall ultimately rule king of all nations. The Jews entirely reject the New Testament, with the Saviour it reveals, and depend for salvation on their own works of righteousness. They embrace, for the most part, the literal meaning of the Scriptures of the Old Testament, and consequently discard their spiritual import. Hence their religion, or, in other words, Judaism, in its present state, is chiefly external; and probably it is but little more conducive to salvation than the religion of the Koran of the Mohammedans, or of the Vedas of the Hindoos. As to country, they are scattered to the four winds of heaven, dwell alone, and are not reckoned among the nations. They are computed by some, to be about eight millions in number.

The Greek and Latin churches should be associated as anti-Christian, with Pagans, Mohammedans and Jews. In faith and practice, they are, in general, opposed to the gospel of Christ. The Greek church, so called, because at first embraced within the limits of the Greek division of the Roman Empire, and because its proceedings and forms of worship have been generally in the Greek language,

has numerous rites and ceremonies, many of which are burdensome, ridiculous, and shocking. This denomination of Christians, generally speaking, are in a state of gross ignorance, as it respects the doctrines and duties of religion. They practice the invocation of saints, kneeling and burning incense before pictures and relics, confession of sins to the priest, that they may obtain his absolution, and the offering of prayers for the dead. They believe, too, in transubstantiation, or the conversion of bread and wine into the real body and blood of Christ, in the holy chrism or anointing, and in tonsure or cutting the hair of children in the form of the cross at their baptisms. Though Christian in name, they possess but little of the spirit and form of christianity, and in this respect, are not at a great remove from heathenism. The Greek Church is spread over a greater extent of country, than that of any other church, and exists principally in Eastern Europe and Africa, and Western Asia. About seventy millions of souls are included within the pale of this church, a great part of whom are subject to the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem.

The Latin Church, so denominated, because at first it was chiefly restricted to the ancient Latins, and because its liturgies and public transactions are in the Latin language, is in a much worse moral condition than the Greek church. Gross darkness covers the people, far more inexcusable, and almost as great as that which pervades Pagan and Mohammedan countries. All of this church, usually called Catholics, or the Roman Catholics, acknowledge the supremacy of the Pope, and the infallibility of his decisions in faith and practice. Though termed in Scripture the beast that ascended out of the bottomless pit, and the man of sin, and the son of perdition, yet he

claims to himself, and has ascribed to him by his subjects, the blasphemous titles, "His Holiness," "Infallibility," "Sovereign of kings and kingdoms," "Christ's vicegerent on earth," yea, "God upon earth." The people are not allowed to read, or possess the Bible. Prayers are offered in an unknown tongue. They believe that their priest can pardon sins,\* and of course, hold to auricular confession, and to absolution. They believe that the bread and wine in the Lord's supper, are converted into the real body and blood of Christ, and therefore worship the elements in the partaking of the Eucharist. They pray to the Virgin Mary, and the canonized saints, and observe a vast variety of senseless, pompous, and superstitious rites. They pay great respect to the traditions, inventions, and doctrines of men, the legends and fictions of saints, and lay much stress on masses, penances, and pilgrimages, all which are destitute of the life and power of true godliness.† The Roman Catholic religion obtains principally in Italy, France, Bavaria, Austria, Sardinia, Spain, Portugal, Poland, Netherlands, Germany, Ireland, Mexico or New Spain, the Canadas and South America. The number who embrace it is about eighty millions.

Such as have been described, are the religions of Pagans, Mohamumedans, and Jews, and of the Greek and Latin churches; and such is the melancholy and awful condition of perhaps twelve thirteenths of the world's population.—Take now a map of the earth, and survey the extent of its unevangelized portions, and number the missionaries who have gone forth in obedience to the command of the risen Saviour to preach the gospel to every creature. A sketch may be taken from Gordon Hall's affecting appeal to the American churches, written at Bombay, in 1826, only six weeks before his death.

\* Appendix D a.

† Appendix D b.

“From Bombay we look down the coast for seventy miles, we see two missionaries—fourteen miles further we see two more; looking in a more easterly direction at the distance of about three hundred miles, we see one missionary, chiefly occupied however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the northeast, at a distance of thirteen hundred miles, we see ten or twelve missionaries, in a little more than as many miles, on the banks of the Ganges. Turning thence northward, nearly thirteen hundred miles more, we see three, or four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward, beyond these distant posts, in a northeast direction, through the Chinese Empire and Tartary to Kam-schatka, and thence down the northwestern coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries, we see in that direction, are brethren, Vail and Chapman among the Osages. Again, we look north, at the distance of one hundred and eighty miles, and we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary, between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or at Beyroot. South-west, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hot-tentots, or in Madagascar!”

This was the state of the heathen world, when Hall took his flight to the kingdom of eternal light and love. Little comparatively, has been done to evangelize the great family of man. Perhaps there may be four hundred missionary stations in the different parts of the globe, and five

hundred missionaries, to preach to five hundred millions of immortal beings: one missionary to a million. Shall the sympathies of Christians forever sleep over such moral death? Shall the heathen perish for lack of knowledge? It must not be. It will not be. The time will come when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, and all shall know the Lord, from the least of them to the greatest of them." It is so written in the statute book of Heaven. In the accomplishment of this prediction, the great Head of the Church has given directions to his disciples, "Go ye into all the world and preach the gospel to every creature."

But why should this command be obeyed?—There are four motives to obedience.

1. The gospel is absolutely necessary to the well being of man. Naturally he is in a revolted state, alienated from God and a life of holiness. Disorder reigns within. "The whole head is sick and the whole heart is faint." "They have forsaken the Lord, they have provoked the Holy one of Israel to anger, they are gone away backward." All are alike ruined by sin, whatever their language, color, climate, or nation. Consequent upon this, are the frowns of indignant Heaven. A paradise is turned into hell. Adversity and misery stalk abroad in the earth. There is no peace to the wicked, and the wages of sin is death. Our world is one vast Aceldama, one great charnel-house. Death has reigned without interruption, from Adam to the present time. Besides, multitudes in regions of utter despair, and interminable wo, are now experiencing the second death—the gnawings of that worm, which shall never die, and the pains of that fire which shall never be quenched. And multitudes more of hardened impenitent sinners, will be doomed to endure the blackness of darkness forever,

Such are the evil effects of sin. And nothing but a restoration to the entire love of God, and the perfect obedience of gospel holiness, will redeem man from that wretchedness, to which he is exposed by sin. The renovation of the heart by the Holy Ghost; supreme affection for him who is the fountain of all good; repentance for every deviation from moral rectitude; and faith which worketh by love, and restores man to confidence in God;—these are the graces which constitute the religion of Jesus Christ; and these are sufficient. They qualify for happiness, whether on earth, or in heaven; nay, they are heaven begun already in the soul—prelibations of the blessedness of the saints in light.—The gospel is the only remedy for the malady of a lost world. This is as true in application to the Hindoo, Chinese, and Hottentot, as to the European or American. The gospel is the great instrument, in the hands of the Divine Spirit, of convincing and converting sinners, and preparing them for the kingdom of glory. “Is not my word like as fire, saith the Lord, and like a hammer that breaketh the rock in pieces?” It was the prayer of the Saviour, respecting his disciples, “Sanctify them through thy truth; thy word is truth.” Peter, in his epistle to Christians, considers them as “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” Paul, addressing the Corinthian church, says, “In Christ Jesus I have begotten you, through the gospel.” We have no account in scripture that any, who had arrived to years of discretion, were ever converted, until the means of instruction had been used with them. The understanding is the medium through which the heart is affected. When God was about to gather in his chosen of the Jews, he sent them the prophets; when he was about to display his grace in the salvation of the Gentiles, he sent

forth the heralds of the gospel. Instruction precedes conviction; conviction, conversion; conversion, sanctification; and sanctification, eternal glorification in heaven. "He that believeth shall be saved, but he that believeth not shall be damned." "Faith cometh by hearing, and hearing by the word of God, and how can they hear without a preacher."

But a question here arises, Is the gospel essential to the salvation of the heathen? This question so affecting in its nature, it becomes us to answer with caution and modesty and as warranted by the word of God. "The truth," says Dr. Doddridge, "seems to be this; that none of the heathen will be condemned for not believing the Gospel, but they are liable to condemnation for the breach of God's natural law; nevertheless if there be any of them in whom is a prevailing love to the Divine Being, there seems reason to believe that for the sake of Christ they may be accepted of God." "If we suppose a heathen," observes the Rev. John Newton, "brought to a sense of his misery, to a conviction that he cannot be happy without the favor of the great Lord of the world; to a feeling of guilt, and a desire of mercy, and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme to have mercy upon him, who will prove that such views and desires can arise in the heart of a sinner, without the energy of that Spirit, which Jesus is exalted to bestow? Who will take upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he has never heard of his name? Or who has a warrant to affirm, that the supposition I have made, is, in the nature of things, impossible to be realized." He adds, "For want of express warrant from Scripture, I dare not give the sentiments I have now offered a stronger name than probable, or conjectural."

The most that these candid and charitable persons say, on this subject is, that there is a possibility, and in a given case, which rarely or never occurs, a bare probability, that a heathen may be saved. Now and then, perhaps, a Nathaniel or Cornelius may be found. While we are disposed to acknowledge the fact, we are constrained to confess, that we see no evidence of their fitness for heaven. It is a declaration of the great apostle to the Gentiles, true in the nature of things, that without holiness no man shall see the Lord. That the heathen generally are unholy will be doubted by none acquainted with their apparent moral condition. There is scarcely a vestige of holiness among them. So impure is even their religion, that it would cause the blush of shame to describe it. "Universal history, ancient and modern," says Dr. Scott, "does not bring to our knowledge one person, who, without revelation in some way or degree; was a humble, penitent, and spiritual worshipper of God, a conscientious worker of righteousness in his habitual conduct." Says Dr. Ward "Amidst a pretty large acquaintance with the heathen in India, I have never seen one man who appeared to fear God and work righteousness." We have then no authority from the light of nature to say the heathen will be saved, and we have no warrant to say this from the sacred Scriptures.

The remarks which have been made in regard to the heathen, will also apply to the Mohammedans and Jews. So far, therefore, as human ken can discern, we see no hope of the salvation of this vast multitude of human beings, while immersed in such gross depravity, ignorance, and superstition. They must be furnished with the gospel.

2. Another motive for evangelizing the heathen, is the command of Christ.

"Go ye into all the world and preach the gospel to every



creature." Such is the command of Him who is King in Zion, and Head over all things to the church. It is an expression of infinite love to the children of men, accompanied with all the authority of Heaven. The command was addressed by Christ, after his resurrection, to his eleven disciples, and it "contains an express commission to preach his salvation and kingdom to all the nations of the earth, and to men of every description and character, as far as they were able; and it implies a command to the same effect to all their successors in the sacred ministry, as far as it is in their power; and to all Christians to aid them according to their several abilities and situations." This command, therefore, is obligatory upon Christians in every age, so long as there is a single heathen on earth to be evangelized; and it obliges them to seek, in all possible ways, the conversion of the world. The import of it is, "Go, scatter abroad the blessings of salvation. Penetrate every desert; cross every sea; scale every mountain, and see that no dark corner of the earth be left uncheered by the glory of the gospel." How can the heathen ever hear that Jesus Christ tasted death for every man, and that through him salvation is offered to the whole world, but by the preachers of righteousness? and how can they preach except they be sent? The heralds of the gospel must go forth to evangelize the nations, and Christians must send and support them. In obedience to the command of Christ, the glad tidings of mercy must be proclaimed from Cape Horn to Nova Zembla, and from California to Japan, till hymns of salvation shall be sung by every tongue, and vibrate on every ear. Let none purchased by the blood of Immanuel, question this duty. When the King of Zion commands, let his subjects yield implicit obedience. Let the command of Christ then be announced as with trumpet-tongue, that the whole earth

may hear: "Go ye into all the world, and preach the gospel to every creature."

3. The last motive to a compliance with the command of Christ, is the certainty of the ultimate and complete success of the cause of missions.

As an earnest of this, we recur a moment to the success which has attended missionary efforts. See the trophies of divine grace, gathered, under God, by those Missionaries, who have labored among the Hottentots, the Caffrees, the inhabitants of the Sandwich and Society Islands, the Cherokees and Choctaws. See the converts to righteousness, under the preaching of Christ crucified, by the Moravian Brethren. In their zeal, and patience, and perseverance—in efforts for the salvation of men, they have set an example worthy to be followed by all Protestant people, and the results of their labors have been great and glorious. The success, too, which has attended the efforts of the American Board of Commissioners for Foreign Missions, not to speak of the success attending the efforts of any other Foreign Missionary Society, is demonstration, that the cause is the Lord's, and will ultimately prevail. This Society was formed in 1810, and what has it accomplished! It has twelve distinct missions under its care. Those missions, embrace fifty-five stations, having seventy-nine preachers, and two hundred and eight assistants, male and female; making in the whole, two hundred and eighty-seven. The number of schools established by it, is twelve hundred and seventy-five, taught by as many native schoolmasters, and containing about sixty thousand scholars. It has organized among the heathen, nearly forty churches, containing eighteen hundred hopeful converts. These efforts made in the three quarters of the globe, Europe, Asia and America, God has succeeded beyond the most sanguine expectations.

These smiles of Heaven betoken good to those who are sitting in the region and shadow of death.

But we have greater evidence of God's favor to the benighted heathen, than the success of missions. The mouth of the Lord hath spoken it, and it is recorded on the prophetic page, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel;—I will also give thee for a Light to the Gentiles, that thou mayest be my salvation to the ends of the earth." "All the ends of the earth shall see the salvation of God!" Such are the predictions of the word of truth; and shall they fail of accomplishment? Shall the unchangeable purposes of the Holy Omnipotent be frustrated? No. There shall not fail aught of any good thing which the Lord hath spoken. All shall come to pass. The command of Christ will be obeyed. The gospel will be preached to all that dwell upon the face of the earth, and the harvest of the world will be gathered in. The pagoda of the Hindoo, the mosque of the Mohammedan, and the cathedral of the Catholic, will totter to ruins, while the temple of the Christian shall arise, filled with holy incense, a pure offering to the one living and true God, the Father, the Son, and the Holy Ghost. How glorious and complete the ultimate success of the cause of missions! How animating the thought, that the world, which is given to Christ, shall one day become his, by entire subjection to his authority, and he shall reign from sea to sea and from the river to the ends of the earth. But all this is to be accomplished by God, through the instrumentality of human agency. Means are as necessary in the moral, as in the natural world. The pure gospel must be preached.

Nothing but this will effectually move the hearts of men, and make them willing subjects of the Prince of Peace. This, and this only, will bring sinners to God. A case illustrative of this, we have, in a converted North American Indian. The account of his conversion is as follows: "I," said he, "have been a heathen, and have grown old among the heathen; therefore I know how the heathen think. Once a preacher came and began to tell us that there was a God. We answered him, 'Dost thou think us so ignorant as not to know that? Go back to the place from whence thou camest.' Then another preacher came to us and began to say, 'You must not steal, nor lie, nor get drunk.' To him we answered, 'Thou fool; dost thou think that we do not know that? Learn first thyself, and then teach thy own people to leave off these practices; for who steal, or lie, or are more drunken than the white men.' Thus we dismissed him. After some time brother Rauch came into my hut, and sat down by me. He then spoke to me as follows: 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose he became a man, gave his life a ransom, and shed his blood for you.' When he had finished his discourse, he lay down upon a board fatigued by his journey, and fell into a sound sleep. I then thought, 'What kind of a man is this? There he sleeps. I might kill him, and throw him into the wood, and who would regard it? But this gives him no care, nor concern.' At the same time, I could not forget his words. They constantly recurred to my mind. Even when I slept I dreamed of that blood, which Christ shed for us. I found this to be something different from what I ever heard before; and I interpreted brother Rauch's words to other Indians. Thus through

the grace of God, an awakening began among us.—‘ Brethren, preach Christ our Saviour, and his sufferings and death,\* if you would have your words to gain entrance among the heathen.’”

Infinitely greater efforts than ever have been, must be made before the conversion of the world will take place. As yet, little, comparatively, has been done. All the Missionaries now in the unevangelized parts of the earth, would be no more than one Minister to two millions of souls. Plant one Missionary at Portsmouth, N. H., and strike a radius from that point which shall embrace the whole of New England, and you have the population and territory for one Missionary only. What ! Have eighteen centuries passed away, since the command was given to evangelize the world, and no more heralds of the gospel been sent forth to proclaim the tidings of mercy ! Let Christians blush, and be ashamed ! This work must be done and done soon. Christendom has ability to send the gospel to the ends of the earth,—

\* I had almost said—and not feel the expense. The single campaign in Russia, cost more than all that Christians have expended in charities for centuries, and more than enough to supply half the whole world with ambassadors of the cross.\*

“ An English lady in Paris, after entreating her American correspondent to send her a few copies of the Tract, entitled “ The conversion of the world,” exclaims, “ Only 30,000 Missionaries demanded to preach to the whole world ! Why, any petty prince in Germany can furnish a greater army ; and shall the great Captain of Salvation hold up his standard in vain ?” No ; multitudes will flock to it. The King of Zion shall have an army who will go forth for the conquest of the world, possessing the fearlessness and perseverance of Paul, and Wickliffe and Lu-

\* Appendix D a.

ther ; the spirit of Swartz and Martyn, and our own Elliot and Brainerd and Mills. The American Board of Commissioners for Foreign Missions ought to send forth to the heathen as many, at least, as fifty new Missionaries, the present year, and as many more every succeeding year, that a mighty impression may be made upon the Pagan world. Shall we think of any thing less than sending within one generation three hundred and sixty heralds of the cross to the three hundred and sixty millions of China—one third of the globe—a world of men ? Had all the Christians of this land the spirit of Worcester and Evarts and Cornelius, this work would be accomplished. Dr. Worcester in one of his last letters, just before his death, observed, “ One thing is consummated and settled in my mind, and that is, a full and delightful conviction, that the cause of missions has never held too high a place in my estimation, or engaged too large a share of my attention. This is saying nothing,—it transcends, immeasurably transcends the highest estimation of every created mind. And what is the sacrifice of health, what the sacrifice of life to such a cause ! Be the event what it may, recovered health or an early death, I never can regret what I have done in the work, but only that I have done so little, and with a heart so torpid. The world yet lieth in wickedness—in darkness and corruption. The gospel is the only remedy—the means prescribed by sovereign Wisdom for its recovery. To communicate the gospel to all the families of the earth, is a work to be done by those who have felt its power, and know its value. They have no time to lose, no advantages to be neglected, no talents to be held unoccupied. Christians have yet to feel very differently from what they have been accustomed to feel on this subject. The standard of piety must be raised. Devotedness to Christ and his cause must not be a matter of mere theory. It must be carried into living

and demonstrative practice." "O that we might think, and act," said the lamented Evarts, "under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—the plague is stayed—the wrath of God is averted—the world is transformed—Christ is exalted, and his kingdom is universally established in the hearts of the children of men."

\* Appendix D.

## DISSERTATION V.

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### CONVERSION OF THE JEWS.

“ I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God.” This passage of Scripture is a part of a prophecy respecting the seed of Abraham. No people whatever are so interesting as the Jewish nation. From them have descended Patriarchs, Prophets, Judges, Kings, Priests, and Apostles; and of them, as concerning the flesh, Christ came, who is over all, God blessed forever. This wonderful people have been in every condition of life; in strength and in weakness; in affluence and in penury; in splendor and in disgrace; in happiness and in misery. They are spoken of in the Scriptures under various appellations. They were at first denominated Hebrews, most probably from the circumstance, that Abraham came from the other side of the river Euphrates into Canaan, the word Heber, from which Hebrew is derived, signifying beyond. They were afterwards called Israelites, from their being the descendants of Israel, the father of the twelve Patriarchs; and lastly, they were called Jews from Judah, especially after their deliverance from the Babylonian captivity, because the tribe of Judah was the most numerous, powerful, and distinguished of the twelve tribes. They believe



in the Old Testament as inspired truth, and in a Messiah yet to come, who shall be to them a temporal Prince and Deliverer, and ultimately, rule King of all nations. They entirely reject the New Testament, and the Saviour it reveals, and depend for salvation upon their own works of righteousness. Most of the modern Jews are Pharisees.\* A few only among them are Sadducees† and Essenes.‡ In addition to the Old Testament, which they revere as most sacred, they have the Talmud, which contains their written Rabbinical constitutions, and explications of the law, and a Targom, or Paraphrase upon the Old Testament in the Chaldee language. These are their principal religious books. They have also an oral tradition, or a mysterious kind of science, which they use in the interpretation of the books, both of nature and revelation. This is called Cabala. For the most part, they embrace the literal meaning of the Scriptures, and, consequently, discard their spiritual construction. Hence their religion is chiefly external, and is really no better than the religion of the Koran of the Mohammedans, or of the Vedas of the Hindoos.

In this dissertation, it is proposed to notice, First, the number, dispersion, degradation, and oppression of the Jews; and, Secondly, their final restoration to the land of their fathers, the time when this will take place, and their subsequent happy condition.

First, then, we are to notice the number, dispersion, degradation, and oppression of the Jews. The number of the Jews, at the present time, has been differently computed. A writer of considerable distinction, after much exertion to ascertain their true number, estimates them as follows:—

\* Appendix E a.

† Appendix E b.

‡ Appendix E c.

Under the dominion of Grand. Seignor, . . . . .	2,500,000
In the Barbary States, . . . . .	350,000
In Poland, before the partition of 1772, . . . . .	1,000,000
In Russia, comprehending Moldavia and Wallachia, . . . . .	300,000
In the different States of Germany, . . . . .	600,000
In Holland and Belgium, . . . . .	100,000
In Sweden and Denmark, . . . . .	5,000
In France, . . . . .	50,000
In Great Britain and her dependences, . . . . .	80,000
In the Italian States, . . . . .	200,000
In the United States of America, . . . . .	3,000
In Persia, China, Hindoostan, &c. according to the latest estimates, . . . . .	2,500,000
Making in the whole, . . . . .	7,688,000

Perhaps this estimate may not be exactly correct in all respects, yet probably it is in the general. The number of Jews in Spain, Portugal, Cochin China, and the remote parts of Persia and India, cannot be ascertained. These Jews embrace all the existing descendants of the two tribes of Judah and Benjamin, and the remnant of the long lost ten tribes of Israel. This extraordinary people, once the favorites of Jehovah, are now scattered to the four winds of heaven, justly suffering for their rebellion and unbelief, the vials of divine wrath, which their fathers imprecated, when they crucified the Lord of life and glory, and exclaimed, "His blood be on us and on our children." Looking down the long descent of ages; the omniscient God foretold, by the mouth of his prophets, the future wretched condition of this infatuated nation. "The children of Israel shall abide many days without a King, and without a Prince, and without a sacrifice, and without an ephod, and without a teraphim." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt

thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." "The people shall dwell alone, and shall not be reckoned among the nations." "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles." "There shall not be left here one stone upon another, that shall not be thrown down." "Behold your house is left unto you desolate." The Jews are then represented as exclaiming; "Our holy and our beautiful house where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."

These prophecies, uttered hundreds of years before the events predicted took place, are most exactly fulfilled in the Jews. Different from the Egyptians, Chaldeans, Greeks, Romans, and all other nations, they have, according to the sure word of prophecy, abode many days destitute of a civil, or religious, polity. From the destruction of Jerusalem by Vespasian, the Roman emperor, they have had no sceptre, nor lawgiver; no civil government, or country, of their own, no temple-worship, or sanctuary where the High Priest might offer sacrifice. On the 17th of July, in the year of our Lord 71, according to Josephus, the daily sacrifice ceased, and it has never since been renewed; they have no image, ephod, or teraphim; no voluntary idolatry has prevailed among them. And though in popish countries, they have, according to prediction, served other gods which neither they nor their fathers had known, even wood and stone; yet they have always done it through constraint, and as mere hypocritical compliance with anti-Christian requirements. "In

the Roman captivity, the Jews were dispersed and dissipated through all the regions of the east and west. For every nation of which the Roman army consisted, when they returned to their own countries, carried some of them with them into Greece, Germany, Italy, Spain, France," and many other countries. This people, thus scattered over the face of the earth, have been reproached and persecuted with the greatest virulence; carrying with them the marks of divine reprobation. The name Jew has been a proverbial mark of detestation and contempt among the nations. Kings and subjects, Pagans and Mohammedans and Christians have united in vilifying and abusing them, and in attempting to exterminate them from the earth. "All history," says the Rev. Charles Buck, "cannot furnish a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. At Cesarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils, and at Damascus, ten thousand unarmed Jews were killed, and at Bethshan, the heathen inhabitants caused their Jewish neighbors to assist them against their enemies, and then murdered thirteen thousand of these inhabitants. At Alexandria, the Jews were murdered to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the Passover, when there might have been two or three millions of people in the city, the Romans surrounded it with troops, trenches and walls, that none might escape. The three different factions within, murdered one another. The multitudes of unburied carcasses corrupted the air and produced a pestilence.

The people fed on one another, and even mothers, it is said, boiled their infants and ate them. After a siege of six months, the city was taken, and except three towers and a small part of the wall, was rased to the ground; and the foundation of the temple and other places were ploughed up. At Jerusalem alone, it is said, one million and one hundred thousand perished by the sword, famine and pestilence. In other places, two hundred and fifty thousand were cut off, besides vast numbers sent into Egypt to labor as slaves. Besides what they suffered in the east by the Turkish and sacred war, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere." Multitudes in France and England have been burnt. Many have been enslaved by the Egyptians, Assyrians, Babylonians, Romans and Spaniards. They have at different times been banished from England, France, Spain, Portugal, and many other countries. It is supposed, that about five millions of Jews have been put to death since the commencement of the Christian era. And though they have been thus dispersed, degraded, and oppressed, they have never been confounded with other people. They have never been reckoned among the nations; but have dwelt alone, as aliens and exiles; and have been a distinct people, neither Christians nor idolaters, though dwelling among both. The common civil franchises granted to others have been denied to them. "They have repeatedly, but in vain, attempted to obtain a naturalization in England and other nations among whom they are scattered." Nevertheless, this repudiated people have been preserved amidst all their calamities and miseries, for more than seventeen hundred years. Like the bush on Horeb, they have ever been burning, but are not consumed. How marvellous is it, that after so many

wars, fires, famines and pestilences; so many rebellions, robberies and persecutions, they are not utterly destroyed from the face of the earth! What a striking monument are they of divine justice and wrath for the great crime committed at Calvary, when their fathers imbued their hands in the Saviour's blood!

Secondly, We notice the final restoration of the Jews to the land of their fathers, the time when this will take place, and their subsequent happy condition.

Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob, and of Israel, what hath God wrought? "He will not utterly cast away his people whom he foreknew." From Moses to the Revelator, John, the restoration of the Jews is prospectively set forth. Thus saith the Lord God, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." "Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter day." "I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land." "And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." In the vision of Ezekiel respecting the resurrection of the dry bones, the restoration of Judah and Israel from their wretched condition is prefigured and predicted. "The hand of the Lord was upon me, said the prophet, and set me down in the midst of the valley, which was full of bones; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Then said he unto me, Prophecy unto the wind, prophecy, son of

man, say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceeding great army. Then said he unto me, son of man, these bones are the whole house of Israel. Therefore prophesy and say unto them, Thus saith the Lord God, behold, O my people, I... shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Thus the outcasts of Israel shall not always be scattered upon the mountains, as sheep that have no shepherd; but they shall be reclaimed from their wanderings and reinstated in their own land; for the mouth of the Lord hath spoken it.

But is their restoration to be viewed in a literal or spiritual sense? The plain language of Scripture and analogy in reference to predictions concerning the Jews, favor the opinion of their literal restoration. It was predicted that the seed of Abraham should be in bondage in Egypt, and afterwards be liberated and possess the land of Canaan. All this was literally accomplished. It was foretold that the Jews should be carried captive to Babylon, remain in captivity seventy years, and then return to their own land. All this, too, was literally fulfilled. It was also predicted that they should be dispersed and oppressed among the nations, and after a long series of years be restored to the land of their fathers. Their dispersion and oppression has been literally accomplished. And why, consequently, shall we not suppose that their restoration also will be literal? This is at least probable. Besides, it is expressly said, that they shall be "restored to their own land," "the land of their fathers," "the land which was given

to Jacob," and "the land wherein their fathers dwelt." Now this is the land of Canaan, or Palestine: and that they shall return to this land and dwell in it, the Jews themselves have a strong presentiment. Hence they are constantly looking to Jerusalem in expectation of the promised Messiah. The final and literal restoration of the Jews has been believed by many, famed for their talents, learning, and piety. Witsius, who was the glory of the church of Holland; Gill, who was the most learned champion of the Baptists; President Edwards, the elder, who was, perhaps, the greatest theologian of his age; Doddridge, who was the ornament of the English Non-conformists; Locke, who excelled as a metaphysician; and Whithy, who was a leading commentator among the Arminians;—all these embraced this opinion, and strenuously maintained it. But an inquiry here arises, when shall these things be? When shall the indignation of the Lord against his covenant people, be accomplished; when shall they return and seek the Lord their God, and David their king? From the history of this remarkable people, the signs of the times and the tenor of prophecy, it is evident that the days of their tribulation are almost numbered and finished. From their history for more than seventeen centuries, it would seem, that the vials of divine indignation, denounced against them for their impiety and rejection of the Saviour, are now nearly expended. Many things indicate their speedy restoration. The prevailing opinion among the Jews themselves, is, that their national restoration is at hand. They begin to be favorably disposed towards Christianity. The dry bones begin to move with the breath of life. Numbers have already been actually converted to the Christian religion. Christendom has aroused from the slumber of ages, and now feels and acts in reference to their woes and wants.



Though we may not be able to ascertain the particular day or year, yet the prophecies of Daniel and the Revelator, John, lead us to conclude that the restoration of the Jews will take place before the seventh thousand years of the world. The tyrannical reign of the little horn in Daniel was to continue for a time and times and the dividing of a time; that is, as writers on the prophecies understand it, for three years and a half, or forty-two months, which, reckoning thirty days to a month, make just one thousand two hundred and sixty days. These prophetic days are supposed to signify one thousand two hundred and sixty years, a day, being put for a year. The same period Daniel assigns for the completion of the oppression of the children of Israel. "One said how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto the heavens, and swore by him that liveth forever that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled." Of this same great and important event, our Saviour himself speaks. "The Jews," says he, "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." What these times of the Gentiles are, we learn in the revelation of John. "The court which is without the temple is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." To the same effect speaks the apostle Paul, "I would not, brethren that you should be ignorant of this mystery, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." The time for the conversion of the fulness, or abundance of the Gentiles,

will be, when the great anti-Christian obstructions shall be removed. When this takes place, then the reign of the little horn, and the treading of the holy city under foot, which are exactly commensurate with each other, shall be at an end. And at this period, the Jews will begin to be restored to the land of their fathers. Now, then, if we can only ascertain when the 1260 years commence, during which time the saints were to be under the tyrannical reign of the little horn, we can determine the time for the restoration of the Jews. Mr. Faber, a learned writer on the prophecies, is confident that the giving of the saints into the hands of the little, or Papal horn, was in 606, when Phocas constituted the bishop of Rome universal bishop, and supreme head of the Papal church. This opinion appears somewhat plausible. If the saints were to be given into the hands of the Papal horn 1260 years; the giving them into his hands would seem to note the beginning of the 1260 years. And constituting the bishop of Rome universal bishop, seems to be the very act of giving the saints into his hands. In 606 then, we may probably date the beginning of the 1260 years. Much evidence in favor of this opinion, Mr. Faber attempts to adduce, from the predictions concerning the Mohammedan imposture. This and the Papal superstition, he thinks, were to commence, continue, and close together. But Mohammed began his diabolical reign, in 606, the very year in which the saints were given into the hands of the Papal beast. Now add 1260 years to 606, and it makes 1866. This, then, will be the time, according to Mr. Faber's view of it, for the destruction of Papal Rome, the subversion of Mohammedan delusion, and the restoration of the Jews; for their conversion to Christ, and taking possession of the holy city, Jerusalem. It is also the opinion of Mr. Faber, that one part of the Jews

will be restored in a converted state, and the other part in an unconverted state. And though the restoration of the Jews may commence in 1866, yet they all will not be brought back until seventy-five years afterwards. This conjecture he founds upon the 11th and 12th verses of the last chapter of Daniel; in which the prophet speaks of a time thirty years longer than the 1260 years, and also a time of forty-five years longer still. Thirty years will be occupied in the conversion and restoration of the then existing descendants of Judah and Benjamin. The subsequent forty-five years will be employed in the conversion and restoration of the remnant of the ten tribes of Israel, and all others that may not have been restored.

In regard to the above opinions and calculations, I wish not to be understood as expressing myself with much decision. I would rather present them as the views of others, distinguished for their attention to those subjects, and let the developements of God's providence settle the question, when the conversion of the Jews shall take place, and the latter-day glory of the church shall be introduced.

It is supposed by Sir William Jones, Dr. Buchanan and others, that the Afghans, who dwell in the interior of Asia, are a part of the ten tribes, and are of the first dispersion. In proof of this is adduced their personal appearance, their language, names, rites, observances, and history. These circumstances render this hypothesis probable. It is, also, the opinion of President Styles, Dr. Boudinot and others, that the savages of North and South America are descendants of the ten tribes of Israel. In establishing this opinion it is argued, "that all American Indians appear to have had one origin; that their language appears to be a corruption of the Hebrew; that they have their holy ark; that they have formerly practised circumcision; that they have one, and only one God, in contra-

distinction from all other pagan nations ; that they have a variety of traditions evincing their Israelitish origin ; that they have a Levitical tribe ; and that they have cities of refuge." Whatever may be the truth of these hypotheses, this fact is certain, that when the seventy-five years beyond the 1260 years, or the period here embraced, shall have elapsed, then all Israel shall be saved ; "then the stick of Joseph shall be united forever with the stick of Judah ; Ephraim shall be no more a separate people ; but the whole house of Jacob shall become one nation, under one King, even the mystic David, Jesus the Messiah ; then will commence the season of millennial blessedness." "Then modern Judaism and Popery, Paganism, and Mohammedanism, will be exchanged for pure and undefiled religion ; and Jerusalem shall be a spiritual metropolis, and the fifth great monarchy of the Lamb."

And when the Jews shall have regained possession of the holy land, it is predicted concerning them, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my servant shall be king over them ; and they all shall have one shepherd ; and they shall also walk in my judgments ; and observe my statutes, and do them." "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children forever ; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them, and multiply them, and will set my sanctuary in the midst of

them forever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." In this prophecy, it is promised, that Israel shall be delivered from their abominations and transgressions; that they shall become holy, and be the peculiar people of God, walking in his judgments and observing his statutes to do them; that, generation after generation, they shall dwell in the land of Canaan, which once flowed with milk and honey, and shall again, by the arm of Omnipotence, be turned into a fruitful field; that they shall enjoy the tokens of the divine presence, and the blessings of religion and its ordinances; and that the great Eternal shall be the object of their worship and the source of their felicity; that he will be reconciled to them through Christ, and admit them to his covenant of peace and love; that the mystic David, Jesus the Messiah, shall be their King, their Shepherd, and their Prince forever; and that the nations of the earth shall witness the favor and protection of benignant Heaven towards them, when the Lord shall sanctify Israel, and when his sanctuary shall be in the midst of them forevermore. Then to a great degree, shall be seen the removal of the primeval curse,

"And nature all glowing in Eden's first bloom."

This dissertation will be concluded with a few remarks.

First, The exertions in the present day in behalf of the Jews, are an omen for good, and an indication that the latter-day glory is drawing near. Efforts are making in England, France, Germany, Poland, and the United States, to effect the return of the house of Jacob. Many societies in Europe and America have been formed, the New Testament has been translated into the He-

brew language, and to a considerable extent circulated; thousands of tracts in Hebrew have been printed and distributed; religious schools for Jewish children and favorably disposed adults have been established; periodical and other publications to enlighten, animate, and encourage the Christian community are constantly issuing from the press; a number of converted Jews have been educated and sent forth as Missionaries, to their brethren, their kinsmen according to the flesh; and many persons of most eminent distinction in the eastern and western continents, have arisen as patrons to this great and glorious cause. These things promise much on behalf of the Jews. They are as the few drops which precede a mighty shower, and indicate that the millennial day will soon dawn. It is universally acknowledged that when the Jews shall be brought in, then will be the conversion of the fullness of the Gentiles; then Christ will take to himself his great power and reign King of nations as he does now King of saints; then there shall be one fold, comprising Jews and Gentiles; and one Shepherd, even Jesus.

Secondly, There is great encouragement to enlist in the benevolent enterprise of raising up the tribes of Jacob, and of restoring the preserved of Israel. At the present time there is an increased attention to the ancient covenant people of God, in all the nations of Christendom. The formal apathy for the circumcision, ceases from the Christian's bosom. The Jews themselves are beginning to be disposed to examine the authenticity of the New Testament. There are great movements among them, especially in Poland. More than two hundred of them on the continent of Europe, have actually embraced the Christian religion. Already we see a wave sheaf, waved before the Lord, as the first fruits of a spiritual harvest. A better and brighter day to Israel has already dawned.

Verily the branches that have been broken off from the good olive tree, shall be grafted in again. Like Philip they shall exclaim, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth; and like Saul of Tarsus, they shall preach the faith which once they destroyed. They shall visit the land of their fathers' sepulchres, and when their restoration shall be accomplished, they will pre-eminently aid in the conversion of the Gentiles. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Salvation will again be for the Jews; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Let not unbelief say, there is a lion in the way. Is any thing too hard for the Lord? What cannot Omnipotence achieve? Let us not be faithless but believing. Beloved for their fathers' sakes, the Jews shall receive the benedictions of Heaven. There is unequivocal indications that the time, even the set time to favor Zion, is come; that the great crime at Calvary has been punished by all nations; and that God will smile propitiously upon the descendants of Abraham in these latter days. These things excite to action, and inspire the hope of success, as exertion shall be made to convince the dispersed of Israel that Shiloh has come, the Desire of all nations, to turn away ungodliness from Jacob.

Thirdly, It becomes all to engage in this great and good work, by their prayers, eloquence, and charities. The work is humane and glorious; it is the redemption of millions of our race from the most deplorable degradation, calamities and woes; the spiritual regeneration and salvation of so many precious immortals. That this great work shall be achieved, we have the promise and veracity of the immutable Jehovah. But it is to be wrought, not by miracles,

but by means, by human instrumentality. Gratitude demands the interposition of the Gentile world in behalf of the Jews. We are great debtors to the children of Israel; because that unto them were committed the oracles of God; and unto them pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came. They are the depositaries of our sacred things. And it is but a just return of gratitude to them that we exert ourselves to rend the vail of unbelief from their hearts, remove the blindness from their eyes, wipe away their reproach, deliver them from bondage, and bring them into the glorious liberty of the children of God. This, too, Christian philanthropy demands. Love to the Redeemer and his cause, and the glory of God demands it. The Jews, therefore, are the proper subjects of our prayers. With Paul it should be our hearts' desire and prayer to God that Israel may be saved. "Those who neglect to pray daily for the Jews," says archbishop Leighton, "neglect the greatest glory of the church." And we should pray, too, with the spirit and faith of Daniel and Nehemiah. It is the duty of all who have opportunity, to reason with the Jews out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus, who is preached unto them, is Christ. Those who inquire after the Saviour, they should direct to the Star of Jacob, and say unto the cities of Judah, Behold your God. This should be done with meekness, gentleness, and long-suffering. Israel, too, should participate in our charities. As God has given us ability we should contribute to their necessities. The zeal of all Christian lands should be quickened on their behalf. 'O that the salvation of Israel were come



out of Zion !' ' O that we might speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned !' ' O that the ransomed of the Lord might return and come to Zion, with songs and everlasting joy upon their heads,—that they might obtain joy and gladness, and sorrow and sighing flee away !' How happy should we Gentiles be to meet, on the heavenly Mount Zion, Abraham, Isaac, and Jacob, Moses and the Prophets, Peter and Paul ! Let us then imbibe their spirit ; exercise their faith, and imitate their example, and thus be prepared to join the heavenly assembly, and unite with them in the song of redeeming praise.\*

\* Appendix E.

## DISSERTATION VI.

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### HOME MISSIONS.

“Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire ; come, and let us build up the wall of Jerusalem, that we be no more a reproach. And they said, Let us rise up and build. So they strengthened their hands for this good work.”

In the days of Artaxerxes, king of Persia, Jerusalem was in a defenceless and ruinous state. Hearing of its wretched condition, and possessing great affection for the place of his fathers' sepulchres, Nehemiah, a Jew, and the king's cupbearer, conceived the noble design of rebuilding the city. To this intent he first prayed to the God of heaven, believing that all success depends on his pleasure, and then sought the king's permission. Artaxerxes granted his request. Nehemiah, without delay, repaired to Jerusalem, and on the third night after his arrival, he arose, and taking some few men with him, went round the city, and viewed its walls broken down, and the gates thereof consumed with fire. After this he assembled the Jews, priests, nobles, rulers, and the rest of the people, and thus addressed them, “Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire ; come and let us build up the wall of Jerusalem, that we be no more a reproach.

Then Nehemiah told them of the hand of his God, which was good upon him, and also the king's words that he had spoken unto him. And they said, Let us rise up and build. So they strengthened their hands for this good work." They immediately and resolutely engaged in this glorious enterprise, and in fifty-two days happily accomplished it.

The preceding account may be accommodated to the spiritual Jerusalem of this land. There are most lamentable desolations in our Zion. In view of them every Christian's heart must be distressed. These desolations should be, and must be repaired. Christians should resolve and execute their resolutions, as did the Jews in the time of Nehemiah. They should say, "Let us rise up and build," and then strengthen their hands for this good work. So shall the desolations of Zion be repaired. In this dissertation it is intended,

I. To take a brief survey of the waste places of Zion in our country.

II. To shew that these waste places should be repaired. And,

III. To point out the methods, in which they may, and should be repaired.

I. It is intended to take a brief survey of the waste places of Zion in this country. In the remarks, that may be made, reference will be had only to the desolations within the bounds of the Congregational and Presbyterian denominations of Christians. By waste places is meant those towns, parishes, or districts of country, which lie in moral desolation, where no evangelical minister will be settled or supported, without foreign pecuniary aid.

Nehemiah, before he commenced rebuilding the walls of Jerusalem, took a particular survey of its ruins. The good people of this nation must become acquainted with its

spiritual desolations, before they will use their exertions to repair them. However painful the task, I will now attempt to delineate the moral wastes of our beloved country.

I begin with New England, where the Pilgrims first planted themselves. Under their pious care and culture, the 'wilderness became like Eden, and the desert like the garden of the Lord; joy and gladness, were found therein, thanksgiving and the voice of melody.' But, alas! in many towns where churches were once established, and temples reared to the living God, there is now a sad reverse. In some places the church has become extinct, and the house of God is in ruins. The Sabbath returns, but there is no temple worship. There is a famine of hearing the words of the Lord. The people are scattered upon the mountains as sheep having no shepherd. In others a church still exists, feeble, and disheartened, and perhaps amid prevailing heresies, and a surrounding atmosphere filled with death. They have a sanctuary for God, but it seldom resounds with his praises: Christians have hung their harps upon the willows, and weep in despondence, for no day-spring dawns upon them. Other places still retain the form of godliness. Religious instructions are not entirely exiled from them. The gospel and its ordinances are to a degree maintained. But great opposition to the cause of Christ exists among the enemies of truth in these places. Even the love of Christians waxes cold, and the ways of Zion mourn, because few come to her solemn feasts. In none of these places are the regular and constant ministrations of the gospel enjoyed. There is no stated priest to weep for them, between the porch and the altar, and to break to them the bread of life; no abiding shepherd to lead them into green pastures, and beside the still waters. Some of these socie-

ties have been destitute of the appointed means of grace, for twenty or thirty years. Others have enjoyed a preached gospel till within a much shorter period. Others again have but just begun to falter, or despairingly to surrender their dearest privileges and blessings. The ability and wants of these societies are various. Some need only to have the things strengthened, which remain that are ready to die. Fifty or a hundred dollars a year, in addition to what they can raise themselves, will now secure to such societies a permanent gospel ministry; and in process of time, by the blessing of Heaven, it may be hoped they will be able to exist, as flourishing societies, without foreign aid. Others are more broken and have less ability to maintain the word and ordinances of God. They therefore require a more liberal patronage. Others again have but little strength, and make but little effort. A few only remain struggling for life, while the great mass around them are totally and criminally indifferent to the institutions of the gospel. A moral death seems to pervade nearly the whole. They are dry bones, very dry. While they have no kind monitor to warn them of danger, and to proclaim to them the merits of a Saviour's blood, no angel of mercy to support them in their distresses, to visit and console them when on a sick and dying bed, and to commend their departing spirits to God who gave them; but few among them ever sigh for such a minister of Christ. The building up of such societies is almost hopeless. Still they should not despair. Let a messenger of the Lord of hosts be sent among them, and God may, as he has done in other places, breathe upon these dry bones and cause them to live. He may shed down the dew and rain from heaven upon these thirsty and barren parts of our Zion; the light of the Sun

of righteousness may break in upon them, and they revive and flourish—these wastes may be built.

I will not here attempt to show how these desolations have taken place. Various have been the causes. Suffice it to know that such desolations do exist, and exist, too, in the very heart of the New England States. Of the 1050 Congregational churches and societies in these States, there are more than 300 unable of themselves to support the regular and constant ministrations of the word and ordinances of God. Upwards of 70 of these may be found in Maine, as many as 60 in New Hampshire, nearly 80 in Vermont, more than 70 in Massachusetts, 6 in Rhode Island, and from 40 to 50 in Connecticut. Such, I am compelled to say, are the desolations of Zion in New England, though a section of country more highly favored, in a religious point of view, than any other on the face of the globe. But the spiritual desolations of New England are small, compared with many other parts of our country. The Presbyterian denomination has in its connexion probably 800 feeble churches and societies, in which the gospel ministry will not be constantly maintained without pecuniary aid from abroad. The South and West are in a most appalling state. A famine, not of bread nor of water, but of the word of life, is sweeping a great portion of the inhabitants down to eternal death. The Great Valley of the Mississippi, (twenty-four hundred miles in length, and twelve hundred in breadth) may be said, in general terms, to be little better than one immense field of moral desolations. A contemplative view of this is enough to make heaven weep, if weeping could be there; enough to break any heart unless harder than adamant, and to rouse it into holy action, unless colder than the grave. But the subject is too painfully affecting to be pursued.

II. These desolations of our Zion should be repaired.

But why? The obligations to do this arise from the fact, that hereby mankind in their individual and social capacity are benefitted, and the kingdom of Christ and the glory of God are promoted.

1. By building up the waste places of Zion, individuals are benefitted.

As these desolations are repaired, religion is promoted. And religion is conducive to the happiness of individuals, as it delivers from evils, and is instrumental in procuring felicities temporal and eternal.

Religion is important in a temporal view. The immoral, and vicious, are generally dissipated and prodigal. They squander much time and money, in idleness, unprofitable visits, vain conversation, pastimes, and profligacy. But where true religion prevails, these evils are avoided. The reproaches of conscience, that monitor in the human breast; the dominion of sin under which the impenitent lie; the fears of death, judgment, and eternity with all the other miseries of iniquity incident to this life, are evils which the religion of the Bible removes, and this alone, "for there is no peace, saith my God, to the wicked." But the wages of sin are not confined to the present life. They extend to eternity. There, impenitent sinners are punished with everlasting destruction from the presence of the Lord, and from the glory of his power; and there, they experience the anguish of that worm which will never die, and of that fire which will never be quenched. But religion is a sure antidote to these evils. It delivers from eternal perdition,—it rescues the soul from the wrath to come. The spiritual good derived from religion is great. It produces joys, with which a stranger intermeddleth not. It renders the mind calm and resigned, amid the turmoils and dis-

tresses of life, yields a balm to the pained conscience, imparts consolation and support, which the world can neither give nor take away, and affords prelibations of the bliss of heaven.—It gives hope and triumph in death.

But the blessings of religion terminate not with this mortal state. The pious shall be transcendently and forever happy in the eternal world. “Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.” The righteous are perfectly blessed from the moment of their earthly dissolution. They rest from the cares and miseries of this life, and their works of piety and goodness, receive in the glories and felicities of heaven their just reward. It is an eternal truth that, “Eye hath not seen, nor ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love him.” How important then is religion! It is emphatically the one thing needful, the pearl of great price. But nowhere are sinners converted to God, when the light of revelation shines not around them. “Where there is no vision the people perish.” By the foolishness of preaching, God is pleased to save them that believe. The preaching of the gospel is the instrument used by the divine Spirit, in convincing, and converting sinners, and preparing them for the kingdom of heaven. We have no account in Scripture, that any who had arrived to years of discretion, were converted until they had enjoyed the means of instruction. The understanding is the medium through which the heart is affected. When God was about to gather in his chosen of the Jews, he sent them the prophets. When he was about to display his grace in the salvation of the Gentiles, he sent forth the heralds of the Gospel. Instruction precedes conviction,



conviction precedes conversion, conversion precedes sanctification, and sanctification precedes glorification in heaven. It is the declaration of the Judge of quick and dead, "He that believeth—shall be saved; but he that believeth not shall be damned." Saith the apostle, "Faith cometh by hearing, and hearing by the word of God; and how can they hear without a preacher?" It is principally by the instrumentality of a preached gospel, that conviction is fastened on the conscience, and the soul is aroused to action, and turned to God. The Bible alone will not ordinarily convert sinners. With all its treasures of instruction, it will remain till the day of judgment a sealed book, without a living interpreter. The preaching of Christ crucified is the sovereign remedy for the spiritual maladies of a perishing world. How vastly important, then, that the waste places of our Zion should be built; that the gospel in all its purity and power should be preached and maintained in them. And it must be preached, not by its divine Author, not by angels from heaven, but by men raised up, qualified and set apart for this noble and exalted work.

2. By building the waste places of Zion, society is benefitted. Society is composed of individuals. And as individuals are benefitted, so must be the Society composed of these individuals. The rights, and blessings of the social state are disregarded and most wretchedly abused, where the ministrations of the gospel are not enjoyed. For proof of this we appeal to the condition of the heathen in the East and West. There, social order, public morals, the arts and sciences, civil and religious liberty, are not known. The superior advantages of civilization, which Christian nations enjoy, are owing to the knowledge of divine revelation. The code of Zoroaster, the ethics of Socrates, Aristotle, and Epictetus, the Siby-

line oracles, and the Eleusinian mysteries will avail nothing to the conversion of men. They ever have been, and they ever will be ineffectual to the reformation of mankind. The best system of morals instituted by man, is essentially defective, for it has not the unction and sanction of heaven. It is the religion of the Bible, principally, which has christianized and civilized nations, and elevated them above the condition of Pagans. This favorably effects all ranks and descriptions of persons, the high and the low, the rich and the poor, the bond and the free. It makes better husbands and wives, better parents and children, better masters and servants, better magistrates and subjects. It promotes temperance, frugality, industry, and all good habits. It heals divisions in families and societies, quells contentions and variances. Where it prevails in purity, Eden appears in all the fruits of righteousness. Were all men true and consistent Christians, wars, oppressions, frauds and crimes, of every name that now disturb society would cease. It has ever been a conceded fundamental principle of all wise legislators, that the maintenance of religion is absolutely necessary to the support of civil government. Two hundred years ago our ancestors came to this country, then a dreary wilderness. They planted churches, organized religious societies, and maintained religious ordinances. In this way we have been raised to our present state of national prosperity and happiness. Our laws, habits and manners, our social, civil, humane and sacred institutions, the glory, boast, and blessedness of our country, are the result of our religion. Take from us our religious institutions, and our flourishing, happy republic would fall. Its glory would be tarnished; its prosperity would be destroyed; its name even would be blotted out from under heaven.

Now every waste place of Zion, in proportion to its

magnitude, subtracts the good which would flow to society in consequence of the support of religion. And it not only subtracts this good; but it has a paralyzing and deleterious effect generally. "One sinner destroyeth much good." "Evil communications corrupt good manners." Moral desolations have a baneful influence upon contiguous societies. In process of time, the latter also will become weakened and desolate. And this will be only the beginning of sorrow. Things will wax worse and worse. Vice will assume a bolder front, and bear down all before it, like a mighty inundation. Human laws will be disregarded, civil and religious institutions will be prostrated; the foundations of happiness, social, civil and sacred, will be sapped, anarchy and misery will ensue. Knowledge and virtue must form the basis of all permanent republican institutions. We glory in the enterprise of our country, in our manufactories, our canals, our internal improvements generally. But what are all these, in comparison with the morals, the civil and religious liberties, the prosperity and happiness of the people in their social connexion, and their dearest interests in time and eternity? How important then that every moral desolation should be repaired!

3. By building the waste places of Zion, the kingdom of Christ, and the glory of God will be promoted.

The kingdom of Christ in a certain sense extends over all men, saints and sinners. The government of the whole universe is upon his shoulder. But in a very special sense, Christ is King in Zion, head over all things to the church. His kingdom is of a spiritual nature, and consists of redeemed ones; those to whom the blood of sprinkling has been efficaciously applied by the Holy Ghost. Every new born soul becomes a member of it by birth. As converts to righteousness are multiplied; as

souls flock to Jesus ; so is the kingdom of Christ enlarged. But accessions to the church are made only where the gospel is preached, or enjoyed. Hence arises the importance of maintaining the gospel ministry where it is enjoyed, and of establishing it among the destitute. If dry bones are to revive and be converted into living armies for God, prophets must be raised up and sent forth to prophesy, "Come from the four winds, O breath, and breathe upon these slain that they may live." If Christ is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, the gospel must be preached to every creature under heaven. God indeed will not be robbed of his glory. The wrath of man shall praise him, and the remainder he will restrain. Even the infliction of punishment upon the finally impenitent will glorify the justice of God. But it is different with the righteous. In their salvation the mercy of God is displayed. This they acknowledge. The song of the redeemed while here, is grace, grace ; and it will be grace, grace to eternity. They actively glorify God by giving him the glory due unto his name ; and by exerting themselves to make the character of Jehovah appear illustrious before the intelligent universe. They desire to have God exhibited in full light, in all his adorable attributes and perfections. This they manifest by their holy lives, conversations, and charities. Says the Psalmist, "when the Lord shall build up Zion, he shall appear in his glory." Thus, as the kingdom of Christ is advanced, God is actively glorified, and in this way of being glorified, he is most pleased in itself considered. And as so great an amount of good results from the enlargement of Christ's kingdom, and the advancement of the glory of God, and as these are promoted by building the waste places of Zion, how highly important

that they should be built,—that these moral desolations should be repaired.

But every benevolent heart will naturally inquire, How can these desolations be repaired? In answer to this inquiry it is proposed,

III. To point out the method in which the waste places of Zion in this land may be built, I observe, every practicable way should be attempted. The welfare of precious immortals demands it; the prosperity of our rising republic demands it; the enlargement of Immanuel's kingdom demands it; and the glory of God demands it. Four methods especially ought to be adopted, for repairing the desolations of our Zion.

1. Feeble churches and societies and new settlements must, themselves, make all possible exertion to support the ordinances, and institutions of religion. They are bound, as well as others, to do all in their power to accomplish this desirable object. It is a dictate of reason, and a sentiment of the Bible that we should first help ourselves, and, then, if need be, solicit assistance from others. Feeble churches and societies should call into requisition all their energies and resources, and grapple with opposing difficulties. A light tax imposed upon pride, appetite, and time, will go far towards supporting the Christian ministry. It is a great mistake to suppose that a small congregation is unable to maintain the gospel. It is rather a fact, that no congregation however large, is able to live without it. The expense of moral desolation in society is far greater than that for the maintenance of religion. The cost of prodigality, tavern haunting, midnight revels, intemperance, and vicious practices generally, together with consequent law-suits, are too great for any people to sustain. This consideration alone, is a great motive for feeble societies to make strenuous exertions

in supporting religious institutions. Where it can be done with convenience, it may be desirable for two feeble societies, adjacent to each other, to unite in maintaining a minister of the gospel. This in some instances has been done to great advantage.

2. Ministers of the gospel and pious people generally, in the vicinity of the desolations of Zion, must do what they can to repair them.

In the rebuilding of Jerusalem, it is said that the priests and others, repaired every one over against his own house. This was more convenient for them, and would stimulate to greater exertion; for public and private interest were connected. While they labored for the common good of the city, they would provide for their own personal safety. And it is not contrary to the great law of love, but is embraced within its requirements, that we have a special regard to those of our own household, and those of our own immediate neighborhood. This is also a dictate of nature. It is, therefore, highly proper, that ministers and pious people generally, residing in the vicinity of the desolations of Zion, should make special efforts to repair them. Ministers may exert a great influence by frequently visiting them, preaching lectures, imparting to them religious advice, and conversing with them from time to time, on those subjects which intimately concern their eternal wellbeing. All pious people, by their prayers, sympathies, conversation and counsels, may assist much in building these spiritual desolations.

3. Another method of building the waste places of Zion is, by gratuitous aid from the opulent, or from those who have ability to afford assistance in the maintenance of religious guides and instructors among the destitute. After feeble churches and societies and new settlements have exerted themselves to the utmost, for the support of gospel institutions, the deficiency should be supplied by

those who are favored with them, and are in possession of this world's goods. Giving in charity is no less a duty than prayer. Prayers should be accompanied with alms, that they may together ascend as an acceptable memorial before God. Let every wealthy Christian be his own executor, and not wait for years to elapse, and death to overtake him, before his property shall be scattered to enrich Zion. The strong ought to bear the infirmities of the weak. This was agreeable to the practice of the primitive churches. This too was agreeable to the practice of the New England churches in better days. It is not optional with affluent churches to assist their feeble sister churches. They are bound to do it; and they cannot shrink from this duty, without disloyalty to the King of heaven, and betraying an avaricious spirit, which dishonors the Christian's name. They are, therefore, to contribute as God has given them ability, nor will they lose their reward. It is the language of the great Benefactor of man; "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And let it ever be remembered, that feeble societies and new settlements, encouraged by the charities of Christians, will be inspired with new life, and induced to make double efforts themselves.

The plan of sending missionaries to feeble societies and new settlements, is wisely adapted to accomplish the end in view. In doing this we follow the instructions and example of the great Head of the church. His commission to the apostles, and to their successors in the sacred ministry, is, "Go ye into all the world, and preach the gospel to every creature;" do this so far as you have ability and opportunity. It cannot be expected, that in those places in which moral desolations exist to any great degree, ministers will be raised up to preach the word of salva-

tion. According to the order of Christ's kingdom, there are no converts to the gospel where its light is not enjoyed. The preaching of the gospel is the instrument used by the divine Spirit, in the conviction and conversion of men. In this way revivals of religion are effected, and in these God prepares hundreds of young men for the holy employment of preaching Christ, and Him crucified. Neither is it to be expected that such waste places will support the ministrations of the gospel, till they have tasted and seen that the Lord is good and gracious, or become convinced that religion is beneficial in a temporal and spiritual view. Of this, they never will be convinced until they have been favored with the dispensations of divine truth. Hence the importance of furnishing a missionary for every morally desolate place. A minister must be sent to every feeble society in this state,—in New England,—in this whole country. In them the standard of the cross must be erected, and the banner of gospel love and peace must wave. And the gospel must be preached in these places not merely occasionally, but constantly and permanently, or it will in a great measure lose its beneficial effects. The ministers and churches must ponder these things well, and come up to this holy and mighty work.

Here permit me to remark, that all who minister in holy things in the waste places of Zion, should be most eminently men of God, prudent, zealous, faithful preachers, who will do the work of an evangelist, labor in season, out of season, and be abundant in labors—ministers who will make parishes for themselves, and having done this, will assist in making parishes for others. For such places, no cold, formal, inactive, indifferent men are needed, but the very best men that can be found. It requires greater wisdom, power, and exertion, to wrest a



citadel from the hand of the enemy, than it does to keep possession of it after it is taken. And every minister who is acquainted with the waste places of Zion knows, that in repairing them, every inch of ground will be disputed by the enemy, not at the point of the sword of the Spirit, which is the word of God, but at the point of every thing, which is crude, anti-Christian and violent. The work of building up these wastes is great and arduous. To accomplish it will require indefatigable exertion and perseverance. In some of these desolations it may be necessary that churches be formed; in others, organized; in others still, that they renew covenant. Renewal of covenant was a means of reformation in the days of Asa, Jehosaphat, Hezekiah, Josiah, Ezra and Nehemiah. And this practice was urgently recommended to the churches of New England, by the reforming synod, in the days of Dr. Cotton Mather. If they have not, the churches which now exist, and those which are formed, should be persuaded to adopt sound confessions of faith, and most explicit, and impressive covenants. This will have a happy tendency in the maintenance of the truth, as it is in Jesus, and the promotion of vital godliness. They who labor in the word and doctrine, should pay very particular attention to the instruction of youth, institute sabbath schools, and theological classes, establish juvenile and other libraries of a religious nature, moral and religious reading societies among the young, prayer meetings, and conferences; visit schools, preach lectures, and go from house to house, warning every man, and teaching every man in all wisdom. The good seed thus sown, would not be lost; but spring up and bear fruit, some thirty, some sixty, some an hundred fold. In this way the heart of the desolate would be made to sing, and much would be done in preparing the way for the permanent establishment of the gospel

ministry. But let it never be forgotten, that "except the Lord build the house, they labor in vain that build it. No exertions to repair moral desolations will avail any thing, without the blessing of heaven. Hence,

4. Arises the vast importance of prayer as a means to be used in building the waste places of Zion.

When God accomplishes great things for his church and people, it is usually preceded by extraordinary prayer. It is the language of his children; let us go speedily to pray before the Lord, and seek the Lord of hosts. They that make mention of the Lord keep not silence, and give him no rest, day nor night. They are fervent, incessant, and importunate in their supplications at the throne of grace. Prayers are the means of obtaining blessings. And there is an indissoluble connexion between the means and the blessings. It was thus ordained in the counsels of eternity. We may expect therefore, that prayers will be answered. God can and will hear the prayers of his children, and he will hear them in reference to the repairing of moral desolations. "God will arise and have mercy upon Zion, for the time to favor her, yea, the set time is come when his servants take pleasure in her stones, and favor the dust thereof." Then let the people of God, especially those living where the moral desolations exist, pray, pray particularly, and distinctly, that God would build the waste places of Zion; pray humbly, ardently, believingly, and perseveringly, that He would pour down his Spirit upon them like rain upon the mown grass, and as showers that water the earth. Then it may be expected that God will open the windows of heaven, send down blessings in abundance upon them, and cause those places of spiritual death to revive and flourish.

Such are the desolations of Zion in our beloved country, such the reasons why these desolations should be re-

paired, and such the methods which should be adopted to repair them.—And now, who is not ready to use the language of Nehemiah and his friends, “Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach.” It is in the name of those in our country who are destitute of the means of grace that I would plead. Would to God I could advocate their cause as its importance demands. Christians, will you not send up your prayers to heaven in their behalf? Will you not remember them in your private social meetings for prayer, and around the family altar? Will you not, if opportunity is afforded, assist and encourage them by your counsel and conversation? Will you not also, as God shall have prospered you, contribute for their spiritual benefit? Every benevolent feeling of your heart answers, Yes. Come, then, ye generous souls, show how much you commiserate their pitiable state. The Home Missionary Society, or any of its Auxiliaries, will gladly receive your charities. These have afforded much assistance to a large number of feeble churches and societies in New England, and in the Middle, Southern and Western States. Though they have not extended their operations so far as they have desired, they have, nevertheless, done much to strengthen the hands and encourage the hearts of the desponding and enfeebled; much to revive and raise up languishing and decaying churches and societies. They have been instrumental in some cases, of establishing permanently the gospel ministry; and in others, of promoting revivals of religion, and thus turning many from darkness to light, and from the power of Satan unto God. Through the instrumentality also of Home Missions, the gospel has been preached in the new settlements, a large number of

churches have been planted, and much good has been effected. To the different societies sustaining the cause of Home Missions, feeble churches are looking for aid with deep anxiety. And shall they look in vain? No, beloved in the Lord, they must not. While we would not in the least diminish the contributions to the Bible, Education, Foreign Missionary, Tract and other benevolent societies, but wish the charities in these channels increased a hundred fold; we would beg most importunately on behalf of Domestic Missions. We would listen to, and obey the call of these decayed and decaying churches and waste places, "Come over and help us." We would till these uncultivated fields. We would impart unto these, our famishing brethren, the bread of life. Say, Christians, bought by the blood of Immanuel, what will you give to raise up these foundations of many generations. I call upon you, not only as Christians, but also as men, as philanthropists, as patriots; what will you contribute? "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." "Give not grudgingly or of necessity, for God loveth a cheerful giver." Give in view of the woes and wants of perishing millions. God will witness, Christ will witness, angels will witness your sacred offerings. Does any one say, The times with me are hard? Admit the fact, and then let the Apostle speak. He says, addressing the church at Corinth, "Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to

the saints." Can the disciples of Christ in the present day, do better than to follow the example of the primitive Christians? God grant that the blessing of him, that was ready to perish, may come upon you. O Shepherd of Israel, thou that leadest Joseph like a flock, look down from heaven and behold, and visit these languishing vines, ere they die.\*

\* Appendix F.

## DISSERTATION VII.

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### SUPPLY OF MINISTERS.

“Behold! the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”—This passage of Scripture had special reference to the Jews, in whom it has been fully accomplished. It is, however, true that there is a famine of hearing the words of the Lord in the present day. The destitution of Christian instructors is deplorably great. “The harvest truly is plenteous,”—a whole world is to be gathered in—“but the laborers are few”—in comparison with the abundant work of God’s vineyard,—very few. To supply Pagans, Mohammedans, and Jews, also the Greek and Latin churches with proper Christian instructors, would require seven hundred thousand. This assertion is made upon the ratio of furnishing one minister to every thousand souls. Even among Protestant Christians, there is a great deficiency of competent religious teachers. Passing over Protestant Europe, which, according to authentic documents, is far from being fully supplied, we will take a general view of the deficiency of Christian ministers in the United States.

In this country, there are now thirteen millions of people. Allowing one minister to a thousand inhabitants, (which is no more than a suitable proportion, and ninety

years ago, there were as many as one liberally educated minister to every six hundred souls in New England,) it would take thirteen thousand ministers to supply the country. But, according to the most accurate calculation, it appears, that the number of efficient ministers in the United States, of all denominations, is only eight or nine thousand; and quite a large proportion of these, no evangelical Christian would consider as properly qualified to instruct. The Presbyterians, Congregationalists, Episcopalians, and Baptists, have about eight thousand churches; and yet only about five thousand ministers. Three or four thousand are required to supply with settled pastors the destitute churches, connected with these different denominations. Though there may be a number of worthy, excellent, and, in a few instances, superior ministers of the gospel unsettled, who are able to supply some of these churches, and who, probably, will ultimately be settled, yet the deficiency of such ministers is alarming. There are no data before the public, by which to determine very accurately the destitution of ministers in the Methodist denomination; but from the fact, that one preacher is obliged to supply two, three, and sometimes four societies, it would seem, that there is a deficiency of ministers in that denomination. It ought to be considered, too, that these ministers are not scattered over the country in equal proportion, but quite the reverse. Even in New England, which is much the best supplied, there is still a great deficiency. There has not been, in this section of our country, for the last twenty years, so great a demand for able, faithful, and evangelical pastors, as at the present time. To this fact the destitute churches, and the different Home Missionary Societies can fully attest. But the destitution of ministers in New England is small, compared with that in the Middle, Southern and Western States. The late

Dr. Rice of the Union Theological Seminary in Virginia, observed a few years since, (and the state of things cannot as yet be materially altered,) "I have heard a gentleman, whose word is as good as his oath, say that in one district of our country, compact, rich, and populous, there were sixty thousand people, connected with no religious denomination whatever." The single State of Ohio contains a million of people, one third as many as all the United States contained at the time of the revolutionary war; yet all the efficient ministers of the different Christian denominations in the State, are but about four hundred. There is, then, a deficiency, allowing one minister to a thousand souls, of six hundred ministers in that State alone, and a destitute population of six hundred thousand. There are twelve counties adjoining the State of Ohio, in which there is not a single settled Presbyterian, or Congregational minister; and in the South Western part of the State of Indiana, there are eight counties, containing about fifty thousand inhabitants, in which there is but one. In Virginia and North Carolina, there are one hundred and seventy-one counties, of which one hundred and fourteen have no settled minister of these denominations. From Baton Rouge to New Orleans, in the State of Louisiana, the distance of one hundred and twenty miles, and the most populous part of the State, too, it is believed that the first sermon ever preached on the Sabbath in the English language, was preached within three years. The Rev. Dr. Miller, in a lecture to the students of the Theological Seminary at Princeton, New Jersey, says, "Taking into view the missionary as well as the pastoral service, it is, probably, safe to affirm, that if we had a thousand able, and faithful men added to the number of our ministers, they might all be usefully employed in our own country." Indeed, speaking in general terms, the great



Valley of the Mississippi, embracing all that territory, which lies between the Alleghany and the Rocky Mountains, and the North Western Lakes and the Gulf of Mexico, containing four millions of people, is but an appalling picture of a wide spread moral desolation. A famine, not of bread nor of water, but of hearing the words of the Lord, prevails to a most melancholy extent. Moral darkness and death reign. That section of our country is a valley of dry bones, very dry. This is no fiction, but a solemn and affecting reality.

Such is the present want, the distressing deficiency of ministers in this land, more highly favored in a religious point of view, than any other on the face of the globe. And this deficiency is increasing daily, as the tide of population rolls with unexampled rapidity from the Atlantic to the Pacific Ocean. Six thousand ministers at least, are now wanted to supply the present destitution of the country; while cities and towns are springing into existence in almost every quarter, as it were by magic, where there are no ministers to weep for the people, between the porch and the altar, none to take them by the hand and lead them into green pastures, and beside the still waters, nor to commend their departing spirits to Almighty God. The population of the United States increases now a thousand in a day, or three hundred and sixty-five thousand in a year. This, indeed, as appears by the late census, has been nearly the ratio of increase for the last ten years. To supply merely the increase of population, therefore, furnishing one only for a thousand souls, a minister must be raised up every day:—add to this also, one hundred and fifty to supply the annual deficiency by reason of death; and, if all the destitute in this country were now supplied, it would require an annual increase of five hundred ministers, at least, to keep good the supply,

not to speak of the demand for foreign missionaries. At the rate of increase for the last ten years, the United States, by the year 1860, will be peopled with thirty millions of inhabitants. More than half of this immense population will be west of the Alleghany Mountains, where now there are but few ministers of the gospel, but few literary institutions, and but few of the means of grace; and where will be a most awful deficiency, unless special efforts are made to prevent it.

But how shall ministers be raised up to supply the destitute millions of this land, and the hundreds of millions destitute in other lands—to supply a world lying in wickedness? Some methods, which should be adopted will now be mentioned.

First.—Information respecting the deficiency of Christian instructors should be generally diffused.

Nehemiah, before he commenced rebuilding the walls of Jerusalem took a particular survey of its ruins. In like manner, good and patriotic people must become acquainted with the spiritual necessities of their fellow men, before they will exert themselves to relieve them. To effect this, every minister of the gospel should preach upon the subject, and tell his people from the pulpit, of the destitution of Christian instructors. Occasionally, he should make it the theme of conversation with them. The press, too, should be enlisted to diffuse information respecting the moral wretchedness of the nations. The luminous reports of Education Societies, and all documents and facts, which serve to illustrate and enforce their object, should be printed and widely circulated. Such publications have helped much to arouse the churches to holy action, and urge them forward in the unparalleled march of benevolence in the present day. All Christians should be thus summoned to the glorious enterprise. And the

trumpet should sound loud and long—till Christendom awakes in all her energies for the salvation of a world.

Secondly.—Another means, which should be adopted for supplying the deficiency of Christian instructors, is, the establishment of societies for the education of pious, indigent young men for the gospel ministry.

Without efforts of this nature, the churches of this land will never be supplied, and the world will still lie in wickedness. For the last half century, the number of pious young men who have had ability and a disposition to obtain an education for the ministry, has not been sufficient to supply the vacancy caused by the decease of pastors. This fact may be easily ascertained by looking at the Triennial catalogues of our colleges. Pious, indigent young men of talents and good promise, must be educated by charitable assistance, or a supply will never be effected; and they must pass through a regular course of instruction; for a ministerial education is of the highest importance to those, who are to be employed in teaching others the great things of religion. It is a divine injunction, that the priest's lips should keep knowledge, and the people are to seek the law at his mouth. The prophets of the Jewish church were generally educated men. Schools for the instruction of the priesthood were established in Canaan at Dothan, in Jericho, in Gilgal, in Bethel, and in Naioth. The apostles were under the immediate instruction of Christ for three years. That a man may be an able minister, he must not be a novice, but be well instructed into the kingdom. His head must be replenished with knowledge, as well as his heart with grace. While God, in this day of revivals is furnishing multitudes of our young men with piety for this holy employment, and many of them are indigent, and have not the means of obtaining an education, notwithstanding they pant to be employed

in the work of the Lord, who can mistake the language of Providence? These men should be taken by the hand of charity and carried onward in a course of instruction, till they become qualified for the service of God in his sanctuary. To do this is the noble and sacred design of Education Societies. In this view they are vastly important. They will be an engine of mighty effect, in scattering the darkness of more than fifty centuries. Thousands of spiritual laborers will in this way, be trained up to go forth into the fields white already to harvest. There should, therefore, be a General Education Society in every country, an Auxiliary Society in every section or county, and a Sub-auxiliary Education Society in every city, town, and parish, in which Christianity exists. This plan of operation has already commenced. The Congregationalists, Presbyterians, Episcopalians, Baptists and Methodists, have their Education Societies, and are educating their sons of the church to be pastors and teachers. But Education Societies can do nothing without pious young men to educate, and pecuniary ability to raise up a sacramental host of ministers for God. Pious parents therefore, should consecrate their sons to God, and train them up by their instruction and example, for usefulness in the church. A suitable proportion of them should be devoted, as was Samuel, to the service of the sacred ministry. As they come forth into life, they should be encouraged, if pious, and of good promise, to engage in this holy and benevolent work. If necessary, self-denial should be practised. Does any one say, "My son is a beloved Isaac?" Let such remember Abraham, the father of the faithful, and see him devote the son of his old age at the command of God. Does any one say, "Mine is an only son?" Let such remember God, who who gave his well beloved Son a sacrifice for rebel man.

In view of such examples, let pious parents say, "Here, Lord, at thy command, I consecrate my sons to thy work in the sacred ministry."

The ministers of Jesus should make efforts to induce young men of respectable talents, ardent piety, and good promise, under their pastoral charge, to commence, at once, a preparation for this holy calling. And young men, if not able to educate themselves, should solicit aid at the hand of the American Education Society, established solely for this important purpose. In such a case it is honorable and praiseworthy to do it. Many of the most efficient heralds of the cross have been charity students. God has signally blessed them as instruments of good. The wealthy in Zion, and all, as they have the means, are bound to afford Education Societies assistance. Those who have freely received, should freely give. Those who are rich in this world, should be rich in good works, ready to distribute, willing to communicate,—and they shall not lose their reward. A light tax, imposed upon pride, appetite, and time, will do much towards imparting to the destitute the gospel ministry. Let what is worse than wasted in ardent spirit be expended for the education of pious, indigent young men for the gospel ministry, and multitudes would run to and fro, and knowledge be increased to the ends of the earth.\*

Thirdly.—Prayer is a means to be adopted in effecting the supply of Christian instructors. It was the direction of the great Head of the church, after stating that the harvest was plenteous, but the laborers few, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Prayer is efficacious. When Daniel was desirous, that God should reveal to him the interpretation of Nebuchadnezzar's dream, which none of

\* Appendix G a.

the magicians, astrologers, sorcerers, or Chaldeans could make known, he went to Hananiah, Mishael, and Azariah, and they unitedly prayed to the God of heaven, that he would reveal this secret to Daniel; and their joint request was soon granted.—When Esther was desirous of saving the church of God, and the Jewish nation, apparently about to be destroyed, she sent to all the Jews in Shushan to fast and pray with her, and her maidens; and their united prayer prevailed. They were wonderfully saved. And, as prayers have been answered in times past, so they will be answered in time to come. Then let all who have an interest at the throne of grace, pray that God would raise up and qualify a host of young Ezekiels to prophecy upon the slain; that he would bless the means adopted to this end; that he would pour out his Spirit upon our colléges and seminaries of learning, and cause streams to issue from these fountains, which shall make glad the city of God. He has, indeed, of late, wonderfully cast the salt of grace into them, and made it manifest that he hears prayer. Within the last two years, there have been revivals in sixteen different colleges, and between three and four hundred young men, in a course of education, have been hopefully converted to God. Let no pious soul forget the last Thursday of February, annually set apart, as a day of prayer for the outpouring of the Holy Spirit on all our public institutions of learning, and also the Tuesday Evening, immediately succeeding the first Monday of each month, a season consecrated as a concert in prayer for this glorious object. The whole subject of educating pious young men for the gospel ministry, should be remembered in the sanctuary and at the family altar. God will be inquired of by his people to do it for them.

Such is a general view of the deficiency of Christian ministers, but especially in the United States; and such

are some of the methods which should be adopted to supply this deficiency. And now whose heart does not ache to behold such destitution of the means of grace, so many millions and hundreds of millions, without a Christian minister or sacrifice, without a spiritual guide or comforter! Whose hands will not be extended to relieve their necessities? For these perishing millions, you are now addressed. Your sympathies, prayers, and charities are solicited on their behalf. Deeply feel, and feeling, act. Remember them in your supplications. Pray with the spirit of the prophet Jeremiah, when he pathetically exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." No feeling but this will satisfy the great Head of the church. And now, Christians, have you prayed in this manner? Have you agonized in prayer, a single half hour for this glorious cause? If you have, you will not withhold your charities. Your prayers and alms will ascend together as an acceptable memorial before God. As one of the best mediums of communicating to them your contributions, the American Education Society is presented. The object of this institution is to educate indigent young men, of respectable natural talents, ardent piety, and good promise. It has assisted many hundreds of this description. Among those who have been patronized may be found natives of every State in the Union, and some of seven evangelical denominations of Christians. The influence which the Society has already exerted upon the spiritual interests of man, is greater than can ever be fully known in the present world. Indeed, tongue cannot express; imagination cannot conceive, eternity only can tell; none but God can comprehend.

It appears by returns made to the Directors, from nine-

ty-two individuals who were formerly Beneficiaries, that since they commenced preparation for the ministry, they have taught schools and academies 201 years; instructed 26,865 children and youth; have been instrumental of 183 revivals of religion, and of the hopeful conversion of about 20,000 souls,—each soul worth more than a world, according to the estimate of Jesus Christ. They now instruct in Bible Classes in their parishes, 14,800 individuals; and preach stately to about 40,000 hearers. There are contributed in their parishes annually, for various benevolent purposes, 16,000 dollars. If ninety-two Beneficiaries have effected so much good, what has been accomplished by all who have received aid from the Society! And be it remembered, that all this is clear gain to Zion and the world, and that it has been effected through the instrumentality of the American Education Society.

Is it said, that some of these young men would have educated themselves by their own efforts? Be it so. But the Society by its publications, agents, and efforts generally, has been the means of inducing more young men, who could educate themselves, to prepare for the ministry and enter it, than would have educated themselves, from among those, who have gone forth as heralds of salvation, by the aid imparted to them. So that as much as this amount of good has been accomplished by the American Education Society. During two or three years past, as many as one tenth of all the ordinations and installations of ministers in the United States, an account of which has been published in the different periodicals, have been of ministers who were assisted in their education by this Society. These men are now scattered to the four quarters of the globe, preaching faithfully the gospel of the blessed God, as foreign missionaries, home missionaries, or as settled and located pastors. Surely, then, this



cause is worthy of the patronage of all the friends of liberty, learning, and religion. It is the cause of God, and must prevail. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Such spiritual wastes will not reign forever with unbroken empire. There will be hearts to feel and hands to help. The bread of life shall be imparted to a perishing world. Come, then, beloved of the Lord, commiserate the pitiable state of those, who are destitute of the means of grace.

The salvation of a world, lying in wickedness, demands your immediate and highest efforts. Be it remembered, too, that, would you perpetuate an evangelical ministry in this land, and all that we hold dear in a civil, literary, and religious view, what you do must be done quickly.—The Western States, which will ere long, sway the destiny of the nation, are increasing most rapidly in population. According to the last census it appears, that some of them have doubled, others trebled, the last ten years. And the large and increasing population of these States are worse than destitute of the ministrations of the gospel. All kinds of infidelity, irreligion, and vice prevail. Popery is coming in like a flood. There also, if not prevented, will be the seat of the Beast, another spiritual Babylon, where the mother of harlots may again establish her inquisitions, forge her chains, and practise her abominations. Ministers, the people will have, that is certain; and if we do not supply them, they will be supplied by the energy of the Jesuits. To this end vigorous efforts are now making.\* Large sums of money are annually sent over by the church of Rome, to be expended in the erection of houses for worship, and the support of her religious institutions. Twenty-one priests and a hundred

\* Appendix G b,

thousand dollars have been brought into this country at one time. Already has she one "Archbishop, eleven bishops, more than three hundred priests," (a large proportion of whom are scattered up and down the great Valley of the Mississippi) "seven ecclesiastical seminaries, ten colleges and collegiate institutions, several academies for boys, twenty nunneries, to which are attached female academies, besides numerous other primary and charity schools, under the instruction of priests and nuns." Periodicals have been established in Boston, Ms., Philadelphia, Pa., Charleston, S. C., Baltimore, Md., and one lately in the West, having the imposing title, 'The Shepherd of the Valley;' and similar publications are contemplated in New York, Savannah, and New Orleans, for the express purpose of propagating the Roman Catholic religion,—a religion which is calculated to subvert all republican principles and institutions, to annihilate the pure gospel of the blessed God, and to establish a hierarchy and a despotism, a hundred fold worse than that from which our forefathers fled. Let Popery be established here generally, and there may be written on the whole country, "Ichabod," the sad memorial of departed glory. In view of this, for the fate of my country I tremble. Could I so elevate my voice, I would sound the note of alarm, till it should be heard from Maine to the Rocky Mountains. Something must be done, and done soon, or the country is ruined. Every right and every privilege, and blessing we inherit from our fathers, procured by their prayers, sufferings and blood, will be wrested from us, and sacrificed on the shrine of a most fearful despotism. There will be a reaction, tremendous, and awfully disastrous in its effects. There is no other religion on the face of the earth, consistent with republican institutions, but the Protestant. Indeed, our civil government is

founded upon our religion. When our forefathers were persecuted in their native country, on account of their religious faith and practices, they fled to this land, then a howling wilderness. Here they established a civil government, consistent with their religion. Rely upon it, then, that if any other religion, but that which the pilgrims brought to this country, and is embraced in the different evangelical denominations of Christians, prevails, utter destruction will befall this fair republic,—this land of civil and religious freedom. This is just what every Catholic sovereign desires and is now attempting to effect, by aiding and abetting in this direful work of spreading Romanism through the land.\* I would speak with the patriotic sentiments and feelings of 1776, the period of our revolution. The times call for alarm. Let the country be aroused ere it be too late to preserve itself from the iron grasp of him, “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself, that he is God.” May heaven in mercy forbid this dreadful doom. Let the prayers and exertions of Christians, and patriots forbid it. The Lord Jesus Christ is King in Zion. He has displayed his banner, and on it is written, and in lines of blood, “King Jesus expects every one of his subjects to do his duty.”†

\* Appendix G c.

† Appendix G.

## DISSERTATION VIII.

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### SABBATH SCHOOLS.

“Train up a child in the way he should go, and when he is old, he will not depart from it.” These are the words of king Solomon, who was much famed for his wisdom. Dr. Scott, in his commentary on the passage, thus remarks: “When children are instructed from their infancy in the truths and ways of God; when they are inured to submission, industry and the government of their passions; when they are restrained and corrected, with a due mixture of firmness and affection; when they are trained up, as soldiers are disciplined to handle their arms, endure hardship, keep their ranks, and obey orders; and when ail is enforced by good examples set before them, and constant prayer made for and with them, they generally retain their early impressions even to old age.” Such are the observations of one, whose skill in this sacred duty was happily tested in his own family. All his children became hopefully pious. This, too, at the time of his decease, was the case with most of his grand-children.

The subject of this dissertation is the religious education of children. Notice will be taken of the nature of such an education, and of the reasons for it.

I. What is it to religiously educate the young? A most essential part of this duty is to give them pious instruction. In doing this, children should be

taught the being and perfections of God—the relation they sustain to him, and their dependance and obligations. He is their Creator—the Former of their bodies and the Father of their spirits, the Author of all the perfection and excellence they possess. He is their Preserver—the Upholder of their existence; for in him they live, move and have their being, and on him they depend for every pulse that beats, every breath that is drawn, every moment that flies. He is their Benefactor—every good and perfect gift is from above, and comes down from the Father of lights. He is the kindest of fathers, the best of friends, and the most munificent of benefactors. Children should be taught their obligation to love God with all their heart, to serve him with all their powers, and to pay him the full homage of their souls. They should yield all their members as instruments of righteousness unto God. As he planted the ear, it becomes them to hear, and obey his instructions. As he formed the eye, it become them to turn it away from beholding vanity and to fix it upon his works and word, that they may admire, reverence and love him. As he gave them the organs of speech, it becomes them to speak of his righteousness and of his praise all the day long. Children should be taught the duties they owe to themselves, as the offspring of God, as young immortals, as candidates for eternity. They should be taught too, the duties they owe to those around them—their duties to their parents who gave them birth, fostered them in infancy, protected them in youth, and supplied all their wants. They should be instructed in their duties to their neighbors and friends, with whom they have daily intercourse, to whom they may impart much happiness, and from whom they may receive much good.

Children should be taught their sinfulness,—that they

have violated the law of God, rebelled against their Maker, and trampled upon the rights of those around them,—that “the carnal mind is enmity against God, not subject to his law, neither indeed can be,”—that by reason of sin their exposure to ruin is certain and inevitable,—that endless misery is denounced upon transgression—“the soul that sinneth it shall die”—“death is the wages of sin.”

Children should also be taught the way of salvation by Jesus Christ,—that through him eternal life is offered unto all men,—that repentance and faith are the only way by which to obtain an interest in atoning blood, and secure the salvation of the soul.

In the religious education of children, they should be taught to govern their passions, and to restrain themselves from all evil ways;—to cultivate habits of temperance, industry, and obedience. In short, they should be instructed to embrace the doctrines, discharge the duties, and adorn themselves with the graces of the gospel. And they should be thus religiously taught by precept and example. Though precept has great effect, yet example has greater. It is sovereign in its influence. There is in children a native proneness to imitate the examples set before them. And this whole course of education should be accompanied with prayer. “The effectual fervent prayer of a righteous man availeth much.” Children should be remembered in the closet, around the family altar, and in the public sanctuary. God may peradventure, renew their hearts in answer to the supplications which are made.

II. Why should children be thus instructed in the way of righteousness and salvation?

1. One reason is, they will be likely to retain their early impressions. When they have advanced even to hoary age, and are tottering on the grave, the sentiments they embraced, and the spirit they imbibed in their youth-

ful days, will abide, and affect in a most salutary manner their decline of life. Some very eminent divines have supposed the passage, "Train up a child in the way he should go, and when he is old he will not depart from it"—to contain a universal truth,—a universal promise, in fact, of spiritual good to the children of faithful, pious parents. The light in which they view the subject is this: If such parents will fully discharge their duty to their children,—if they will use all the means in their power to train them up in the way they should go; God engages to bless these pious instructions, and to make them instrumental of their spiritual and everlasting good;—to implant the principles of grace in their hearts, and to take possession of them by the influences of his Spirit;—that when they are old they shall not forsake that good way in which they were early educated, but, walk in it, and bring forth the fruits of righteousness. Those of this sentiment, suppose that the covenant which God has made with true believers, extends in a certain sense to their offspring, or implies an engagement on his part to interest these children in the blessings of the new covenant, provided parents perform their duty towards them in the sense required. This they argue not only from the words quoted from Solomon, but also from other passages of Scripture. Said God, speaking of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;" meaning they shall be truly pious, and walk in the way which leads to eternal life. Others suppose that the text is not to be understood in this extensive, unlimited sense, and that the promise here annexed to the instructions of pious parents is not absolute but conditional. If parents are faithful in the sense here intended, there is the greatest probability that their children will be happily

and piously affected by it. This appears to be the opinion of Dr. Doddridge. Hence in commenting on the text, he observes, "This assertion,—'Train up a child in the way he should go, and when he is old he will not depart from it,'—is to be understood with some limitation, as expressing the probability, rather than the certainty of the success,—otherwise experience in some melancholy instances, would contradict it." Would to God there were none untractable under the most pious and prudent methods of education; none who like adders, stop their ears against the voice of the most skilful charmers, and have been accustomed to do it from their infancy. Would to God there were none of those who appeared to set out well, and seemed eager in inquiring "the way to Zion, with their faces thitherward," who have forgotten the guides of their youth, and the covenant of their God, and are to this day, wandering in the paths of the destroyer. But though there are some melancholy instances of this nature, yet the many more of the opposite character, fully demonstrate, that if parents would exert themselves by precept and example, to train up their children in the way they should go, it is highly probable that they would be happily effected by such an education, and be brought to experience the blessings of heaven in time and in eternity. What a powerful motive to efforts on behalf of the young!

2. Children should be trained up in the way of righteousness and salvation, because early piety is amiable in itself, pleasing to God, and greatly conducive to happiness through life.

Early piety is amiable in itself, and has ever commanded a respectful regard. What can be more attracting, more interesting, or more amiable, than to see good principles governing the whole conduct of a youth; youthful



levities and follies despised; the unruly passions of the human breast subjected to reason and conscience; irresolution and caprice banished, constancy and uniformity prevailing; the love of God and man shed abroad in the heart; meekness, humility, resignation,—a heart mortified to all sublunary things, fortified against all earthly evils,—an eye fixed on heaven and communion with God. This spectacle is most desirable and lovely. It is a vision in miniature of the heavenly world. Such religion elevates man to his pristine dignity, and reinstamps the divine image on his soul. Surely then, early piety is amiable in itself, and must be most pleasing to God. In the Scriptures, he frequently and affectionately calls upon young persons to “remember their Creator in the days of their youth,” assuring them that if they seek him early, they shall find him; and he has proved the sincerity of his calls, and the truth of his assurances by examples of special favor to early converts. See this illustrated in the case of Samuel, who was the child of prayer, and of Timothy, who searched the Holy Scriptures from his childhood.

Early piety will be conducive to happiness through life. What can more contribute to this end than the suppression of bad habits, propensities and passions, and the implantation of holy affections and desires in the soul. To live piously, is the happiest way of living, this side heaven. The exercises of love, gratitude and submission, are delightful to a humble soul. They are attended with pleasures, unspeakably preferable, to all this world can afford. “Wisdom’s ways are ways of pleasantness, and all her paths are peace.”

3. Children should be educated in the way of righteousness and salvation, because youth is the best season for cultivating the principles of piety.

This idea is fully conveyed in the expression, “Re-

member now thy Creator in the days of thy youth." The word in the original, translated youth, might properly be rendered the best or choicest time of life. It is the golden opportunity for religious improvement. In young persons nature is pliant, habits are not confirmed. The mind is open for the reception of truth, and is not preoccupied nor corrupted by prejudices. The affections are not debased by the world. The powers of the mind are active and vigorous. The heart is more easily affected by the love of God, the grace of the Saviour, and those powerful motives to religion, which the gospel presents, than it will be at any future period. The passions are manageable and easily diverted from vicious objects. Youth will blush at those acts of vice, which, in riper years, sinners will commit with boldness, disregarding the censures of others, and glorying in their shame. Conscience, that monitor in the human breast, active and vigilant, elevates her warning voice, and strongly remonstrates at deviation from virtue. Besides, God by his Spirit, beseeches and importunes youth more frequently and more forcibly to return and live, than he does those in more advanced life. Doubtless there are many in the regions of wo, who while young, felt the strivings of the Holy Spirit, which almost persuaded them to be Christians. By far the greater part of those who become pious, are converted in early life. This is strikingly the case in the revivals of religion in the present day. How true the proverbial expression, "Can the Ethiopian change his skin or the leopard his spots, then may ye also do good, who are accustomed to do evil."—In addition, Mr. Henry observes: "Early piety, it is to be hoped, will be eminent piety. Those who are good betimes are likely to be very good. Obadiah, who feared the Lord from his youth, feared him greatly." Youth, then, is the best season for religious attainments. Those

therefore, who are in early life, should imitate the example of Josiah, the pious king of Judah, and begin while yet young to seek after the God of their fathers.

4. Children should be religiously educated, because this would prepare them to be more useful in the present life, and secure to them greater glory and blessedness in the life hereafter. Most evidently, religion would help in qualifying them to discharge with fidelity and propriety the duties incumbent upon them. Living in the fear of God, they will "do justly," "love mercy," and "walk humbly" before him. They will live peaceably with all men, as much as in them lies. They will direct, counsel, reprove, exhort, comfort and do good, as they have opportunity. The doctrines of God they will adorn by their lives and conversation. Knowing the way to heaven themselves, and solicitous for the salvation of others, they will labor to make them acquainted with the way of eternal life. Hence they will be instructors in the ways of righteousness by precept and example, and be useful to themselves and others, to the church and the world. Such was young Joseph in Egypt;—such was young Daniel and his companions in Babylon, and such was young Obadiah in the land of Israel.

Early piety will fit persons for more exalted employments and blessedness in the heavenly state. It is the generally received opinion that the soul possesses capability of eternal progress towards infinite perfection. Eternity is its career. The Deity is its goal, and though it can never arrive at the point in view, still it is capable of an eternal approximation to it. It will go on from strength to strength, from knowledge to knowledge, from virtue to virtue, from glory to glory, expanding and brightening to all eternity. So that there will be a time in futurity, when man will be as far above what the cherubim and seraphim

are at present, as they now are above him. But it is to be observed that they will also be making attainments in greatness and glory, in holiness and happiness. The more our faculties are enlarged, and the greater our attainments are, the higher will be the spheres of our action in the world to come. The views of God, of his ways, and of divine things generally, will be more extended and enrapturing. Fuller will the heart be swelled with gratitude. Louder will the anthem of praise be sung. Such spirits as Baxter, Owen, Watts, Doddridge, Edwards and Scott, will strike some of the highest notes in the song of Moses, the servant of God, and the song of the Lamb. Great then, very great is the encouragement, early to become religious, and to progress in religious attainments.

III. Who are to take part in the religious education of children, or in training them up in the way they should go?

1. Parents and guardians should take a very active part in this important work. God has laid them under solemn and indispensable obligations to do it. He has committed their children to their care, and given them instruction to train them up in the way they should go—for himself and heaven. His directions are, “Children, obey your parents in the Lord, for this is right.” “Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth.” And, “Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” In commendation, it is remarked of the Father of the faithful, “I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.” Hence, were there no pleasure nor profit, resulting from the performance of this duty, it

would be incumbent on them to attend to it. It is a duty which may not be omitted without incurring a high degree of criminality. The trust reposed in parents is of infinite responsibility. The consequence of faithfulness or unfaithfulness to it, will be most glorious or awful. By a right discharge of duty in this respect, parents will be likely to secure for their children a happy life, a joyous death, and a blessed immortality. But should they betray their trust, they will finally weep for the irregularities of their children, and exclaim in the bitterness of their soul as David did, "O, Absalom, my son, my son." The future consequences I forbear an attempt to describe. Eternity will disclose it in all its vivid realities. Parents, then, by the worth of the precious souls of their dear children, should teach them early to seek the God of their fathers, and to serve him with a perfect heart, and a willing mind.

2. The ministers of the gospel are bound to do all in their power religiously to instruct those children to whom they may have access. They should view them as the lambs of the flock, and gather them in their arms, and carry them in their bosom. They should catechise them, instruct them in the doctrines, duties and graces of religion—in those things which belong to their everlasting peace. They should exhort them to early piety—teach them to "remember their Creator in the days of their youth." It would be well for ministers to meet the children of their respective parishes as often as once or twice every month, particularly to converse and pray with them, and also to establish Theological Classes for the special benefit of youth. Their duty to the young, ministers should discharge with all fidelity, else the blood of their souls may be required at their hands.

3. Instructors, also, should take a part in training up children and youth in the way they should go.

This duty seems peculiarly to devolve upon them, by virtue of their office. They should, therefore, attend to it with alacrity and fidelity. Much depends upon the manner in which children are educated.

“Just as the twig is bent, the tree's inclin'd.”

Every possible effort, therefore, should be made to curb their passions, direct their habits and instil into them the principles of piety. Those who teach children and youth and take a leading part in their education, should feel their responsibility, and endeavor to acquit themselves well before God. Hence all the presidents and professors of our Colleges, the preceptors of our academies, and the instructors of our common schools, should possess correct moral and religious principles, and be ardently desirous to infuse these into the youthful minds of their pupils. It is a cause of thanksgiving to God that the community are waking up to this subject—that of the fifty Colleges in the land but two or three of them are in the hands of those, who hold not to the truth as it is in Jesus—that this is true to a very considerable extent, in regard to the academies and high schools of our country—that quite a large portion of the females of the land are receiving superior literary advantages, and these advantages “are sanctified by the word of God and prayer ;”—that from present presages the time is rapidly approaching, when on all our instructors of youth shall be inscribed “Holiness unto the Lord.” This will be emphatically the case as the latter day glory of the church advances, when “our sons shall be as plants grown up in their youth, and our daughters as corner stones polished after the similitude of a palace.” But I would here speak particularly of those who have the charge of our

Sabbath Schools. They are subalterns in the army of the great Captain of salvation, and have an important part to perform in training up the "sacramental host of God's elect." These schools will be nurseries for the church—nurseries from which multitudes will be transplanted into the garden of the Lord. It was a true observation of Calvin, "If we would have the church flourish, we must begin in the good instruction of children." Too much exertion, therefore, cannot be made to instil into the minds of the rising generation the truths of christianity. How vastly important the system of Sabbath Schools, and kindred institutions, as Bible and Theological Classes! Blessed be God who moved upon the heart of the benevolent Raikes, and who permitted him to be the instrument in his hand of giving the first impulse to this mighty engine. For wherever Sabbath Schools are known, the memory of Robert Raikes will be fondly cherished, and held sacred as the founder of this institution. Could he now be permitted to revisit this earth, with what astonishment and delight would he see the immense amount of good that has been effected by this benevolent scheme. While we surrender to the preached word the first rank among the many means of doing good now in operation, we must claim for Sabbath Schools the second; and we feel confident, that if properly encouraged and patronised, nothing, with the exception above named, will take the precedence of this system in the power of doing good. Here will be trained up the Brainerds, Buchanans, Careys, and Martyrs of future ages, who shall carry the Bible and preach it on the banks of the Ganges, on the shores of the Pacific, and on the islands of the seas. This Society is not insulated. It is a part of one stupendous whole. In connexion with the other benevolent enterprizes of the day, it is working wonders. Some of its glorious effects may be

learnt from a statement of facts collected by Rev. Dr. Wisner and published in his sermon on the "benefits and claims of Sabbath Schools." "Not long since, one of the Justices of the Police Court in this city (Boston) stated, at an anniversary meeting of the Boston Sunday School Society, that "there are more juvenile delinquents brought before that court on Monday, than on any other day in the week; and that he was happy to say, that no Sabbath School scholar was ever found among their number." And in the last report of the Massachusetts Sabbath School Union, I find the following statement. "In the reports of thirty-five schools it is definitely stated, that no individual from their number has ever been arraigned before a civil tribunal for immoral conduct; while only two from all our schools, are mentioned, who have been arrested; and these attended the Sabbath School irregularly for a very short time." And a few years since, "it was stated before a committee of the English House of Commons, by persons who had been much concerned in Sabbath Schools, that they had never known one of their pupils to become a common beggar. And Mr. Raikes, the founder of the Sabbath School system, stated, that, "during 20 years among 3,000 persons who had been instructed in these institutions, he had after strict inquiry and diligent search, heard of but one who had been committed to prison as a criminal." "Of the influence of these institutions in promoting vital religion among their teachers and pupils, we have such statements, from authentic sources, as the following. During the first year after the organization of the New York Female Sunday School Union, "twenty-four of the scholars made a profession of religion; and many others, by their seriousness, gave reason for the hope that they were not far from the kingdom of God." And the report of the same society for 1828



states, that, during the preceding year, sixty-six of their teachers, and eighteen of their scholars, and during the seven preceding years of the existence of their society, 418 teachers and scholars, had made a profession of religion." "In Philadelphia, when Sunday Schools were first established, out of the number who were employed as teachers, there were sixty-five who gave no indication of decided piety. But, in two years, out of this number, fifty had made a public profession of religion." And from 1818 to 1824, in one of the Unions in that city, 205 teachers, and 73 scholars, had united themselves with the church. And in this city, (Boston,) it is known that of the additions made to our churches during the last eight years a considerable and continually increasing proportion have been from among the teachers and scholars of our Sabbath Schools. And similar have been their fruits in country places. In the account of a revival in the state of New York, several years since, it was stated, that of thirty-five who were hopeful sharers in the work, twenty-nine belonged to the Sabbath School. And of one hundred who united with a church in another place, in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath School instruction." In 1825, a member of a church in New Jersey, wrote,—“About one hundred young persons have,” since the establishment of our schools, “been united to the church, who, after considerable investigation it was concluded, have all been, in some way or other, connected with the Sabbath Schools of the congregation, either as teachers or scholars. We may add to this about thirty persons of color, who have received religious instruction in some of the Sunday Schools, and have made a profession of religion.” And in 1828, a clergyman in one of the towns of Massachusetts, said he was confident that every individual who was in his first

Sabbath School, was then a member of his church. And that while some, during a recent revival, were hopefully converted from every other house in the vicinity, one large family of children, whose father, (a member of the church,) refused to let them attend the Sabbath School, (saying, he could give instruction enough at home,) was passed by without a single trophy of renewing grace." The report of the Massachusetts Union for 1828, states, "In sixty-nine schools, 348 teachers, and 248 scholars have publicly professed their faith in Christ during the last year; besides very many who hope they have exercised faith in his atoning blood, but have not yet publicly espoused his cause." And the last year they report, "380 teachers and 237 scholars added to the church. And the report of the American Sunday School Union for 1828, after remarking that very few of the reports received from auxiliaries, mention the number of teachers and scholars who have made a profession of religion in the past year, adds, "the number of the former actually reported is 1269, and of the latter 909; which being added to those before reported, makes 7659." "But we believe this," the managers subjoin, "is not one fourth of the teachers and pupils, who after their connexion with Sabbath Schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ." Thus the Holy Spirit has remarkably set his seal upon the institution of Sabbath Schools.

We have the most abundant testimony to their blessed effects. Revivals of religion follow in their train. They replenish the churches, and furnish a multitude of young men for the service of pastors and missionaries. "It is said that of the missionaries who have gone from Great Britain to the heathen, nineteen twentieths became pious at Sabbath Schools; and that of the evangelical ministers

in England who are under forty years of age, more than two thirds became pious at Sabbath Schools.—The celebrated Dr. Morrison, missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe, became pious at a Sabbath School.” At a Sabbath School also the first religious impressions were made upon the minds of the Rev. Messrs. Henderson and Patterson who have wrought such wonders on behalf of the Bible cause. Under a conviction of the salutary effects of these institutions, the pirate Gibbs exclaimed a short time before his execution, “Sabbath Schools would have saved me from the gallows; but they were fifteen years too late for me.” What multitudes are now suffering the horrors and anguish of hell, who might say, “If we had enjoyed Sabbath School instruction, it would have saved us from our awful perdition, but they were established too late for us.” This christian enterprise is one of the most efficient instruments, chosen of God for the advancement of his kingdom. This is the uniform feeling and acknowledgment of the friends of Christ. It is countenanced and sustained by all the different evangelical denominations of Christians. The wise, the good, and the patriotic have espoused this cause, pregnant with blessings great and glorious. “No man” says Chief Justice Marshall “estimates more highly than I do the real value of the Sabbath School Institution or the intrinsic value of the object it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious and well directed labors.” De Witt Clinton said “the Institution of Sabbath Schools is one of the three levers, by which the moral world is to be moved”

Such are the blessed effects of Sabbath Schools. Who

then will refrain from embarking in this enterprise. The Lord in his providence is addressing parents, ministers and instructors, especially Sabbath School teachers in the language of the daughter of Pharaoh, "Take these children and nurse them for me, and I will give thee thy wages." The salvation of souls shall be for thy hire.—Let it ever be said of those who manage this institution; "Ye did run well for a time." Let it rather be said, they are 'steadfast, immovable, always abounding in this work of the Lord.' Let the solemn asseveration of Jesus Christ, "No man having put his hand to the plough and looking back is fit for the kingdom of God," urge them to increased exertions. Noble was the resolution made in the year 1830, "That the American Sunday School Union in reliance upon divine aid will within two years establish a Sunday School in every destitute place, where it is practicable, throughout the valley of the Mississippi." This measure which warranted the most determined, vigorous and liberal efforts, has been prosecuted with a zeal correspondent, in a good measure, with the magnitude and importance of the enterprise, and most happy results have followed. Such efforts must still be continued. A Sabbath School must be established in every village and hamlet in the land. There are in this country at least four millions of children and youth who ought to receive Sabbath School instruction from week to week. This work can be and must be sustained. In the language of one of the most distinguished members of our national legislature, "If our country would render her Union perpetual, if she would elevate to a lofty height the pillars of her fame and place herself permanently above all other nations of present, and of all other times, she must draw her example from the Divine Being, and take little children in her arms, and bless

them by pouring into their infant minds the lessons of early and effectual instruction."

"Patriots, Christians, ministers of the most High God, the alternative is before you. Employ the means to enlighten and sanctify the nation, and it is saved; neglect them and it is lost. The instrument of your country's salvation is at your command, and the responsibility of its failure or success, rests upon you."\*

\* Appendix H.

## DISSERTATION IX.

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### PROMOTION OF TEMPERANCE.

“ At the last it biteth like a serpent, and stingeth like an adder.” Such are the effects of intemperate drinking, as described by the pen of inspiration. Who then will not proclaim, as with the voice of seven thunders, in the monitory language, “ Touch not ; taste not ; handle not.” Let the motto of all be, **TOTAL ABSTINENCE FROM THE USE OF ARDENT SPIRITS—TOTAL ABSTINENCE FOREVER.**

I. But why abstain from the use of ardent spirit ?

1. The expense attending the use of it is a reason for abstaining. This is enormous. From authentic documents it appears, that the sum of money expended for ardent spirits, which are annually consumed in the United States, amounts to at least fifty millions of dollars. This melancholy fact is fully established by ascertaining the quantity of ardent spirit which is annually distilled in our country, and which is annually imported, and also the quantity which is annually exported ; and by considering what remains after exportation, as actually drank in the country. This it would seem is a fair way of calculating with sufficient exactness. It is found from the returns of all the Marshalls in the United States to the Secretary's office, that there were, probably, as many as 33,365,529 gallons of ardent spirits consumed in our country in the

year 1810. Assuming the population of the United States, and the habits of the people, in 1810, as the basis of calculation, the quantity of ardent spirits consumed in 1832, will be twice as great, or 66,731,058 gallons, a quantity of liquor sufficient to fill more than 1,090,970 hogsheads, and would form a pond more than 68 rods long, 40 rods wide, and 12 feet deep, covering an area of 17 acres. Considering that these liquors are freely diluted before they are sold to the consumers, and that a large portion of them is retailed in small quantities at a greatly advanced price upon the primary cost, they may be fairly reckoned in sale at one dollar per gallon. The amount of the whole at this rate would be more than sixty-six millions of dollars. But let the estimate be moderate—say fifty millions. What an enormous sum expended for the consumption of distilled spirits! The expense for wine is not included in this calculation. This must be many millions.

Besides, will it not be conceded by all, that the precious time of those who drink to excess, which is spent in idle conversation, vain amusements at taverns, grog-shops and tipping houses of all descriptions, is really worth as much, (...for, as Dr. Franklin observes, time is money,) as the cost of ardent spirit consumed, that is, fifty millions of dollars.

In addition to this, statements and reports founded upon facts, lead to the belief, that there are nine hundred thousand dollars expended annually in Massachusetts for those who have been reduced to poverty and to sickness by intemperate drinking. Admitting this to be true, and that there are not more thus effected by intemperance in this state, according to the number of its inhabitants, than in the other states, it follows, that more than nineteen millions of dollars are annually thus expended in the United States, for the support of the victims of alcoholic poison.

Further ; much money, say eleven millions of dollars annually, (and this must be considered a low estimate,) is spent for sickness, occasioned by intemperance in those who are able, in a pecuniary point of view, to bear this expense themselves.

The waste of property, then, annually caused or occasioned by intemperance in the United States, if we take into consideration the purchase of the liquors consumed, the time idled away, and the expenditure arising from pauperism and sickness produced by it, (not to say any thing of the expense of law suits, lawyers' and sheriffs' bills following in its train,) amounts to one hundred and thirty millions of dollars. This is a sum of money more than doubly sufficient to defray the expenses of our national and state governments, of all our colleges, academies, common schools, and religious societies for the support of the ministry. It is a sum of money "sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America ;—it would supply every family on earth with a Bible, and it would support a missionary or teacher among every two thousand souls on the globe." It is a sum of money, which, were it levied upon this nation at one time by a direct tax, would be ten dollars for every man, woman and child in it, and would revolutionize the government ;—a sum of money, which, were it in silver, would weigh more than thirty-four hundred tons, and would load seventeen hundred waggons.—In order to impress upon the mind clearly and forcibly the cost of intemperance, I subjoin a bill of expense, prepared by an able and accurate writer.

" The people of the United States to Intemperance	- -	DR.
1. To 56,000,000 gallons of spirit per year at 50 cents		
per gallon,	- - - -	\$28,000,000



2. To 1,344,000,000 hours of time, wasted by drunkards; at 4 cents per hour,	- - -	53,760,000
3. To the support of 150,000 paupers,	- - -	7,500,000
4. To losses by depravity of 45,000 criminals, unknown, but	- - -	immense.
5. To the disgrace and misery of 1,000,000 persons, (relatives of drunkards)	- - -	incalculable.
6. & 7. To the ruin of at least 30,000, and probably 48,000 souls annually,	- - -	infinite! unspeakable!
8. To loss by the premature death of 30,000 persons in the prime of life,	- - -	30,000,000.
9. To losses from the carelessness and mismanagement of intemperate seamen, agents, &c. &c. unknown, but	- - -	very great.
		<hr/>
Certain pecuniary loss in round numbers,	-	\$120,000,000
To which add, 4th, 5th, 6th, 7th and 9th items,		
Total,"		

Ample, indeed, must be the resources of that nation which can pay annually, so much money for the support of intemperance!

2. Another reason for total abstinence from ardent spirits, is, that the use of them in any degree injures, and, if persisted in, destroys the morals and happiness of society. The injurious effects of spirituous liquors are ordinarily in proportion to the quantity used. The smallest portion of them taken when in health, is detrimental, and, the practice of taking them continued, will almost inevitably lead to intemperance; which is awfully baneful in its effects. It demoralizes, by breaking down all restraints, and letting in a flood of vices. It is properly called legion, for innumerable are its concomitants;—thousands of evils compose its train. It is followed by profaneness. The drunkard reverences neither the name, attributes, works, nor word of God. His mouth is filled with the most horrid blasphemies, oaths and imprecations. Drunkenness leads also to idleness, Sabbath-breaking, gaming, lying, cheat-

ing, theft and perjury. On account of its tendency to induce persons to forswear themselves, a law was once passed in Spain, which excluded drunkards from testifying in courts of justice. Intemperance tends, moreover, to lewdness, foolish conversation, and indecent language; to contentions, assaults, affrays, duelling and murder. From the Second Annual Report of the "Prison Discipline Society," it appears, that from the year 1806 to the year 1826, 20,000 criminals were condemned to the different penitentiaries in the United States. "Now," says the Report of the "American Temperance Society," "It is admitted on all hands, that these, with scarcely one exception, are not only intemperate persons, but also, that they were hurried to the perpetration of crime, when in a state of intoxication." Says Judge Rush of Pennsylvania, in a charge to a grand jury, "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect one instance since my being concerned in the administration of justice, of a single person being put on trial for man-slaughter, which did not originate in drunkenness; and but few instances of trials for murder where this crime did not spring from the same unhappy cause."

After many years' experience, Judge Hale gave it as his full conviction, "That if all the murders and man-slaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, fornications, rapes and other great enormities, which had been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance." This vice destroys all moral sensibility, all sense of the everlasting distinction between right and wrong, and consequently, all religion. Now, as every person has an effect by his faith and life upon those around him, so the intemperate man

by his baneful influence destroyeth much good. It has been thought that one drunkard will in the course of ten years make five more. Intemperance also, mars the happiness of individuals, families, neighbors and society at large. Every evil work is its legitimate issue. It induces gloominess of mind, depression of spirits, fretfulness of disposition, and moroseness of habit. "Who hath wo? who hath sorrow? who hath contention? who hath wounds without a cause? 'They,' saith inspiration, "who tarry long at the wine." What heart-rending scenes, as the offspring of hard drinking, may be seen at houses devoted to dissipation, and sometimes in the jovial parlor and family circle. Go to the intemperate man's abode, to his once peaceful fireside, after he has long been social with his cups, and you will behold his wife and children in tears, half clad, and destitute of food. He who should be their counsellor, comforter, and friend, is now become their tempter, their disturber, their enemy. Four hundred families in this land are probably thus afflicted by this awful scourge. Thus intemperance scatters fire-brands, arrows, and death through the community. It makes a man a burden to himself, a curse to his family, and a nuisance to society. The honorable William Wirt, late attorney general of the United States, in a communication made by him to the Baltimore City Temperance Society, has the following remarks: "I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us combined." Now all these evils may be avoided by the disuse of ardent spirits,

Who then will not practise total abstinence, and exert himself to induce others to follow his example?

3. My third reason for total abstinence from ardent spirits, is, that the use of them in any degree injures, and if persisted in to intemperance, will destroy the body.

“Health,” says Dr. Buchan, “depends upon that state of the solids and fluids, which fits them for the due performance of the vital functions, and while these go regularly on, we are sound and well, but whatever disturbs them, necessarily impairs health. Intemperance never fails to disorder the whole animal economy. It hurts digestion,\* relaxes the nerves, renders the different secretions irregular, vitiates the humors, and occasions numberless diseases. Every fit of intoxication produces a fever, which sometimes terminates in inflammation of the lungs, liver, or brain, hereby bringing on sudden and premature death.” It prostrates physical strength, by inducing nervous and muscular debility. By its deleterious effects, if it produce not acute, it most assuredly will chronic maladies. Look into the cup of intoxication, and you will see tremors of the limbs, inflammation of the eyes, ulcers upon the face, jaundice, gouts, fevers, consumptions, dropsies, lethargies, epilepsies, palsies, apoplexies, and madness—a host of ills, and death fast approaching. As the destroying angel of Egypt slew thousands, so does the intoxicating bowl slay its tens of thousands. Were we to inspect the records of mortality, they would tell us, that the intemperate use of distilled spirits causes or occasions more deaths, than war, pestilence or famine. About nine tenths of all the persons who have died with the cholera in this and other countries, were in the habit of drinking ardent spirits. After 1200 had been attacked by this dis-

\* Appendix I a.

ease in Montreal, it was stated, that not a drunkard who had been attacked had recovered of the disease, and almost all the victims had been at least moderate drinkers. "In Tiflis in Russia, containing 20,000 inhabitants, every drunkard it has been affirmed, has fallen.—All are dead, not one remains." The Fifth Report of the American Temperance Society, after giving a faithful and detailed account of the awful effects of the cholera, says, "In Paris, the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors. Nine tenths of those who died of the cholera, in Poland were of the same class." "Drunkenness," says Tissot, "destroys by retail at all times and every where." Dr. Trotter observes, that "more than one half of the sudden deaths, which happen, are by a fit of intoxication, softened into some milder name, not to ruffle the feelings of relations in laying them before the public." Speaking of the evil effects of intemperance, Dr. Alden, a distinguished Physician of this country, remarks, "The rosy hue of health is exchanged for a deep scarlet; the eye loses its intelligence, the voice becomes husky, the blood parts with its florid color; the appetite is impaired; the muscles waste, the face is bloated, and, in rapid succession, the liver, the digestive organs, the lungs, and heart, and brain lose their vital forces, and but imperfectly perform their functions; and sooner or later the constitution is broken down, organic disease supervenes, and death closes the scene."

"Since life is extinct send now for a surgeon, and let the body be inspected for the benefit of the living."

"The stomach is enlarged or contracted, often indurated, and always diseased; the intestinal canal, a mass of disease; the mucus membrane through its whole extent irritated; the liver shrunk, dense, discolored, and its vessels nearly obliterated; the lungs engorged, adhering and often

filled with tubercles, the brain hardened, as if it had been immersed for weeks in alcohol." What an affecting description of the effects of intemperance! It is thought, that there are as many as 300,000 drunkards in the United States, or one to about every thirty persons in the nation. These "would make an army as large as that with which Bonaparte marched into Russia, and would be sufficient to defend the United States from the combined force of all Europe. Convert them into Apostles, and they would christianize the world." Of these drunkards, probably thirty thousand, that is, one tenth part of them die annually. Thirty thousand deliberate suicides by intemperance in our own country in a year! Affecting to relate! "To live a drunkard is enough," but to die a drunkard is more awful than language has power to describe.\*

4. A fourth reason for total abstinence from ardent spirits, is, that the use of them in any degree injures the soul, and, if persisted in to intemperance, will utterly destroy it forever.

Intemperance levels the noblest distinctions between rational and irrational creatures. It unmans by paralyzing mental energy, and debases by subjugating reason to appetite, thus rendering him who was endued with capacities almost angelic, and who was constituted lord of this lower world, unfit to dwell on earth. The man is metamorphosed into the brute. He who was made in the image of God now bears the image of Satan. What a transformation! Strongly but justly is this thought expressed in the language of Shakespeare. "To be now a sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblessed and the ingredient is a

\* Appendix I b.

devil." Nothing is more certain than that the intellectual faculties are impaired by alcohol. Every excess is a voluntary insanity, and if repeated and carried beyond a certain degree it often produces the horrible disease called "delirium tremens;" in which the animal powers are prostrated and the mind is tortured with the most distressing and fearful imaginations. Nothing has a tendency more immediately and completely to destroy the moral faculty than intemperate drinking. Speaking of the effects of intoxicating drinks upon the mind, the Hon. S. M. Hopkins of Albany, (N. Y.) thus remarks, "A peculiar effect of ardent spirits which I have seen no where properly noticed, is their tendency to excite angry passions. A very little acquaintance with the world is enough to teach us, that different kinds of liquor operate very diversely upon the passions of mankind. Wine by its admirers has been called joyous and generous, and even poetical; but if all this were true of the pure unmixed juice of the grape, no ode can be found to celebrate the praises of brandy, while seas of it are drank; nor has the most passionate admirer of whiskey punch, alledged, so far as I know, that it ever prompted a generous sentiment, or heroic action. Distilled spirit, however, is not joyous; but jealous, angry, vindictive, and envious."

The connexion of the soul and body is such, that, when one is affected, the other is also. When, therefore, by quaffing too generously the inebriating cup, the body is affected, the intellectual powers become deranged, the conscience seared, the affections polluted, all the powers of the soul are debased; then there can be no devout exercises, no Christian fellowship, no intercourse with God, no communion with the Saviour, no participation of the illuminating and purifying influences of the Holy Spirit.

The subject of such moral death possesses a heart hard-

er than the nether mill stone. He is alike totally unaffected both by the thunder of justice from Sinai, and the voice of mercy from Zion;—both by the glories of the redeemed and the horrors of the damned, and is entirely unfitted for heaven. In the new Jerusalem, there can be no companion, nor gratification for him who has become a willing slave to the lust of drinking. Nothing unholy, or that defileth shall enter there. It is also a declaration of the sacred oracles that “drunkards shall not inherit the kingdom of God;” but they must be banished. “where the worm dieth not and the fire is not quenched.” They may, indeed, on earth, drink and be drunken, but in hell, they will not have wherewith to cool their parched and tormented tongue. “Hundreds of thousands! millions! are terms,” says President Fisk, “we ought to use when enumerating the multitudes that ardent spirits have shut out of the kingdom of God. It is not the drunkard merely that is excluded by them. The man who makes a common use of them, if he has received grace, becomes thereby stupid and undevout; and if he is unregenerate, he is almost impervious to the shafts of truth. “Rum,” said a brother in the ministry, “is a non-conductor; and he then added, in an emphasis that caused his words to thrill through my whole frame like the death chime of souls, “Drinking rum and going to hell, are synonymous terms!” O my God how true is this! Eternity alone will unfold the extent of this appalling truth.”

If such are the facts in respect to the use of distilled spirits, is it not high time for every well wisher to the cause of humanity, of religion; and of God, to be roused from his slumbers to active exertion, that this enchantment which binds so many with its fatal bands; may be broken; that this prolific parent of crime, misery and death may be banished from the earth. And are we not compelled to



come to the result of Professor Stuart, that "the use of intoxicating liquors, in any way as a common drink, or matter of luxury, and all traffic in them for the sake of promoting or accommodating this purpose, is a just subject of Christian animadversion and discipline; for it is an offence against the plain and obvious principles of our holy religion, an offence against the great Head of the Church and against the best interests of our country."

II. An important question here arises, How shall entire abstinence from the use of ardent spirit be promoted? The ways that should be adopted, are various. To particularize:

Our Legislators should interpose their authority on this behalf. They should see that suitable laws are enacted for the prevention of this evil. I am happy to state, that some of our laws on this subject are good. But can nothing further be done? May not the penalties, for not executing the laws be made more severe? May not other laws be made for the purpose of enforcing the execution of those that are now in existence, or of superseding the necessity of their execution? May not a stop be put to the distillation of ardent spirits from the necessaries of life? May not the duties on ardent spirits imported, be raised to such a degree as to prevent the purchase of them except for medicine? May not all license to vend ardent spirit be prohibited? In short may not further wholesome legal restraints in some way be made? I would not say, that our laws ought to be similar to the laws of the Athenians and Romans upon his subject; for drunkenness in a magistrate by the former, and in a woman by the latter, was punished with death. But certainly they ought to be very strict on this subject, not for the purpose of destroying but saving men's lives—of redeeming them from worse than Egyptian bondage.

All our Judicial and Executive Officers should ever be punctillious in the discharge of their duties, remembering the solemn oaths they have taken. Our Judges should be decided in their efforts to suppress this vice, so prolific of every evil. They should denounce it in the most solemn and public manner, and set forth its horrid effects. Great good might thus result.—The select-men of our towns should be very careful to see the laws executed. It is their duty to post all common tipplers and drunkards and to prohibit all licensed persons from selling them spirit. Let this duty be discharged, or let the laws be repealed. For of what service are laws, if they lie useless in the statute book, and are never enforced? Is it said that this cannot be done, and that if it were done, it would do little or no good? Let the trial be made and experience will disclose the results.—And Rulers should be careful not only to enact and execute wholesome laws on this subject, in respect to others, but also to obey these laws themselves. They should be an example to others. Says a gentleman high in civil office, “If the habit of intoxication is obnoxious in all men, in the character of the Judge and Counsellor, it is peculiarly criminal. The man that is daily muddled with wine can possess no lucid interval, or power of discernment; he cannot discriminate between the evidence of right and wrong, and thus he is equally liable to condemn the innocent with the guilty.” Solon, in framing the Athenian code, seems to have been aware of this; and another wiser than he, has said, “It is not for kings to drink wine; nor princes strong drink: lest they drink and forget the law and pervert the judgment of any of the afflicted.” The same maxims apply to the duty of the lawyer; if not, the peace of society can never be secure against evil advisers.

Taverners and retailers should not sell ardent spirits, nor

suffer their neighbors or others to drink them in their houses; seriously remembering that the money acquired by the sale of spirituous liquors is the price of fortune, health, happiness, reputation, body and soul, and will be dissipated like the morning cloud and early dew, before the solar beams. John Wesley declared "That the men who traffic in ardent spirit and sell to all who will buy, are poisoners general; that they murder his majesty's subjects by the wholesale; neither does their eye pity, or spare. And what" said he, "is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so—there is a God in the heavens, therefore thy name shall be rooted out like as those whom thou hast destroyed, both body and soul. Thy memorial shall perish with thee." The Rev. Austin Dickinson of New York in an address to those who distill and sell ardent spirits, says, "You are creating and sending out the materials of disorder, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires which you have kindled are put out." The Rev. Dr. Beecher has remarked, "The dealers in this liquid poison of ardent spirit may be compared to men who should advertise for sale, consumptions, and fevers, and rheumatisms, and palsies, and apoplexies. But would our public authorities permit such a

traffic? No. The public voice would be heard at once, for the punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by law, and they talk about their constitutional rights, and plead that they are pursuing lawful callings. Where lies the difference in criminality between the dram-seller who administers the slow, but certain death, and the public murder? The former is licensed in his wickedness by law, the other must be hanged." Judge Daggett of Connecticut says, "On every grog-shop should be inscribed, in capital letters, "The way to hell going down to the chambers of death." It is a very encouraging fact which ought not to be forgotten that "many of our tavern keepers have banished spirits from their bars, and some of them have adopted the substitute of coffee. It is to be hoped that they all will adopt it. Almost every traveller relishes coffee, and in his payment for a cup of it, he can, at least avoid the embarrassment of directly compensating the inn-keeper for the use of his house."\*

Those who minister at the altar of God; who are set as watchmen upon the walls of Zion, should cry aloud and spare not, lift up their voice like a trumpet in solemn admonition. They should attempt by precept and example to put a stop to the prevalence of intemperance. They should denounce the use of ardent spirits in the most pointed terms, and exhort their people not to be "with wine bibbers," nor with those who "mingle strong drink," for multitudes that no man can number have become victims to this fell destroyer. In their pastoral visits, as well as at other times, when invited to partake of the "cheer-

\* Appendix I c.

ing bowl," let them peremptorily refuse, observing that drunkenness commences in temperate drinking, and may originate in taking an unnecessary glass with a friend—that some, (though rare the instances and awful to relate) who once presented the oblations of Christian assemblies before the Great Eternal, being seduced by the urgent importunities of those, who meant no ill, and incautiously and frequently quaffing the deadly poison, have become confirmed in habits, which lead down to the gates of death. No minister can be silent on this subject with impunity. If he stands aloof or withholds his influence from this cause, blood will be found in the skirts of his garments.

Physicians, who are the constituted guardians of our health, and whose duty it is when they see danger approaching to give warning, and who may do much by their instruction and example, should enlist in this service. They should be temperate themselves, and so conduct as never to give occasion for the cutting retort, "Physician heal thyself." They should also teach others to observe total abstinence. It becomes them to administer as few medicines as possible in spirituous liquors, and never but through absolute necessity, advise to the use of them; remembering that the celebrated Dr. Rush once "lamented in pathetic terms that he had innocently made many drunken sots by prescribing brandy and water in stomach complaints." One reason assigned for a Physician's drinking ardent spirits, is that he may not receive the disease with which his patient is affected. This reason, whether good or bad, has probably made many drunken Physicians, and many drunken nurses. But this reason, if it be one, need not exist. Let the chamber of the sick be properly ventilated, the clothes duly exchanged, and the air kept in a proper state, which is as necessary for

the sick as the well, and which generally may be done, and there will be little to fear. To prove the truth of what I have here remarked, I might adduce the testimony of many able and learned Physicians in Europe and America.—In regard to the use of alcohol in the treatment of diseases, Dr. Mussey, one of the most eminent Physicians of our country, says, “I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic, or surgery.” Again he says, “I maintain that taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers; if it should be banished; not only from the houses of every class of the community, but also from the shops of the apothecary.” It should be acknowledged with thankfulness to God, that most of our distinguished Physicians have taken a decided stand for total abstinence, and done much in this way to promote this glorious cause. Their conduct has been noble and disinterested.

Parents have much to do in this cause. They should set an example of sobriety before those under their care, and prevent them as much as possible from going to places of rioting and dissipation. Let them instill into their minds correct principles, and teach them from early life to abhor drunkenness. Let them depict in reality (in more glowing and abhorrent colors they cannot) one, who has prostrated health, beauty, wit, genius, with all the deformity and hideous conduct of an intoxicated man. As Hamilcar made Hannibal swear eternal hatred and opposition to the Romans; so let Parents bring up their children with determined opposition to intemperance, and a firm adherence to total abstinence.

Professors of religion, whatever their calling or occu-

pation, should not be backward on this subject, nor faint-hearted. By the faith they profess, and the sacred obligations under which they lie, they are bound to take a part. God requires it at their hands. And they may do much, though they walk in a humble sphere of life, by their holy example, fervent prayers, faithful warnings and friendly counsels. But, alas! the most powerful and effectual opposition which the temperance cause has had to encounter, has been from the professed disciples of Jesus Christ! The table of the Lord has been profaned by the intemperate, notwithstanding Paul, in the most pointed terms, has reprobated such conduct: "Ye cannot," says he, "drink the cup of the Lord and the cup of devils." Speaking of rum-drinking Christians, it is said in the Third Annual Report of the American Temperance Society, "We devoutly hope we may yet see the wiping away of that disgrace to religion and the church of the Lord Jesus, that there are some "professing godliness," who are friends to this "enemy of all righteousness," and the breath of whose very prayers and religious conversation, is nauseous with the effluvia of temperate drinking;" and, "the show of whose countenance doth witness against them; and who declare their sin as Sodom; and who hide it not." We earnestly desire to see the day when, of "every one that nameth the name of Christ," it shall be one evidence that his professions are sincere, and holy, that he shows that one fruit of the Spirit—Temperance." The Rev. Dr. Hewit's remark is very just, "Christians cannot manufacture, sell, or use ardent spirit, without sin and infamy." "My Christian brother," says the Rev. Dr. Fisk, "if you saw this trade, as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your

ear? It is doubtless, a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ears of the Christian! How offensive to the ear of Deity! Why, the dram shop is the recruiting rendezvous of hell!" The Rev. Mr. Nettleton, in a letter to a brother in the ministry, thus writes: "I wish that all the young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of their Christian profession, as well as of genuine conversion."

Females should take an efficient part in this blessed work. They should throw their example and general influence into the scale of entire abstinence. We borrow the language of Mr. Fessenden, as quoted in the Report of the Pennsylvania Society for discouraging the use of ardent spirits. "It is the fair sex, while yet in the first light of life and youth, that should be sedulously taught that the serpent of the still, is not only the bane of beauty, but, with the exception of its prototype, the old serpent in Paradise, no agent of darkness has wrought so much wo to mankind."

We feel it incumbent on us to observe, and we regret



that a regard to truth compels to the duty, that the monster against whom we have declared a war of extermination, pays so little regard to decorum, that he assaults and enslaves hapless individuals of the gentler sex. The flattering tongue, the glazed and glaring eye, the incoherent remarks, and fitful bursts of unmeaning merriment, too often betray an unhallowed intimacy between beauty and brandy—an ignominious alliance, which slander had never dared to suggest, and credulity could not have believed, had not the indications been infallible as well as undeniable.” While it is painful to acknowledge the above fact, in any case, it is but justice to state, and it is done with pleasure, that the instances of intemperance are very rare among females.

Persons of all ranks and descriptions, who wish well to society, who love their country—are friends of good order and humanity—should take a deep interest in this cause. They should raise a warning voice against intemperance, so loud, as that the whole earth may hear, and in accordance with it, they should act. They should at once adopt the practice of temperance themselves, and enter into a combination for its promotion. Union is strength. “A threefold cord is not easily broken.” Being associated for the express purpose of suppressing intemperance, they should adopt the principle and the pledge of those who are engaged in this glorious reformation. The principle is, total abstinence from the use of ardent spirits, and the pledge is, a written obligation not to use them, except as a medicine. No other course will avail. Permit men to drink temperately, and they will be very liable to fall under the dominion of Satan. The infallible remedy here is entire abstinence. This is the only certain antidote to this evil. The written pledge has a happy effect upon him who makes it. He will feel himself com-

mitted, and therefore, be more likely to abide by his determination. The knowledge of the fact, too, has a happy effect upon others. They are influenced by his example.

“*Temperate drinking is the downhill road to intemperance,*” and, “*Entire abstinence from ardent spirits is the only certain preventive of intemperance.*” These mottoes I would have inscribed upon the door-posts of our houses, that the destroying angel might pass by. These mottoes, like the phylacteries of the Jews, I would have fastened upon the forehead of every man, upon his wrists, and upon the hem of his garments, that they might be as amulets, or preservatives to himself and others. The practice of the Pharisee I would adopt, but not his principle. As the hero of 1776 gloried in being in the army of Washington, so should we glory in belonging to the ranks of the Temperance Society. To the end that intemperance with its train of vices may be suppressed, and sobriety and good habits, health of body and soul, happiness and prosperity, individual and national, may be promoted, societies should be formed, in every town, village, and hamlet, and when formed, they should act with prudence, union, decision and firmness.

The press, too, should be enlisted in this cause of God and man. To this late day many are destitute of suitable information on this subject. Tracts and reports discussing this topic and exhibiting facts, should be disseminated throughout the country, and every newspaper, from Maine to the Rocky Mountains, should teem with similar productions. Knowledge on this subject should be brought to the doors of men's houses, and to their fire sides.\*

Lastly, this blessed work must be carried on by living

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agents. They must undertake and sustain this glorious reformation. No cause in the present day can be promoted without some one to superintend and manage its concerns. The subject must be presented to the public, and pressed upon them, till temperance universally prevails, and there shall not be a drunkard upon the earth.

Let us bless God, that so much has already been achieved in this glorious work of reformation; that the annual consumption of ardent spirits, in some of our largest places, has been diminished three fourths; that the government of the United States does not furnish them for the army; and that the prospect is, they will soon be withheld from the navy; that 3000 drunkards have been reformed; that 3000 dealers in this poison have given up the traffic; 1000 distilleries have been stopped; 300,000 have pledged themselves to total abstinence, and more than a million, have ceased to use ardent spirits. Great things have been accomplished; but far greater must and will yet be accomplished! A redeeming spirit has gone forth. President Adams the elder, said, some years since, that there were no eight millions of people on the earth, that consumed so much ardent spirit as the people of the United States. Now it is not Utopian to suppose, that President Adams the younger may live to see twenty millions in this country, who surpass all other people in temperance. The motto, "Try," has been put into practice with effects altogether surpassing the most sanguine expectations.

Though this cause has been so successful, yet it has opposition to encounter. Discordant voices and murmurs are heard ascending from the earth, like those which went up from the multitude in the camp of Israel. "It is priestcraft," says the infidel. "It is an attempt at a union of church and state," say the mock patriot and

the aspiring demagogue. "It is sectarianism," says the suspicious bigot. "It is an encroachment upon my liberty," says the secret lover of rum and the interested manufacturer, and vender of the article, "I'll let them know this is a free country, and I will do as I please!" The timeserver thinks it is carrying things too far; and the easy and indolent think the work goes on well, and their co-operation will not be needed. While not a few self-deceived wish well to the cause as they pretend—hope it will succeed—lament over the evils of intemperance—rejoice at the good that has been accomplished—drink on and sell on still." Such obstacles should never intimidate a reformer in the temperance cause. He should be like a veteran harnessed for the battle,—resolved on the extermination of this vice; and never fear any "lion in the way." Let the temperate cease using it—and the totally abstinent continue to refrain from it, and one generation will sweep off all the intemperate from the land, and remove the stigma so long cast upon us in the expression; "A nation of drunkards,"—the golden age of New England will return." Then let all be excited to engage, heart and hand in this great and good work, to put a stop to intemperate drinking, the worst of plagues, and as it declines or prospers, our nation will rise or fall. The motives for effort are enough to arouse the nation. Let efforts be made to bring about a reform, as it respects the daily use of ardent spirits among laborers. It is a mistaken notion that they are necessary for workmen in their daily business. Let those who labor hard eat often, and make use of those drinks, which nourish the system, while they quench thirst, and they will find themselves better able to undergo the fatigue of the day, than when they neglect so to do, and drink ardent spirits, which afford no nourishment. In the better days of our country, even till

the revolution, "strong water," (for so distilled spirits were then called) was but little used; but our fathers were as active, vigorous and laborious, as the people now are, if not more so. This proves that ardent spirits are not necessary for those who labor.\* Efforts should be made to promote a complete change in the fashionable vice of giving ardent spirits to friends and visitors at social entertainments. This practice is a fatal complaisance, and is denounced by an inspired pen: "Wo unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also." The use of wine should also be abandoned, as well as that of ardent spirit. So long as the higher classes in society drink the former, the laboring classes will drink the latter. The practice of presenting spirituous liquors to be drunken at funerals should be discountenanced. How highly improper it is, when paying our last offices of duty and respect to the remains of a deceased fellow mortal, to be thinking and conversing about death, judgment and eternity, over the rum bottle, or when our spirits are raised—not to heaven by the Spirit of God, but by deadly poison. The habit of furnishing exhilarating spirits at vendues, should be abandoned at once, for it is nothing less than bribery. It is done to lead—and it sometimes does lead, a person to give more for an article, than he would, when free from liquor, and in his sober moments. "Those who rise up early in the morning, that they may follow strong drink, and continue until wine inflame them," should be faithfully warned of their danger. The plan of taking a glass of bitters, as it is called, or a dram in the morning, is very pernicious. It prepares those addicted to this practice to follow strong drink all the day. Such should be exhorted,

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(for it may be, that they are not callous to shame, or deaf to entreaty) to forsake the way which leads down to the chambers of death, and to wage an eternal warfare with the enemy to their property, morals, happiness, health, body and soul, and to prefer the pure water of life to the bowl of intoxication, and the never-ending felicities of heaven to brutal and short-lived pleasures.\*

\* Appendix I.

## DISSERTATION X.

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### INVOLUNTARY SERVITUDE.

Whatever may be the sins, which, at any time, are predominant in the community, the Christian Philanthropist will ever be disposed, not only to acknowledge their prevalence, but to point out, according to his ability and opportunity, their evil nature, tendency and consequences, and also to show the importance of reformation. Of all the sins that have ever obtained among civilized and Christian nations, no one is of a deeper dye, or more awful and abhorrent to the feelings of humanity, than that of slavery, or the subjection of one part of the community to the other, without the contract or consent of the party subjected. To all who feel a sympathy for the degraded, oppressed, and wretched African, this subject, which, for the last thirty years, has produced so much interest in the different nations of Europe, and, within a few years past, excited so much attention in this country;—which is so absolutely and intimately connected with the present and future happiness or misery of millions of our race, must be highly interesting. We may not have been personally concerned in so bloody and horrid a work; yet it is proper, notwithstanding, that we should be enlightened on the subject. Some remarks will now be made upon African slavery, it is hoped with truly patriotic and Christian feelings. In the discussion of this subject an attempt will be made to show,—

1. That all men are by nature equal and free.

II. That African slavery is unjust, sinful, and infamous.

III. That it is impolitic in a civil point of view;  
And,

IV. That all lawful and practicable measures should be adopted to put an end to this most detestable of crimes.

I. It will now be attempted to show, that all men are by nature equal and free. The apostle tells us that "God hath made of one blood all nations of men for to dwell on all the face of the earth." They have then the same Creator; God is their Maker. They have the same nature; all are "made of one blood." They have the same parentage; all descended from the first human pair. This is agreeable both to tradition and revelation. Consequently all men are by nature equal and free. This, it would seem, ought to be viewed as an axiom in the science of political government; for nothing can be more evident than that all men have by the very law of their nature an equal right to their lives, liberty and property. These are the birth-right of all mankind.

Upon these principles are founded the constitutions of government in our American Republic. In a declaration of the rights of the inhabitants of the Commonwealth of Massachusetts, it is asserted, "All men are born free and equal, and have certain natural, essential and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine that of seeking and obtaining their safety and happiness." In a declaration by the Representatives of the United States of America in Congress assembled in 1776 it is declared, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." "These rights" (natural rights)



says Blackstone, "may be reduced to three primary articles, the right of personal security, the right of personal liberty, and the right of private property." The preceding remarks respecting the native equality, freedom and rights of mankind, apply with full force to the Africans, as well as to the Asiatics, Europeans, and Americans. Let it not be said that the blacks on account of their color are not descended from the same original stock as the whites. It is agreeable to Scripture and general acknowledgment, that Africa was at first peopled by Ham, (the son of Noah) and his descendants. From these, the present inhabitants, generally speaking, derive their origin. But a question here arises: If the first inhabitants of the earth were white, how came any of their posterity to be of a different complexion? The reason of this most evidently is, climate and habits of living. These natural causes are amply sufficient to account for this effect. We need not therefore have recourse to any miraculous interposition of God to bring about this event. This is the opinion of Mr. Clarkson, Abbe Raynal, Dr. Mitchell, Dr. Beatte, the late Dr. Smith, President of Princeton College, N. J. and many others of high distinction. The color of the Africans was attributed by Aristotle, Strabo, and most of the ancient philosophers merely to the heat of the sun. This view of the subject is strikingly confirmed in the Jews. They have one acknowledged descent, are scattered over the face of the whole earth, and yet remain completely a distinct people from all the rest of the world. And yet nothing is more certain than that the English Jew is white, the Portuguese swarthy, the Armenian olive, and the Arabian copper-colored. In short there appears to be as many species of Jews as there are countries in which they reside. It is a known fact, that "the nations from Germany to Guinea have complexions of ev-

ery shade from the fairest white to a jetty black." Hence may we not reasonably conclude that the great human family are children of the same original parents, and that the difference in their complexion arises only from climate and habits of living.

Here let it be remarked that inequality in rank or station is indeed necessary in society.

"Order is heaven's first law, and this confess,  
Some are and must be greater than the rest."

Nevertheless in this there is no surrendry of life, liberty, or property. We maintain, that neither individuals nor governments have a right to sell or buy, the lives or liberties of their own species. Neither men, nor liberty are purchaseable, or saleable. We condemn not that servitude which is founded on voluntary contract by the parties concerned, and is of temporary duration. This in the nature of governments and society must exist. But this is not slavery. Slavery may be defined "an obligation to labor for the benefit of the master without the contract or consent of the servant." This never was and never can be right in the nature of things. After what has been said, does it not plainly appear that all mankind are by nature equal and free.

II. It is proposed to show, that African slavery is unjust, sinful, and infamous.

If all mankind, the blacks as well as the whites, are by nature equal and free, then the slavery of the former is as unlawful as that of the latter. The whites have no more right to enslave the blacks, than the blacks have to enslave the whites. In either case slavery is as really unjust, and wrong as stealth, robbery, and murder. In no instance is slavery just, except the subject of it has by his voluntary conduct forfeited his freedom. And in this respect, the loss of liberty rests on the same basis as the loss of life.

One principle should govern in both cases. The slavery of the Africans is a criminal and outrageous violation of their natural rights. It involves the innocent in hopeless misery. It degrades to brute beings possessed of rational and immortal powers. The children of slaves, generation after generation, are born and spend their whole earthly existence, deprived of that freedom, to which the God of nature has given them an equal right with the rest of their fellow creatures. Well might Mr. Jefferson say in relation to the whole subject of slavery, "I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever." The Almighty has no attribute which can take sides with us in this unrighteous work." The wickedness and hatefulness of slavery will appear by attending to the treatment of those in bondage. They are compelled to drag out their lives in toil and misery. Speaking of the African slaves, the philanthropic Cowper has justly characterized their cruel usage.

" Thus man devotes his brother and destroys,  
And, worse than all, and most to be deplored,  
As human nature's broadest, foulest, blot,  
Chains him, and tasks him, and exacts his sweat  
With stripes, that mercy with a bleeding heart  
Weeps when she sees inflicted on a beast."

Mr. Pitt, in his speech in the British Parliament, in favor of the abolition of the slave trade says, "Five hundred out of one thousand, who are obtained in this way, perish in this scene of horror; and are brought miserable victims to their graves. The remaining part of this wretched group are tainted, both in body and mind, covered with disease and infection, carrying with them the seeds of pestilence and insurrection." Judge Story, in an address to a Circuit Court of the United States, upon the slave trade observes; "It begins in corruption and plunder, and kidnapping. It creates and stimulates un-

holy wars for the purpose of making captives. It desolates whole villages and provinces for the purpose of seizing the young, the feeble, the defenceless, and the innocent. It breaks down all the ties of parent, and children, and family, and country. It shuts up all sympathy for human suffering and sorrows. It manacles the inoffensive females and the starving infants. It forces the brave to untimely death, in defence of their humble homes, and firesides, or drives them to despair and self-immolation. It stirs up the worst passions of the human soul, darkening the spirit of revenge, sharpening the greediness of avarice, brutalizing the selfish, envenoming the cruel, famishing the weak, and crushing to death the broken-hearted. This is but the beginning of the evils. Before the unhappy captives arrive at the destined market, where the traffic ends, one quarter part at least, in the ordinary course of events, perish in cold blood, under the inhuman or thoughtless treatment of their oppressors." Strong as these expressions may seem, and dark as is the coloring of this statement, it is short of the real calamities, inflicted by this traffic. All the wars that have desolated Africa for the last three centuries, have had their origin in the slave trade. The blood of thousands of her miserable children has stained her shores, or quenched the dying embers of her desolated towns, to glut the appetite of slave dealers. The ocean has received into its deep and silent bosom, thousands more who have perished from disease and want, during their passage from their native homes to the foreign colonies. I speak not from vague rumors, or idle tales, but from authentic documents, and the known historical details of the traffic—a traffic that carries away at least fifty thousand persons annually from their homes, and their families, and breaks the hearts, and buries the hopes, and extinguishes the happiness of more than

double that number. "There is," as one of the greatest of modern statesmen has declared, "something of horror in it that surpasses all the bounds of imagination." Slavery is repugnant to reason and revelation, and intolerable to the tender sympathies of our nature. It is unjust, sinful, and infamous in the highest degree. And let us not repress the shameful acknowledgment, that the great receptacles of this unhappy race have been the West Indies, and the United States. Two millions of slaves exist in our own free country and two millions more are supposed to exist in the West Indies.\* Most of the products of those islands are obtained by the sweat, the tears, and the blood of these miserable beings. It has been computed that "the voracity of European avarice has been glutted with the murder of 180,000,000 of blacks, since the commencement of this direful engine of cruelty."

III. African slavery is impolitic, in a civil point of view. It depraves the morals of a people, discourages industry, diminishes the white population, and enfeebles the community where it exists.

Says Montesquieu, "It is not useful, either to the master or to the slave; to the latter, because he can do nothing by virtue; to the former, because he contracts with his slaves all sorts of evil habits, inures himself insensibly to neglect every moral virtue, and becomes proud, passionate, hard-hearted, violent, voluptuous and cruel." It banishes the noblest incentives to religion, hardens the heart, begets indolence, haughtiness, and a domineering spirit, and must therefore be detrimental to society. "Liberty and property," says Le Poivoire, "form the basis of abundance and good agriculture. I never observed it to flourish, where these rights of mankind were not firmly established. The earth which multiplies her productions with profusion under the hands of the free

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born laborer, seems to shrink into barrenness, under the sweat of the slave." Besides, in a warm climate, no person will labor for himself, who can make another labor for him. Consequently, a very small proportion of the proprietors of slaves are ever seen to labor; though it is stated, that in Virginia a white man will do twice the work of a slave. Dr. Franklin's opinion was, that the effect of slaves was the luxury, imbecility, and diminution of the whites. The late President Jefferson, though himself an inhabitant of a slave-holding state, and the possessor of numerous slaves, was opposed to slavery, and gave it as his opinion, that the blacks will ultimately be the sole possessors of the low country, and the whites be obliged to migrate to other regions. It is a fact, that the blacks multiply about one third faster than the whites, and in a number of the States, they are already half as numerous as the whites. The increase of free citizens is an increase of the strength of the state. But not so in regard to the increase of slaves. They not only add nothing to the strength of the state, but actually diminish it in proportion to their number. Every slave is naturally an enemy to the state in which he is held in slavery, and wants only an opportunity to assist in its overthrow. And an enemy within a state is much more dangerous than one without it. There have been, and there continually will be insurrections by those held in bondage. Baneful then indeed, must slavery be in its tendency, and effects, and consequently, extremely impolitic. Nevertheless, Africa was annually drained of not less probably than one hundred and fifty thousand of its inhabitants, for many years before the abolition of the slave trade. Even now, it is believed that sixty thousand are annually carried from Africa into the most cruel thralldom.

IV. It remains to show, that all lawful and practicable

measures ought to be adopted to put an end to African slavery wherever it exists.

In the first place, there should be a total and immediate cessation of the slave-trade. It is indeed already prohibited by law in all nations. Great Britain has denounced it as felony, and the United States, as piracy, the punishment of which is death. We have, however, to regret that it is still carried on, and that there are those whose sensibilities are sufficiently blunted to every feeling of humanity, to allow them to engage in such a nefarious traffic. It appears from the most respectable authority, that 200,000 blacks were carried as slaves from Africa in 1821, though at this time there was no nation that tolerated this commerce in the blood and souls of men, but the petty kingdom of Portugal. Efficient measures should be taken to put an end to this horrid evil immediately. How long shall this inhuman traffic, which the laws of all nations prohibit, which policy rejects, justice condemns, and piety recoils at; be continued!

Though the entire abolition of slavery is to be sought; yet it cannot be effected with safety at once. It can be done to the best advantage only by degrees. Still every justifiable attempt is to be made towards liberating those held in bondage. The best probable measures to be adopted in effecting this end, are to free from their birth, those who hereafter shall be born of slave parents; to transport all who are manumitted to the land of their fathers, with a knowledge of the arts and sciences, and of our holy religion; and to grant manumissions as fast as prudence shall dictate. These plans for the abolition of slavery are already in some measure adopted. From a letter of Sir Alex. Johnstone, Chief Justice of Ceylon, to the late Dr. Samuel Worcester, it appears that all children born in that island of slave parents since the year 1816, are free.

This measure he attributes to the introduction of Christianity. By a law of the Parliament of Great Britain, children born of slave parents, living within the jurisdiction of Great Britain and her colonies, shall by birth be free. This measure was advocated by Mr. Wilberforce and others, known for their philanthropic labors. May the time soon arrive, when the same method shall be adopted for the ultimate abolition of slavery in our own country, and over the whole world. A Society, called "the African Institution," was formed in London, in 1807, by a number of gentlemen of the most respectable character. This society has done much for the enlargement of the Colony established at Sierra Leone, by Granville Sharpe, in 1787. Its population is now, (1833) about twenty thousand. Schools are established, and the arts and sciences are introduced among the inhabitants. Public worship is regularly maintained, and very generally observed by them. There are other societies established in England for the melioration of the condition of African slaves, such as the Anti-slavery Society, the Slave Conversion Society, the Negro Children Education Society, Ladies' Negro Slave Relief Society. The object of these Institutions is such as their name naturally imports. In 1816, a Colonization Society was formed in the United States. It is patronized by the leading civilians of our country, and the Christian community very extensively. This society has established a colony of free blacks in Africa, and called the place Liberia, that is, the land of freedom. The colony at the present time, (1833) contains about two thousand souls. Schools for the instruction of the blacks have been established. A newspaper is published at Monrovia, a place named after the late President Monroe, who was a patron of this Society. Three churches are organized, public worship is main-



tained, and Sabbath Schools are instituted and well attended. Much good to ill fated Africa is anticipated as the result of the formation of the Colonization Society. Other institutions exist for the benefit of the colored population of the United States. An Anti-Slavery Society in New England, has recently been formed and commenced its operations. Periodicals are established in various parts of the land, to enlighten the public mind, and arouse the conscience on this subject. Much good will be done in this way. The press should never cease to raise its voice like seven thunders in this cause of God and man, till slavery is swept from the face of the earth, and all men are free. Most awful and alarming is the consideration that, while so many efforts in this land are making for the melioration of the condition of the blacks, and the abolition of slavery, any thing should be done to perpetuate the thralldom, and wretchedness of this unfortunate portion of our race. The introduction of new states into the Union, with the permission of holding slaves, is a reproachful blot upon the history of our country, which can never be effaced! Shall we, who boast of liberty, from the cradle to the grave, who glory in our civil and religious freedom; and who now hold in absolute servitude, two millions of our fellow creatures, by nature entitled to equal rights and privileges with ourselves, perform any act to entail this horrible work upon those that come after us. "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." But to the honor of the New England States, and some others, be it told and remembered forever, that these disgraceful acts which open the way for the encouragement, enlargement, and perpetuation of slavery, were ably and perseveringly opposed by

their representatives most generally. The African slave trade and slavery, are enough to make heaven weep. Indiscribable the woes and horrors of those who are kidnaped, dragged from their native land, sold to the highest bidder, and detained in relentless servitude, expecting no release but by death, hoping for refuge only in that last sanctuary, "where the wicked cease from troubling, and the weary are at rest."

African slavery at the present time is exciting great interest in the public mind throughout the Christian world. Not till the nineteenth century have mankind learned, that God hath made of one blood all nations of men for to dwell on all the face of the earth, and that they are by nature equal and free. We believe the day is not far distant when the enslaved children of Africa shall be emancipated :

" When negroes shall be blest,  
Rank'd e'en as men, and men's just rights enjoy,  
Be neither sold, nor purchased, nor oppress'd,  
No grief shall wither, and no stripes destroy."

Slavery must vanish before the blessed influences of the religion of Jesus Christ. The rights and wrongs of Africa will be felt and redressed. In this glorious cause of freedom the names of Clarkson and Wilberforce in England, Gregoire in France, Humboldt in Germany, Galitzen in Russia, Franklin, Benezett, Mills and others in our own country, will not be forgotten, while the memory loves to cherish the recollection of benevolent exertions in alleviating suffering humanity.—Blessed be God! oppressed and injured Africa is yet to see better and brighter days, for the mouth of the Lord hath spoken it. Ethiopia shall soon be raised from her state of degeneracy, and stretch out her hands unto God. The galling chains of African bondage shall be broken. The long degraded and cast

off descendants of Ham shall arise and attain to an elevation and dignity, which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America.\* Africa will yet boast of her poets and orators. Eloquence will yet play on the tumid lips of her sons, and sable hands will strike the lyre and weave the silken web. On the Niger as on the Thames temples will arise to the living God, and perhaps the arid sands will find the curse of barrenness repealed by the same power that will turn Palestine into a fruitful field. Where once echoed the classic story, and song, where once breathed the benign spirit of Christianity, but where comparatively few gleams of gospel light have beamed since the spirit caught away Philip, and the Eunuch went on his way rejoicing; there shall be found, the great and the learned, the wise and the good.† Those who by many are now regarded as being but little above the ourang outang shall ere long become qualified to minister at the holy altar, and to take distinguished parts in the halls of legislation, in the cabinet and in the enterprises of benevolence and improvement. Things shall be reversed, and the change has already commenced. The arts and sciences begin to flourish, civilization is making rapid progress, Christianity is introduced among them, and the frown of Omnipotence upon the Cushites is turning into a smile. These things augur well. The tears, woes, and blood, of the enslaved and oppressed will not plead in vain. This cause so humane, so imperative, so glorious, may Christendom advocate by her whole influence, till Africa's children shall embrace the faith and imbibe the spirit of the gospel of Christ. Then will the Spirit make them free and they shall be free indeed.‡

\* Appendix J b.

† Appendix J c.

‡ Appendix J.

## DISSERTATION XI.

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### RELIGIOUS IMPROVEMENT OF SEAMEN.

“ They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths ; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit’s end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet, so he bringeth them into their desired haven. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men.” Such, often, are the dangers, fearfulness, and deliverance of mariners, when tempest-tossed upon the ocean. The world of waters is frequently in dreadful agitation. Then it is that seamen are in tremendous peril ; then it is that they witness scenes most sublime and awful ; and then it is that they become dismayed, and their soul is melted because of trouble. In such scenes—scenes which try men’s souls, they need the support of religion. At such times, if there is within them a heart to pray, they will cry unto the Lord

in their distress, and He whom the winds and the sea obey, will command with the voice of authority, "Peace, be still."

I. Seamen peculiarly need religion.

Seamen need religion in common with other men, as it instrumentally sanctifies and saves the soul. Nothing but this will render them happy in the life that now is, and that which is to come. But they peculiarly need religion,

1. Because of their peculiar exposure to temptations.

This is very great and arises from their condition in life. They are almost literally,

"Outcasts from Gôd, and scatter'd wide  
To every country under heaven."

By the very circumstances of their employment, they are banished from their kindred and friends, and the better part of the community. They are compelled to associate with those, who are the mere dregs of society, exposed to all kinds of vices and all kinds of temptations. Such is the state of mariners.

They, therefore, peculiarly need religion to guard them from unhallowed allurements, to preserve them from the devices of Satan and evil men, and from the way to hell, going down to the chambers of death.

2. Seamen peculiarly need religion, because of their hardships and exposure to dangers.

At times, their hardships are great; their toils are abundant; their labors are unceasing. Their exposure to danger is most imminent. They are in deaths oft, in jeopardy every hour, in perils of waters, in perils of heathen, in perils of the sea, in weariness and painfulness, in watchings often. In seasons of tempests, "they mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man and are at their wit's end."

Under such trials, sailors need religion to sustain them. Nothing but this will support the fainting heart, calm the agitated soul, and render it submissive to the will of Heaven. How peculiarly important then is religion to the tempest-tossed mariner!

II. Efforts should be made to impart to seamen the blessings of the gospel.

1. One motive to effort is, without religion seamen must perish forever. They have souls to lose or to save. They are sick unto eternal death, unless rescued by an Almighty Arm. Sin is the malady of their souls. They need, therefore, the balm of Gilead and the Physician there. No other sovereign remedy, no other infallible Physician, is to be found. Here is an antidote for every poison; a balm for every wound;—sins may be forgiven, souls may be sanctified, hell may be escaped, and heaven may be obtained. Those who “do business in great waters” can be converted as well as others. It is not true, as some have remarked, that “sailors, do what you will for them, will be sailors still, and you may as well labor with a main-mast to produce a moral change, as with a sailor.” Many seamen have been converted to the faith, as it is in Jesus, and were the means of grace properly employed in respect to them, multitudes would be brought into the kingdom of our Lord. They are men susceptible of strong emotions, generous in their character, tender in their feelings, and as likely to be affected, renovated and saved by the gospel, faithfully dispensed, as any other class of people, equally exposed to sin and temptation. This renovation and sanctification they must experience, or never be admitted to the haven of eternal rest. And the salvation of such men is as important to them, and, for aught we know, as valuable in the eyes of Christ who di-

ed for their redemption, as that of the wealthy or honorable.

2. Efforts should be made for the salvation of seamen, on account of their number and importance. Their number is great. According to the best calculation, there are in the United States 100,000, and in Great Britain 500,000 seamen. In different parts of the world there are probably more than 3,000,000. The number of sailors on the sea shores of the four quarters of the globe, and of the islands of the seas, and on the navigable rivers and canals is immense. It is thought by some that the water population, including all the families and persons connected with the shipping and boating, must be one fourth part of the whole mass of the human race.\* What multitudes of men are engaged on the rivers, lakes, and seas! How important this class of the community in respect to numbers! how important in respect to their occupation and influence! They are a "bulwark of defence to the liberties of the country" for which they act. "It is also most manifestly true, that we depend on them for most of our luxuries, and for many of the necessaries of life. Look upon our tables and then into our wardrobes, and see how many articles we can discover there, which has been provided for our comfort or convenience by the sailor's toils, privations and sufferings. Some of these very articles may have come to our convenience at no less expense to some poor sailor, than the loss of his life, and to his family, the loss of a husband and a father." Surely then, seamen are worthy of respectful regard, and should have the prayers and efforts of Christians on behalf of their conversion and salvation.

3. The influence of seamen on those around them is

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another reason, why efforts should be made to impart to them the gospel of Christ. By sympathy, precept, and example, we affect those with whom we associate. If our influence in these respects is good, happy will be the result. Christians, by associating with sinners, may convert them from their evil ways, and save souls from everlasting death. But "evil communications corrupt good manners." "One sinner destroyeth much good." Now seamen mingle with a vast multitude of people, and their influence must be hurtful or salutary. This will depend very much upon the character they possess. If they are vicious, deleterious will be their influence. If they are pious, beneficial in its effects will be their intercourse. How important, then, that seamen should possess religion, and commend it by their holy deportment to all around them—to all with whom they are associated in life.

4. Efforts should be made to convert seamen from the consideration, that, in an important sense, they are to be the carriers of the gospel to the islands of the seas and to the ends of the earth.

This fact is agreeable to prediction. Says the prophet Isaiah, "Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Dr. Scott remarks, "This prediction will be accomplished when Christians shall unanimously agree to make commerce and navigation subservient to the preaching of the gospel in every country with which they trade." Then swift messengers of salvation will be sent in vessels on every sea. Mariners will convey Missions to every heathen land and clime. The merchandise of our Tyres shall be holiness to the Lord; it shall not be treasured nor laid up; for their merchandise shall be for



them, that dwell before the Lord, to eat sufficiently, and for durable clothing." "The daughter of Tyre shall be there with a gift, even the rich among the people, shall entreat thy favor." Contributions will be made by all commercial men for the benefit of the church. "Even the richest among the nations in due time will submit to the Messiah, consecrate their wealth to him, and court the friendship, and desire the prayers of the church." Seamen are to have a very important part in preaching the gospel to every creature under heaven. Their conversion "is intimately connected with the prosperity of missions abroad, and the salvation of the heathen. No missionaries could be sent to the "islands of the sea," or to the "far distant coasts" without seamen, nor could any supplies be sent to them, neither any returns be received from them, without the same aid. Indeed, communication of every kind would be entirely and forever cut off between us and them, were there no seamen to traverse the trackless ocean. It would, too, be some alleviation to the sufferings of the missionaries and soften many of the pangs, which they feel on leaving their friends, their homes, and their firesides, to go to an unknown country and among a people of an unknown tongue, to preach the salvation of Christ, could they find in every sailor a Christian brother, instead of a thoughtless, blaspheming sinner, as is now too often the case. And how greatly would their burdens be lightened on their arrival among the heathen, could they find in every seamen a helper in the work of the Lord, instead of an enemy to waste and destroy? It is certainly and obviously true, that sailors, if generally pious, would be the most active and powerful auxiliaries to foreign missions of almost any men in the world. But, generally vicious, and abandoned, as they now are, they throw innumerable and constant hindrances in the way of their

progress, and do more to prejudice the minds of the heathen against the Christian religion, than all other men besides." Say the missionaries in addressing Christians, "If you wish the gospel extensively to prevail among the heathen, convert your seamen, for they now pull down, as fast as all your missionaries can build up." How vastly important then to the cause of Christ is the conversion of seamen! Great efforts should be made unceasingly for their renovation and sanctification.

III. Some methods will now be mentioned, which ought to be adopted for the spiritual benefit of seamen.

They should be furnished with Bibles and other religious books. On long voyages, seamen have much leisure time. This might be spent to good advantage in reading. By occupying their vacant hours in this way, there would be a prevention of many bad practices, common among sailors, even while "ploughing the mighty deep." A very large proportion of them are now addicted to spending these hours in idleness and gambling. Every mariner, therefore, should have in his chest a copy of the Sacred Scriptures, a hymn book, and a bundle of tracts. The Rev. Charles Buck, in his *Anecdotes*, records the following interesting occurrences: A worthy officer, not long since assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten days pay as a free-will offering to the necessities of their country. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to preserve it carefully, adding, "It will instruct you to fear God, honor the king, and love your country." Were every officer to do likewise, what good might we not expect.—A minister, meeting with some sailors who appeared to be serious, asked them if there were any more on board, who were of the same

opinion of themselves? "Yes sir," said one of them, "there are several of us when opportunity offers, meet for reading and prayer, and we hope there are six of us who are truly changed, who were all vile sinners, two years ago, but have been taught to love God by reading the Bible." What an encouragement is this to distribute Bibles among sailors!" The following testimony to the utility of the Bible among seamen, given by a ship-master, and published in the "Call from the Ocean," is worth a thousand arguments. "Every thing goes as it ought, when the Bible is regarded by the crew, the duty is cheerfully done, the owner's property is more safe, and all is smooth and pleasant." The same may be said of other religious books, so far as they are read, and have the desired effects upon the faith and lives of seamen. It is said of Lord Nelson, who was the pride of the British navy, that he always carried with him a Bible as a cabin companion. Let every seaman do the same, and take it as his guide, and seldom should we hear of shipwrecks and sea disasters. The character and condition of seamen would be changed, and a new face of things be put upon a seafaring life.

Another method to be adopted for the spiritual benefit of seamen, is, furnishing them with the ordinances of the gospel. There should be in every port of any considerable magnitude, a mariner's chapel, on which the Bethel flag should be hoisted, and a preacher set apart for the dispensation of the gospel. This is indispensable. "In all large cities and seaports, they could not be accommodated in the ordinary churches, were they disposed to mingle with other congregations; but from the long and habitual neglect, which they have received, they are not disposed to do it. Many have often made the attempt and failed, because, in most city congregations, it would

be disgraceful to suffer, "Jack with his roundabout," to sit with polite and genteel people. This the sailor knows, and he despises to intrude himself, where he is not wanted. There is this universal fact, with all the seamen's peculiarities of habit, of dress, of dialect, and even their modes of thinking, which makes it necessary to furnish a place of worship for them." Where it can be done, churches should be organized. The Confession of Faith and Covenant, adopted by them should be evangelical, but not recognize any particular sect. Such churches have been formed in Boston, Philadelphia, and elsewhere, to good advantage.

Stated prayer meetings should be established on behalf of seamen. Christians should pray, that "the abundance of the sea," may be converted to God, and that he may become "the confidence of them that are afar off, upon the seas."

The establishment of religious libraries, would be very beneficial to seamen. There should be a depository of books and tracts, connected with the religious society, established for sailors, in every maritime place. Such libraries have been formed in some parts with manifest good effects.

Temperance Societies should be organized. The plan of total abstinence from ardent spirit, has been adopted by many, whose home is upon the mighty deep. The time was, when the use of spirituous liquors was general among them. All partook, and many to intoxication. Intemperance held dominion over the sea. Awful disasters followed. There was a great waste of property, and a great destruction of human life. But a new era has commenced. A reformation has begun. Quite a number of vessels are now navigated upon the temperance plan. The crew is shipped on condition of total ab-

stinence from the use of ardent spirit. Merchants have begun to realize the importance of this measure, and to ascertain, that voyages performed with this restriction are attended with much less hazard.\* It is hoped the time is not far distant, when every vessel, that is wafted upon the ocean, shall sail unencumbered with this liquid poison, either as a part of its freight, or as used by the crew.— Intimately connected with the temperance reformation, are good boarding houses for seamen while on shore. Till recently, the accommodations for sailors have been extremely unpleasant and immoral in their effects. Their “boarding houses,” says one well acquainted with them; “nearly without exception, have been retailing dram-shops; which is enough to make them the nurseries of almost every species of vice. To an alarming extent they have been the patrons of gambling, profane swearing, dissipation, fraud and lewdness. In such houses the sailor ordinarily must board when on shore, because there are few, of any other description, into which he can be admitted. Often have we been told by sailors, when somewhat serious about their future destiny, that they could not become religious in their boarding houses. “Show us,” say they, “a house where we can go and find pious ship-mates, and landlords who will care for us, and then we will attend to religion; but as soon as we get home, our mess-mates, and the landlord, are ready to board us at once, and we cannot think seriously, or even pray for the salvation of our souls.” It is therefore important, and indispensable, if we wish to do these men good, and make them virtuous, honorable and happy, that boarding houses of a different character be immediately provided for them,—houses where they may enjoy some of the common privileges of morality and religion.”

\* Appendix K b.

IV. The prospects of seamen are brightening, and indicate that a better day awaits them.

The time has been, when intemperance, debauchery, profaneness, and vice of every nature and deformity, characterized their conduct. The *New Sailor's Magazine*, published in London, gives the following description of their associations. "The overflowings of female depravity in East London, had for years attracted the attention of the friends of sea and river men, in their various exertions and observations. The host of harlots in Leadenhall Street, Rosemary Lane, White Chapel, Mill Yard, Cable Street, East Smithfield, Commercial Road, Ratcliffe Highways, Wapping, Shadwell, Stephney, Limehouse and Blackwell, presented a most terrific and appalling scene. Here depravity had cast thousands of its most degraded, abandoned and infernal victims, and here, the market of female infamy, from the host of sailors daily arriving, flourished to an astounding degree of profit; so that no day was suffered to pass, without adding fresh victims, or supplying the constant vacancies of disease and death." Says one who has long been familiar with seamen and their habits, when at sea and in port: "As to any thing like correct and spiritual conceptions of God, I affirm with the coolest deliberation, that the Jew and the Turk are vastly better informed, than were thousands of our seamen, when I was afloat; and as to any thing like a scriptural knowledge of the Saviour, as made known in the gospel, the very savage Hottentots, in the wilds of Africa, know as much as thousands of British seamen. Some, indeed, could, and did read, but what did they read? Books, smuggled on board, and sold at enormous prices, and purchased with avidity,—such as never dare to see the face of day in our land; books of such superlative abomination, and which seemed to be the finishing stroke of Satan to

debase and pollute the reader." Speaking of the sailor, the Rev. R. Marks observes, "From the moment his vessel enters into port, he is surrounded by a set of men called crimps, who keep public, lodging, and boarding houses, of a description which would suit the cities of Sodom and Gomorrah. These wretches, with the vile women they bring in their train, carry the irresistible bait of liquor and good cheer; advance a little money for present use; invite the weather-beaten voyager to their quarters; keep him in the commission of every sin, and every excess, until he has received his hard-earned pay; then, stupefy his every sense with liquor; rob him of his wages, and often strip him of his only jacket, and cast him out of doors, and leave him ruined in his circumstances, and half destroyed in his constitution, to shift for himself as he can;—to procure another ship, and again to encounter all the dangers and privations of the sea, or to die with cold, and hunger, and disease in the street, and often with his expiring breath, he implores a curse on his country and his fellow-creatures." Happy would it be, if this description of the character and condition, was applicable to British seamen only. It is to be feared, that it too exactly describes the most of those, who have traversed in years past "the mighty deep!"

But such shall not always be the character and state of seamen. What is now anticipated in regard to their reformation, we trust will be realized. "The abundance of the sea shall be converted to God." "The mouth of the Lord hath spoken it." Great efforts are now making to establish a Seamen's Meeting in every port in Christendom. The good already accomplished, has amply repaid for the treasure and toil expended. Divine worship is now stately or occasionally maintained at "Gibraltar, Malta, Leghorn, Constantinople, Cephalonia, Alexandria,

the coast of Africa, the Cape of Good Hope, the islands of the Indian Seas, the West Indies and the Pacific Ocean, and at Madras, Calcutta, and Whampoa, the anchorage of East India ships, near Canton, in China, and at Valparaiso, Rio Janeiro, New Orleans, in the Gulf of Florida, and along the whole line of coast of the United States, and in British North America, at Canada, and at St. John's, and Bermudas, and at Greenland, in Davis' Straits, and Baffin's Bay, and at Archangel, Chroninsburg, Copenhagen, Cronstadt and Memel, and at Hamburg, Havre de Grace, Cherbourg, Bourdeaux, Cadiz and Le Bois." Such are the blessed effects of Christian effort.—Marine Bible Societies also are established for the purpose of furnishing every destitute sailor with the word of life.

Religious libraries are set up to provide seamen, while on shore with books, calculated to improve their understanding and heart.

Temperance Societies have been formed among them, and have already done much good.\*

Boarding houses of good accommodations and character, may now be found in almost every port.

Register Offices are opened, and books of records are kept for the benefit of those who "do business in great waters." In this way, good will result,—impostures will be discovered, and the bad will be detected. Every worthy seaman will have his name recorded, his boarding place or place of residence designated, and when he leaves a port, a letter of introduction to some respectable individual or individuals in the port to which he is bound.

And it is hoped, that ere long, institutions for savings, or Savings Banks, will be established, in which treasures may be laid up, consecrated to Christ and the church, by

\* Appendix K b.



those who see the wonders of God in the deep, and experience deliverance from their distresses. In every seaport sailors should have a place of deposit for their surplus funds. The very fact of there being such a place, would turn their attention to the subject, and, perhaps, induce them to lay by some of their earnings to a future day of want, and to exercise greater economy in their pecuniary expenses.

Let all these methods be adopted for the temporal and spiritual benefit of mariners, and their condition would soon be vastly improved. Till recently, the Christian community have been totally regardless of seamen. But the maritime world shall no longer be neglected. The sympathies of Christians are awake towards those who "tempt the dangers of the sea," and it shall no longer be said, that "no man careth for their souls." Every difficulty in the way of their reformation must be surmounted; drafts upon the charities of Christians must be drawn. Prayers must be offered for them, that the Most High would "set his hand in the sea, and his right hand in the waters," that poor wretched sailors might "sing for the majesty of the Lord, and cry aloud from the sea." When these methods shall be adopted and prosecuted with zeal, the tribe of Zebulon, which dwells at the haven of the sea, and is for a haven of ships, shall be converted to the cross of Christ. Those, whose business lay upon the waters, were early converts to the gospel. They were the first followers and missionaries of Christ; they became fishers of men, and learned to cast the gospel net. One who had followed the seas, preached on the day of Pentecost in Jerusalem, and three thousand were converted. Who then will not labor for this portion of their fellow-men? The injunctions of Scriptures forcibly apply, "Whatsoever thine hand findeth to do, do

it with thy might." "That thou doest, do quickly." "I must work the works of him that sent me, while it is day, for the night cometh when no man can work." "The dead praise thee not, they that are in the grave, cannot celebrate thee." Let us then be up and doing; for time does not stop, death does not tarry. While we delay, souls perish, Heaven mourns—hell triumphs.\*

\* Appendix K.

## DISSERTATION XII.

### REFORMATION OF PRISONERS.

Compassion for the poor and the wretched was a prominent trait in the character of Christ. It was this which induced him to leave the realms of light and glory, and submit to a life of toil and suffering, and even to death itself. And so essential to the Christian character did he regard this virtue, that he enjoined it upon his followers as a distinguishing proof of the reality and sincerity of their profession. Not that impenitent sinners will never perform acts of compassion, but that true believers will not fail, prevailingly to do it. In seeking out objects of commiseration, and in relieving their necessities, Christians imitate the glorious example of their divine Master, "who went about doing good," and thus obtain for themselves a delightful satisfaction, and secure an eternal crown of glory. Of the different objects of this description presented to the Christian community, the condition of prisoners is among the most prominent.—This subject will now be considered.

I. Let us take a view of the number of prisoners.

In this, our estimate must necessarily be imperfect in some respects, though it is sufficiently accurate to form a general view. The number comparatively is great. In the United States, the average number of persons constantly in prison is supposed to be about ten thousand, and

the whole number annually incarcerated about two hundred thousand. "The whole number of prisoners in the Penitentiaries in the United States," in the year 1826, "was about three thousand five hundred, of whom one third part at least were in the state of New York, one sixth part in Pennsylvania; and one tenth part in Massachusetts." In a large proportion of the States, there are no Penitentiaries. Consequently, the above calculation relates only to those states, where they exist. "It appears," says the first Report of the Prison Discipline Society, "from a careful examination of authentic documents, that the whole number of convicts, who have been condemned in the Penitentiaries in the last twenty years is about twenty thousand, and from the best estimate which we are able to make about six thousand of them are now abroad in Society." If such is the number of prisoners in the United States, where the condition of the lower classes in society is better, perhaps, than in any other country, what must be the number of convicts throughout the world! The mind revolts at the affecting thought that such multitudes are arrested, and that too by the arm of justice, and thrown into prisons, those seminaries of vice, degradation, and ruin.

II: The wretched condition of prisoners demands our attention.

Their wretchedness is of two kinds, mental and corporal. In prisoners are found the most unutterable abominations. The mind is debased, the heart is hardened, the affections are brutalized, the conscience is seared. This is characteristically true of those who are imprisoned for crime. Till recently all the arts of vice were practised in these nurseries of sin and infamy. All that was heard, seen, or done, had a demoralizing effect. Idleness, gambling, fraud, counterfeiting, stealth, profaneness, lascivious-

ness, blasphemy, wrath, consciousness of degradation, and hopelessness in character there prevails. There the arts of villany were learned in perfection. There evil communications corrupted and destroyed. There was the gate of hell. The county jails were schools of vice, training up subjects for the State Prisons, and the State Prisons were peopling the regions of despair with the most practised fiends. It is said in a Report concerning the State Prison in New Jersey; there is "a combination of men in Prison, called the *staunch gang*. They will lie, and swear to it; they will steal provision, and carry it off; they will lork in the kitchen, and steal other men's provision; they will threaten each others's lives; they will make dirks; they will lie, steal and gamble; they will make their own cards. They have rules by which they are bound to each other. They will not tell of each other, if they do they will beat the informer. One had been known to stab another. They consider him a traitor who informs of their evil deeds." How awfully depraved! Such generally speaking has been the spiritual wretchedness of the convicts of our State Prisons.

But these are not the only evils to which those immured within the strong holds of justice are exposed. There is also bodily suffering. This arises from mal-treatment. The Prisons have been badly constructed. It would seem that it was formerly supposed, that prisoners were not subject to the laws of nature as other men; that it was not necessary for them in order to support life, to be constantly receiving fresh supplies of air. Accordingly, Prisons have been erected not having this accommodation in view. In some, their apartments are without windows, chimnies or pipes, or any other place for the admission of air, except a small orifice in the door," and even this in some instances has been wanting. The consequence was that

prisoners have been found lifeless, and upon being brought into fresh air have revived. Cleanliness has been entirely disregarded in the construction of Prisons, so much so, that in some instances visitors have been scarcely able to breathe, and have even been affected as by the reception of an emetic, when entering some of the departments. What then must be the condition of those who are for years not permitted to go out of these places of filth! Water has not only been unprovided in sufficient quantities for bathing, but there has been a want of it for washing their clothes, hands, and face, indeed sometimes for quenching thirst. In some Prisons no place has been provided for the sick and lunatic. In many instances the former have been found lying on a stone floor, destitute of covering and medicines, and exposed to the uncouth laughter, and heart-rending curses of their negligent companions; and the latter have been permitted to drag out their unfortunate existence without hope to their friends of ever recovering their reason, one of Heaven's best gifts. Says a Report of the State Prison in New Jersey, "Solitary confinement, or scanty allowance of bread with cold water, is much used. The period of time not unfrequently extends to twenty and thirty days, and this too in the winter season, in cells warmed by no fire. The suffering in these circumstances is intense; the convicts lose their flesh and strength and frequently their health; they are sometimes so far broken down as to be unable to work when they are discharged, into the yard, and to require nearly as much time in the Hospital to recruit them, as they have had in the cells to break them down." The object of prison discipline as it has heretofore existed, seems to have been simply to inflict punishment on the individuals imprisoned, or, rather to exercise a sort of revenge on them, without any regard to producing reforma-

tion in them, and a consciousness of accountability to society and to God, or of securing the community from repeated depredations. There has been no separation of prisoners at night, when, instead of devising and practising arts of mischief, they might be left alone to feel the stings of conscience, and to make resolutions of amendment. Indeed, there has not been so much as a classification of these wretched beings. In some instances, males and females, old and young, condemned and uncondemned, blacks and whites, debtors and criminals, have been found crowded together. The result has been the prostitution of all moral sense in the young, an intercommunication of the knowledge of wickedness among the skilful, and an abandonment of the less guilty, producing in them despair of ever being reinstated in society and compelling them to take up with the vile arts of the pick-pocket, the counterfeiter, and the murderer. "The crowded night rooms; the one thousand debtors annually, and the one thousand criminals and vagrants; the men and the women; the old men and the black boys; the idiots, the lunatics and the drunkards; all confined in two buildings at night, and on the Sabbath in which there can be no separation, and no effectual supervision or restraint, to prevent gambling and falsehood, profane swearing and lascivious conversation, wrath, strife, back-biting and revenge;—this is the state of things" of Leverett Street Jail, Boston, as described in the Sixth Report of the Prison Discipline Society.—The employment of prisoners in many instances has been such as merely to require the exercise of physical powers, and wholly to unqualify them for the business of life, when they should again be restored to society. Now what condition is more wretched than that in which life is exposed, to say nothing of stripes and dungeons, and tortures, and in which no opportunity

is allowed the guilty for meditation, repentance and resolutions of reform, and in which also the young, and, the comparatively innocent, are under the moral necessity of learning and practising the arts of sin.

Such has been the wretched condition of those who have been incarcerated, not in infidel and uninformed nations, as those of the Barbary States, of Turkey, and of the most ancient and heathen countries; but of the two most christianized and enlightened nations of the earth in modern times. These furnish sad instances of wretchedness enough to excite the compassion of the hardest heart, and induce to the most self-denying, assiduous labors, and the most liberal charity. Nor in delineating this picture of suffering, are we compelled to exhibit instances of a few individuals only, whom greater guilt, or an unusual train of circumstances, or uncontrollable necessity has rendered more conspicuous in misery; it is a whole system of wretchedness which duty compels us to represent, devised by what has been regarded the wisdom of legislation,—a system which has included, till the late benevolent efforts of the Prison Discipline Societies, the whole class of prisoners; the guilty of every degree, those only suspected of guilt, the poor, the lunatic, the old and young, male and female.

III. The duty of exercising compassion towards prisoners will now be considered.

This compassion should not be a latent principle merely, but an active glowing principle, carried out in deeds of mercy.

1. Here let it be remarked, that prisoners are capable of being reformed.

The experiments made in some of our prisons satisfactorily prove this. Where prison discipline has been properly maintained, there have been the fewest recommitals.



This is in consequence of the reformation of those, who are discharged, as may be seen by recurring to facts. Of one hundred and sixty, who had left the prison at Auburn within a certain period, one hundred and twelve are "described as decidedly steady and industrious, or very greatly improved, and twelve as somewhat reformed." In the State Prison of New Hampshire, where discipline has been strictly observed, and religious instruction given, the number of the prisoners was reduced, in the year 1828, to 48. This encouraging fact is attributable no doubt, in a good degree to the wise and religious government of the prisoners. It has now become a familiar remark, that none are too bad to be reformed, and daily observation confirms this truth. Some remarks contained in a Report of the Rev. Jonathan Dickerson, Chaplain of the prison at Sing Sing are in point. "During the past year, the power of divine truth has evidently seized the minds and consciences of not a few, in a signal manner, and made them to tremble, in view of obligations which they never before realized, and to feel as convicts before God, condemned at the bar of Infinite Justice. In cases of this kind, the attention has not only been called up to the particular crime for which they stand convicted, but perhaps to a thousand of equal and some of greater guilt; the whole life is brought up in array before the mind. It may readily be conceived that here is presented an overwhelming scene as matter for repentance, and much to be forgiven." Some of them it is remarked have entertained a hope, professed religion and maintained a consistent deportment.

2. The temporal and spiritual welfare of prisoners urge to the duty of exercising compassion towards them.

Their wretchedness, bodily and mental is deplorable, and their prospects for eternity most awful. They are

miserable within and without. How true the declaration of the Prophet Isaiah, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." "There is no place, saith my God, to the wicked." This unhappy class of beings are exiled from society, and deprived of social endearments and enjoyments. While unreformed, there is nothing to render them happy in body or mind, either for time or for eternity. They have no spiritual joy or hope in life, no refuge in affliction, no present help in trouble. And remaining in their sins, they will have no rod and staff to comfort them in death, no faith to give them the victory, no surety at the bar of judgment, no Almighty Saviour to deliver them from hell and raise them to Heaven. So far as they have any just views of their future state, there is to them a "certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries."

Such is the dreadful condition of prisoners, and it is the part of compassion to seek their reformation. Their temporal and spiritual well-being, the good of society and the glory of God demand efforts on their behalf. And there is the greatest encouragement to make efforts. Success has attended every exertion to promote their spiritual benefit. Says Dr. Butler in a letter written by him, while in the Penitentiary in Georgia, speaking of himself and the Rev. Mr. Worcester, "When we came here the most universal opinion among the convicts was, that no one could maintain a Christian character in the Penitentiary. And those who appeared very friendly towards us said, that our attempt to instruct their fellow prisoners was like casting pearls before swine. Profaneness and filthy conversation were on the lips of every one. Our seasons of evening worship were generally disturbed by talking and laughing. But now how changed! Comparatively speaking, there

is but little profanity, and our seasons of evening worship are now as solemn as the awakened worship of the conference room. Those who said a religious character could not be maintained here, stand aghast, though some of them revile. Two weeks ago Dr. Brown and Mr. Hoyt preached to us, and Dr. Brown again the Tuesday morning following. Much feeling was manifested by the preacher and hearers. To-day a Christian class was organized—not for Methodist, Presbyterian or Baptist purposes, but for the purpose of serving the Lord. All who were determined to serve the Lord, were requested to come forward and have their names registered. Twenty-five, including Mr. Worcester and myself, came forward and there publicly engaged to serve the Lord; others with deep feeling kept back, thinking they had not sufficiently considered the subject. The individuals of that class will probably be conversed with separately, and the feelings of each ascertained. Nearly one third of the convicts belong to the class. Surely it is a day of wonders. The Lord can bring good out of evil, light out of darkness; make the wrath of man to praise him and restrain the remainder.”

3. The duty of exercising compassion for prisoners is taught in the Scriptures.

“Go ye into all the world, and preach the gospel to every creature,” said the Saviour to his disciples. It is duty then, to impart Christian instruction to all men. Prisoners must be embraced in this comprehensive injunction. In compassion to their souls, the word of life should be faithfully dispensed to them. “Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.” The Psalmist here extolleth that disposition of mind, which leads a person to relieve suffering and distress. Job could confidently affirm, in commendation of himself, that

“when the ear heard him, then, it blessed him, and when the eye saw him, it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him.” He attested that it was a principal object with him to redress the wrongs and grievances of the widow, the orphan and the destitute; by which he caused many a heart to sing for joy, and for which he received their benediction. Though in this passage of Scripture, Job may have had reference to another class of sufferers, yet the disposition here manifested should be exercised towards prisoners in their wretchedness. These should experience the compassionate regard of those who can feel for another’s wo.

IV. Some methods, in which prisoners may be benefited, will now be mentioned.

Improvement should be made in the construction, ventilation, and cleanliness of prisons. Much evil may be remedied in this way. Experience has shown, that the bodily sufferings of prisoners may be mitigated consistently with the infliction of a punishment justly deserved, and sufficiently to be dreaded. Our prisons should be so formed, that the inmates may occupy separate cells, and be secluded from all associates, during the night. “The great principle of solitary confinement, at least by night, is now adopted in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, Tennessee, Louisiana, Illinois, and great efforts are making to adopt it in New Jersey and Ohio, and appropriations are made for carrying the same principle into effect in the County prisons of Boston, New York and Philadelphia.” It is highly beneficial to prisoners, that they be engaged in some laborious employment. This will be productive of health. While suffering the sentence of the law, criminals may do much to support themselves. Besides, idle-

ness will to a very considerable degree, render nugatory all attempts at reformation. In the employments of the day, there should be a classification of the convicts. The males and the females should labor separately. The young and the old should never be associated. Females should be placed under the superintending care of pious matrons, and the males should be in subjection to some religious man, who should act as an immediate superintendent, and be prompt, unceasing and efficient in all his movements. Those who have the management of prisoners should mingle authority with affection in their government. Such a course will be wise and beneficial.

Every prison should be furnished with religious instruction. A Bible should be placed in every occupied cell. Regular and stated preaching should be provided on the Sabbath. This is now the case in Windsor, Vt., Charlestown, Mass., Weathersfield, Ct., Sing Sing and Auburn, New York. Appropriate religious exercises should be observed morning and evening. A Sabbath School should be established and maintained. Such a school has been organized in the State Prison at Thomastown, Maine. Says the Warden of the prison, in a letter to the Secretary of the Prison Discipline Society, "The Legislature has appropriated seventy-five dollars to purchase books for its use, and at the same time an addition was made of fifty dollars per annum to the salary of the Chaplain, who is required to attend to the Sabbath School. The success attending is apparent; the convicts become more industrious and obedient; and I am in hopes, by divine assistance, (without which all our attempts will be ineffectual) that a different result than formerly, will be produced in the morals and deportment of the convicts." State Prison Sabbath Schools are beginning to be considered almost as essential, as solitary confinement at night. The

rules adopted by the New Penitentiary in the District of Columbia, are the best, probably, that can be adopted in relation to this subject. They are as follows:

1. "There shall be morning and evening service performed by the chaplain.
2. There shall be a Sunday School under the direction of the Chaplain, with the cooperation and concurrence of the Warden.
3. There shall be a sermon preached, and divine service performed every Sabbath day by the Chaplain.
4. There shall be present at all the religious services, and at the Sunday School, such officers as shall be designated by the Warden.
5. Each cell shall be furnished with a Bible, and such other religious books as the Warden, with the assent of the Inspectors may think suitable to improve their morals and conduct."

Such are some of the methods which should be adopted in the improvement of Prison Discipline. Were this penitentiary system generally practised, most salutary effects would result. Great good has already been effected where this course has been adopted. Success has attended every effort. Blessed be God, the day of despair in relation to the reformation of prisoners, has gone by. This class of the community are no longer considered beyond the reach of divine mercy. Combined Christian efforts are now making in their behalf. Societies are formed, having in view the amelioration of their condition. These should be multiplied in their number, and extended in their exertions. The ministers of the gospel, whose duty it is to exercise compassion themselves, should use their influence to promote a spirit of compassionate regard in others. They should pray for this cause, particularly on the Sabbath. Christians, generally, should remember it around their family altars. The press should be enlisted in this work for the alleviation of human wo. Howards

should come forward and advocate this cause of philanthropy. None should doubt of ultimate success; but all should anticipate the time, when there shall be no more need of bridewells, jails, state prisons, whipping-posts and gallows: The Lord hasten this blessed day.

I cannot close this dissertation, without an allusion to imprisonment for debt. "I am shocked," says Dr. Channing, "at the imprisonment of the honest debtor; and the legislation which allows the creditor to play the tyrant over an innocent man would disgrace, I think, a barbarous age." Once in heathen Rome, the insolvent debtor with his family, by a law of their statute book, was doomed to involuntary servitude for the benefit of the creditor. But this legislation was soon repealed. Would to God that there were no relict of it still remaining in Christian lands. The subject of incarceration for debt, which is now greatly exciting the attention of the public, should be fully and prayerfully considered. Its bearing upon the community is immense. It is stated upon the authority of Roome, the keeper of the debtor's jail in the city of New York, that there were committed to that prison, during the year 1828, ten hundred and eighty-five persons for debt. The debts contracted, amounted to twenty-five thousand, four hundred and nine dollars, and thirty-two cents; and the damages amounted to three hundred sixty two thousand, seventy-six dollars and ninety-nine cents. What an enormous waste of time and money in legal prosecutions for debts merely in the great commercial city of this nation! But a revolution in public sentiment and feeling has commenced, and the work of reform is onward. Let the Prison Discipline Society, in its Seventh Annual Report, speak. "In the great State of New York, containing at least, a seventh part of our country's population, imprisonment for simple debt is abol-

ished. Having seen the practical operation of the former laws; how many were imprisoned for less than one dollar; how many more for less than ten dollars; how many for rum debts; when the guilt of putting the bottle to the mouth by the creditor, was probably greater than that of the debtor in receiving it; how much time has been lost in prison; how much it has cost to keep the system in operation, and how many families have suffered under the former laws. We cannot doubt as at present informed, that the law of April 26, 1831, to abolish imprisonment for debt, and to punish fraudulent debtors is a great and good law, of a great and noble state, in favor of public justice, public morals, liberty, economy, humanity and good will.”\*

\* Appendix L.



## DISSERTATION XIII.

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### PROMOTION OF PEACE.

“Blessed are the peace-makers, for they shall be called the children of God.” In these words, Christ, the great Peace-maker, has pronounced a beatitude upon those, who imitate his example in promoting peace. Those who are peaceable in their own demeanor, and labor to promote peace in others, shall be happy. Exalted is the honor of those, who attain unto the character of followers of him, who is emphatically styled the Prince of Peace; whose embassy from heaven to earth was announced in seraphic strains, “Glory to God in the highest, peace on earth, good will towards men.” The religion of Jesus Christ is filled with peace. Its whole object is peace,—peace with God, and peace with man. Yet, as there was almost an uninterrupted succession of wars for four thousand years—from the creation of man to the advent of the Messiah; so this succession has been continued from Christ’s appearance to the present time. This fact is a stigma on human nature. The prevalence of wars between nations professedly Christian, is calculated to excite the astonishment of infidels and heathens. The disposition of man for war, in every age and in every circumstance in life, would seem almost to contradict the characteristics of his being. But, alas, for poor human

nature ! Its element is war—war, which is “the pastime of kings,” but the grief and ruin of their subjects—war, whose glory is blazoned by the infatuated multitude ; but whose principles and effects are detested by the well informed disciples of the meek and lowly Jesus. Every effort, therefore, should be made for the abolition of war, until peace, with her olive branch, shall become the emblem of a regenerated world.

I. Why should war be abolished?

1. Because it is opposed to the spirit of the gospel.

“War is the law of violence ; peace the law of love.” The former, therefore, must be totally irreconcilable with the Christian spirit. “In all experience and stories,” says Lord Bacon, “you shall find but three things, that prepare and dispose an estate for war, the ambition of the governors, a state of soldiery, professed, and the hard means to live among many subjects ; wherefore, the last is the most forcible and the most constant.” In perfect accordance with this sentiment are the views of the apostle James. “From whence come wars and fightings among you ? Come they not hence, even of your lusts, that war in your members ?” “The war spirit,” says one, “is not indeed acknowledged by those under its influence to be the inspiration of the devil, but it might be with far less impropriety, than it can be deemed the inspiration of the merciful God.”

2. War should be abolished, because it is opposed to the precepts of the gospel.

“Thou shalt not kill.” This is one of the permanent laws of God’s moral kingdom, binding upon all men.

“Thou shalt love thy neighbor as thyself.” This law of love the Scribes interpreted as referring to their own family, friends, sect and nation. The law of retaliation in its full extent, they maintained. Hence their injunc-

tion, "Thou shalt love thy neighbor and hate thine enemy." But this interpretation of the law of love was not agreeable to the views of Jesus Christ. The spirit and practice of retaliation, he utterly condemned. Hence his reply to the Scribes: "But I say unto you, 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." War is retaliation. The Saviour here, then, denounces its spirit and practice. The will of Christ may, also, be known from his pronouncing a benediction upon peace-makers.

Says the apostle of the Gentiles, "Follow peace with all men." This exhortation, though addressed to the Hebrews, is applicable both to Jews and Gentiles. It is their incumbent duty to avoid all discord and resentment, and to pursue pacific measures with all men. It is predicted as a characteristic of the day of the Millennium, that mankind "shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." War shall no more be a science or occupation; but peace,—“abundance of peace shall prevail, so long as the moon endureth.” War then is indefensible upon Christian principles; and, therefore, all laws in its favor are unconstitutional, because not agreeable to the statute book of Heaven. The expression of a distinguished naval officer, "Our country,—may she be always right; but, right or wrong, may she always be victorious," is inconsistent with the spirit and precepts of Christianity. Every war is anti-Christian, because contrary to the Christian code, or the precepts of the gospel.

3. War should be abolished, because it is opposed to the example of Christ.

As the spirit of the Founder of Christianity was pacific; so was his example. "Christ also suffered for us," says the apostle, "leaving us an example, that we should follow his steps; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." "Now if any man have not the spirit of Christ, he is none of his;" so also if he imitates not the example of Christ, he is none of his. Were the Saviour's example universally followed, wars would be no more. Says Soame Jenyns, "If Christian nations were nations of Christians, all wars would be impossible, and unknown among them." How important that all men should imitate the example of Christ, the great pattern of excellence, that wars may cease unto the ends of the earth, and peace everywhere be established.

4. The evil effects of war is another reason why it should be abolished. Nothing less than the Divine Intelligence, who alone is able to comprehend the worth of the soul, and the tendency of war to destroy it, can fully estimate the extent of this evil. It is permitted to human ken to know only the temporal evils, and these in a partial degree. One of the evils of war is an immense waste of treasure. The following account of English wars, taken from the London Weekly Review is awfully affecting. "Of 127 years, terminating in 1815, England spent '65 in war, and 62 in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period to thirty-six millions was ended by the treaty of Ryswick in 1697. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed sixty-two and a half millions of our money. Next was the Spanish war of 1739, settled finally at Aix-la-Chapelle, in 1748, after costing us nearly sixty-four millions. Then came the

Seven Years war of 1756, which terminated with the treaty of Paris in 1763, in the course of which we spent one hundred and twelve millions. The next was the American war of 1775, which lasted eight years. Our national expenditure in this time was one hundred and thirty-six millions. The French Revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of four hundred and sixty-four millions. The war against Bonaparte began in 1803, and ended in 1815. During those twelve years, we spent one thousand one hundred and fifty nine millions; seven hundred and seventy-one of which were raised by taxes, three hundred and eighty by loans. In the Revolutionary war we borrowed two hundred and one millions; in the American, one hundred and four millions; in the Seven Years war sixty millions; in the Spanish war of 1739 twenty-nine millions; in the war of the Spanish succession, thirty-two millions and a half; in the war of 1688 twenty millions;—total borrowed in the seven wars, during 65 years, about eight hundred and thirty four millions. In the same time we raised by taxes one thousand one hundred and eighty-nine millions; thus forming a total expenditure of two thousand and twenty-three millions." What an enormous amount of money expended in the destruction of human life, and for the gratification of ambitious or selfish purposes! The expenses of the last war of the United States, is supposed to have amounted to at least forty millions of dollars a year. The military and naval expenses of Great Britain in the war for the year 1815 amounted to forty-five millions three hundred and sixty-two thousand six hundred and seventy-seven pounds. This fact is ascertained by consulting authentic documents. From official papers it appears, that the whole expense of her armies cost France for the year 1819, seven hundred fifty-eight millions and five hundred

thousand francs.—To impress the mind more fully with the vast expense, consequent on war, we will just compare the expenditure occasioned in this way with the civil expenditures in the same governments. In the Treasurer's Report for the year 1818, the civil expenses of the United States were estimated at three millions eight hundred and nine thousand eight hundred and six dollars; the annual expense of the late war is computed at forty millions of dollars. The expenses of the war were ten times more than the expenses of civil government. The civil expenditure of the government of Great Britain during the year 1815 was four millions four hundred and sixty-one thousand and eighty-seven pounds. The expenses for war in the same year were forty-five millions three hundred sixty-two thousand six hundred and seventy-seven pounds. In the British nation the expenses of the war were ten fold greater than the expenses of civil government. France spent thirty-seven millions seven hundred thousand francs for her civil expenses in the year ending 1817 and her expenses for war during the year 1809 were computed at seven hundred fifty-eight millions and five hundred thousand francs,—a sum of money twenty times as large as her annual civil expenses. Will this expenditure be deemed incredible when we take into account military and naval armaments, fortifications, marches, encampments, sieges, and battles? "The cost of building and equipping for service a single ship of the line, even in time peace, when every thing can be done leisurely and at the best advantage, would erect the buildings of a university and furnish them with ample apparatus; and the expense of manning the ship, and keeping it afloat from year to year, even without battles, would supply gratuitous instruction at the university for a thousand students." The single Campaign in Russia, must have cost more than two

hundred millions of dollars. Not less than a million of persons were engaged in it, in both the French and Russian armies. At the lowest estimate, it would take two hundred dollars a year, on an average to support each individual, considering that a large proportion of them were officers, whose salaries must have been hundreds, and some of them thousands of dollars a year, and that many of them were cavalry whose expenses must have been much greater than those of infantry, and also that immense expense must have been incurred for equipment of the army in ordinance and other things.\*—Such is the expense of war, of peril and battle, of victory and defeat. And in this it should be recollected, that the waste of property by conflagration, pillage, and other ways of destruction, is not included; neither is reference had to ancient days in recounting the millions of their armies and the treasure requisite for their equipment and support.

Another of the evils of war is the bloodshed and slaughter it occasions. "No one," said Ctesias to Cyrus, "can be so infatuated as not to prefer peace to war. In peace children inter their parents. War violates the order of nature, and causes parents to inter their children." "A soldier," said Dean Swift, "is a being hired to kill in cold blood, as many of his own species who have never offended him, as he possible can." How true the expression, "They that take the sword shall perish by the sword." It is supposed, that not less than fourteen thousand millions of human beings have fallen the victims of war,—a number eighteen times greater than the population of the whole globe at the present time. In the Revolutionary war of this country, England, it is said, lost two hundred thousand lives.

\* See Labaume's Narrative of the Campaign in Russia, and Segur's History of Bonaparte's Expedition to Russia.

Cæsar, in the fifty battles fought by him, slew, according to the statements of Dr. Prideaux, one million one hundred and ninety-two thousand of his opposers. O, what battle fields have been drenched in blood by the armies of Alexander, Cæsar and Napoleon! If a Persian King, a heathen, on reviewing his army was affected to tears, at the consideration, that in one hundred years from that time, every human being he then saw would be numbered with the dead; what should be the emotions of every Christian, when reflecting on the thousands of millions, that have been brought to an untimely end by sanguinary contests?

War has a pernicious effect on the morals and happiness of man. Nothing can be more promotive of vice and immorality. "War makes thieves," says Machiaval, "and peace brings them to the gallows." The habits of soldiers, who have been for any considerable time quartered or encamped, become dissolute. The miseries of war are great,

"Man's inhumanity to man  
Makes countless thousands mourn."

Lamentation and wo are inscribed in letters of blood on every warlike scene. Awful is the catastrophe of a martial contest. Man, horse, can lie in undistinguished ruin. In some, life is extinct. In others, blood is gushing from dissevered arteries. Shrieks of expiring nature arise from every quarter. Then are heard the

"Lingering groan, the faintly uttered prayer,  
The louder curses of despairing death."

What heart-rending anguish has this evil produced in the quiet domestic circle? The dearest ties it has severed forever. Families happy in the enjoyment of each other's society, are called to part with a tender father, or be-



loved brother, who leave their peaceful home, perhaps never to return. What hours of painful anxiety are endured by those who remain behind! How many desolate widows, and helpless orphans has this scourge of man produced! O, could we realize in its full extent the magnitude of suffering it has occasioned, we should indeed deprecate it, as one of the most fearful judgments of heaven! When a treaty of peace at the close of the Revolutionary war had been signed at Paris, Dr. Franklin wrote a letter to Josiah Quincy of Braintree, in which he says, "May we never see another war; for in my opinion there never was a good war or a bad peace."

II. How shall wars be abolished, and peace be promoted.

To accomplish this object, every lawful and practicable method should be adopted.

1. The ministers of the gospel should advocate this cause by precept and example.

Every ambassador of the "Prince of peace," is by his office a peace-maker. He is a disciple and minister of him who came from heaven to propose peace and reconciliation to a revolted world. He should, therefore, advocate pacific principles and measures. He is obligated to do it in the social circle, from the pulpit, and on every occasion, when opportunity is afforded. Once it was deemed lawful and expedient for ministers to supplicate a blessing on the warrior's arms, and to return thanks for success in battle. But in the nineteenth century, ministers have learned to pray, that the Lord would turn the counsels of the wicked into foolishness, and dispose contending nations to peace; that he would "break the bow and cut the spear in sunder; burn the chariot in the fire, and make wars to cease unto the end of the earth."

2. Parents, and those who have the charge of youth

should impress on their minds an abhorrence of war. Children generally, are delighted with the dress, music, and parade of military occasions, and very early discover a proneness to imitate the soldier. This propensity should be repressed. Children should be taught the design of martial exercises. The causes, the sinfulness, and the misery of war should be explained to them, and they should be trained up with the love of man and the love of peace, ruling in their hearts. This duty devolves upon Parents, Guardians, and Instructors.

3. Publications denouncing war and advocating peace, should be printed and widely disseminated.

Information on this subject must precede correction of sentiment and feeling in relation to it. This must be diffused through the community by that powerful engine, the press. To some extent, this has been done. Several periodicals in England have advocated, with much decision, this noble cause; such as the "Philanthropist," the "Eclectic Review," the "Evangelical Magazine," the "Edinburgh Review," the "Christian Observer," and the "English Baptist Magazine." Most of the religious and some of the political periodicals in the United States, have espoused this cause, if not with the zeal desirable, yet with commensurable interest. The opinions of the wise and good, of the statesmen and the philanthropist, on this subject, should be proclaimed as with trumpet-tongue. These will have a happy effect. How must the sentiments of Washington, the father of his country, impress every true patriot and Christian! Said he, in a letter to a friend, "For the sake of humanity it is devoutly to be wished, that the manly employment of agriculture, and the humanizing benefits of commerce should suspend the wastes of war, and the rage of conquest, and that the sword may be turned into the ploughshare." Mr. Jeffer-

son thus writes: "Will nations never devise any other national umpire of difference than force? Are there no means of coercing injustice, more gratifying to our nature, than a waste of the blood of thousands? Wonderful has been the progress of human improvement in other lines. Let us hope, then, that we shall at length be sensible that war is an instrument entirely inefficient to the redress of wrongs."

4. Societies, having for their object the abolition of war, and the promotion of peace, should be established in this and other lands.

It will be found necessary to adopt such a course in this, as well as in other benevolent enterprises. Every Christian should consider himself a member of a Peace Society. He is by his profession an advocate for peace, and he should give his name to some society, that he may bear open testimony on behalf of the goodness and importance of the cause. Every philanthropist,—friend to his country and the world, should become a herald of peace, and array himself on the side of Him, "who maketh wars to cease unto the end of the earth; who breaketh the bow and cutteth the spear in sunder." Let none deem this enterprize Quixotic, or destined to fail. Every benevolent institution of the present day, undertaken and carried on in faith, prayer, and persevering effort, will succeed. The martial spirit will wane. The time will come when the "ultima ratio regum"—war, will not be resorted to for the settlement of national disputes. A revolution on this subject has begun, and revolutions, be it remembered, seldom go backward. "Time was when feats of arms, crusades, and the high array of chivalry, and the pride of royal banners, waving for victory, engrossed all minds. Murder and rapine, burning cities and desolating plains—if so be they were at the bidding of royal or

baronial feud, led on by the courtier or the clan—were matters of public boast, and the treasured fireside tales. But these things have passed away. Christianity has resumed her meek and holy reign." The time is at hand, when the song of triumph shall be that of peace. "The game of war," and the "trade of man butchery," will cease to be practised. . . . May it not be hoped, that the gentler sex will espouse this benignant cause, and enrol their names on the list of those who patronize pacific institutions. Once, their influence was used to impel onward to fight, "men, fierce in war." Once in England, it was viewed honorable for them, "to be seen at the public tournaments, riding in troops with swords by their sides." But now, ladies have other views, and other feelings. The war spirit has retired from their bosoms, and the pacific principles of the religion of Jesus reign in its stead. Will they not be entreated by sisters of departed brothers, by daughters made fatherless, and by mothers bereaved of husbands, in the field of blood and carnage, to enlist most cordially in this labor of love, and thus be co-workers with the Prince of Peace, till,

"All crimes shall cease, and ancient fraud shall fail,  
 Returning justice lift aloft her scale;  
 Peace o'er the world her olive wand extend,  
 And white rob'd innocence from Heav'n descend."\*

\* Appendix M.

## DISSERTATION XIV.

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### CHARITABLE CONTRIBUTIONS.

The Saviour, in his memorable sermon on the mount, thus addressed his disciples : " Take heed that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left-hand know what thy right hand doeth, that thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly." The duty of alms-giving, Christ here assumes, and then prescribes rules in respect to its practice. It is highly important that the subject of charitable contributions should be rightly understood, and deeply felt, especially in the present day, when the Christian community are so frequently called upon to contribute of their substance for the temporal and spiritual benefit of their fellow men. A number of considerations relating to this subject will be presented in this dissertation.

#### I. The duty of making charitable contributions.

This duty is taught by reason, or the light of nature. All men belong to the same family, are alike dependent

upon the same Creator, and mutually dependent upon each other. Their general wants are the same. They are alike immortal, and alike accountable. Happiness is equally dear to all. A tender regard, therefore, to the interest and welfare of others should exist, and be mutually exemplified. The propriety of this, results from the relation which subsists between man and man.

The duty of giving alms is enjoined throughout the volume of sacred truth. It was required under the Mosaic dispensation. "If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth." This passage teaches in the most emphatic language the duty of supplying the wants of the needy and distressed, so far as we have ability. Among the Jews, the box of the poor was called the box of righteousness; and probably for this reason, that which is given to them is in Scripture, said to be their due. Hence we read in Proverbs, "Withhold not good from them, to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, go and come again, and to-morrow I will give thee when thou hast it by thee." To these may be added many other passages of Scripture which enjoin this duty. Said our Lord to his disciples, "Love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." The apostle John, not only teaches that giving alms is a duty, but expressly assures us, that they who neglect this duty, are not the subjects of religion, be their object what it may. He

says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The question here proposed, implies a negative answer. Said the apostle to Timothy, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good; that they be rich in good works, ready to distribute; willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold of eternal life." Here, Paul exhorted Timothy to inculcate upon the rich, the duty "to support and comfort their poor brethren, and by other pious and charitable actions to be rich in good works." To the Hebrews he observes, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." Charitable contributions would be an expression of gratitude to God, the Author of all good. They would benefit the recipients, and appear as the fruits of grace in the hearts of those who bestowed them. These remarks will apply with equal force, to the bestowment both of temporal and spiritual favors. The duty then, of alms-giving is plain, and urgent.

II. To whom are charitable contributions to be made?

That all are not the objects of charity, is obvious. The really destitute, and such only, should receive assistance. This is true, whether their wants are of a temporal or spiritual nature. Are any destitute of food to eat, or clothing to wear, or the means of grace to improve, they should be supplied. They are objects of charity. There may, however, be circumstances attending the necessitous, which prevent even them from being, to much extent, objects of charity. We are not to bestow our bounties in a lavish manner. The notorious drunkard, though needy,

should receive no more at our hands than food and raiment for the time being. The indolent, should be excited to efforts for their own support, rather than have the necessities of life bestowed upon them. The vagrant, who travel from place to place, soliciting alms, are generally not proper objects of charity. They are idle and dissipated, sowers of discord, and a pest to society. Our duty to such persons, is to feed them, if they are hungry; to clothe them, if they are naked; and at all times to admonish them in meekness, and exhort them to industry, frugality, and piety. The sick and suffering, if in circumstances of penury, are the objects of charity. Their wants should be supplied by the affluent. It was a wise plan of our fathers, and a wise plan of their children, to erect alms-houses, and enact eleemosynary laws, in reference to suffering humanity.

Persons who are destitute of the means of grace, are objects of charity. The heathen, who know not the true God, who have never heard of the glorious tidings of mercy by a crucified Redeemer, and consequently, are without the ordinary means of salvation, are objects of charity. They need the Bible, that revelation of God, which is "profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." They need missionaries, to expound and enforce the Scriptures, and to instruct them in the way to heaven. After they have received the Holy Scriptures, and Christianity is introduced among them, it will be their duty to maintain the gospel and its ordinances themselves. They will then cease to be objects of religious charity.

The Jews, who for disobedience, have long since become "an astonishment, a proverb, and a by-word among all nations whither the Lord hath led them," are also objects of charity. They have set themselves against the



Messiah, whom their fathers crucified and slew ; and through prejudice, have rejected the New Testament. This they have done, in a sense, ignorantly. They, therefore, need to have the New Testament put into their hands, accompanied with a living interpreter, that they may understand the character of Christ, and see the fulfilment of the Old Testament prophecies in the life, works and doctrines of Jesus ; that hereby they may become convinced that Christ is the Messiah of the Scriptures, the Shiloh, the Anointed of God, for the restoration of our fallen race. The Mohammedans, and all in Christian lands who embrace fatal errors, and who will never come to a knowledge of the truth, unless enlightened and instructed by the benevolent exertions of Christians, are objects of charity. No class should be left destitute of the means of grace,—the sacred Scriptures, and a preached gospel. As these spiritual blessings are absolutely necessary to the salvation of the soul ; so it is all-important, that every son and daughter of Adam should be in the enjoyment of them.

III. Who are to perform these acts of charity ?

Those who have a superabundance of this world's goods, should supply the wants of the destitute as God has given them the means. Says the Apostle to Timothy, " Charge them that are rich in this world, that they do good ; that they be rich in good works, ready to distribute, willing to communicate." All according to their several ability are obligated to relieve the indigent and suffering. Those who possess the Bible, and have the means of imparting it to others, should send the Scriptures to the heathen, and to all those in Christian countries who have it not, and are unable to purchase it. Missionaries, too, are to be sent by the Christianized part of the world, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to those who sit in darkness, and

in the region and shadow of death, and to all those who are unable to support the gospel even where Christianity exists.—But a question here arises, How much is it duty to give in charitable contributions? It is difficult, if not impossible to determine with exactness what proportion of his property a man is bound to devote to private and domestic uses, and what to charitable purposes. The duty of alms-giving must be stated in general terms, and the amount bestowed in charities must be determined by the judgment and conscience of individuals themselves.—But is there no rule more definite by which we can be guided in this respect? Yes, as a specific but general rule, the golden one of our Saviour applies, “Whatsoever ye would that men should do to you, do ye even so to them.” This rule we are bound to follow. To neglect it would be to violate a precept of Heaven. And this requisition extends to spiritual as well as to temporal blessings. The spirit of this rule the primitive Christians imbibed and exhibited in their deportment. They “counted not their lives dear unto them, so that they might testify the gospel of the grace of God.” They made great sacrifices for the cause of Christ. “As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles’ feet; and distribution was made unto every man according as he had need. They had all things common.”—Did all men love their neighbors as themselves, or did the spirit which reigns in heaven reign on earth, this course might with safety be adopted. By a law which once existed among some of the ancient states of Greece, all the citizens were made equal as to property. In this respect no one could claim a superiority over his neighbor. But this law has not been generally approved by mankind. While human nature remains as it now is, it is doubted whether

such a regulation would be advantageous to society. It probably would be the reverse. We ought however, as we have ability to bear one another's burdens, and so "fulfil the law of Christ." Those who are rich are under sacred obligations to devote a part of their property to the promotion of the spiritual and eternal interest of men, and they should do it with a settled plan or system and in concert with others. There should be an entire consecration to the Lord of all that we are and all that we possess. Such is the injunction of Scripture by precept and example. "Vow and pay unto the Lord, your God. Let all that be round about him bring presents unto him that ought to be feared." "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God; and of all that thou shalt give me, I will surely give the tenth unto thee." My views on this subject are by another thus happily expressed: "Every man is bound to regard all his property, and all the avails of his industry and enterprise as belonging to God; he is to hold it all and manage it, as a sacred trust for which he must give account to the supreme Proprietor; he is to apply it and dispose of it exclusively as the Lord's servant, and in the work of the Lord."

IV. In what manner should we bestow our charitable contributions?

1. We ought to do it without ostentation or a desire to obtain the applause of men. "Take heed," says the Saviour, "that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." We are not to conclude from this prohibition, that it is sinful to give alms, or make charitable donations, in the sight of our fellow men. This we may do and are frequently called to do. In case of public contri-

butions it is unavoidable. The meaning of our Lord evidently is this: 'Take heed that ye do not your alms with a view merely to obtain the approbation of men. If you are influenced by this unworthy principle, you have no reason to expect a reward from your heavenly Father.' That this was his meaning seems evident from what follows. "Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." The hypocrites performed this duty from a spirit of pride and vain-glory. They sought the applause of men, and wished to be viewed as the most religious part of the community. In order to accomplish this purpose, they chose to give their alms in the synagogues and in the streets where was a great concourse of people to observe and applaud their liberality. Because multitudes thus publicly shared in their favors, they were in high estimation. Their conduct on these occasions indicated a proud, hypocritical spirit, and as such it was utterly condemned by Christ. Would we bestow our alms acceptably such motives and such a spirit must have no influence in actuating us, otherwise we also shall receive no reward of our Father in Heaven.

2. Our charities as far as practicable should be given in a private manner.

Thus speaks the Saviour, "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee only." Some suppose that this Scripture refers to the placing of the corban, or poor man's box into which the Jews cast their free-will offerings on the right hand of the passage into the temple. There stood a box into which they cast money for the support of the poor. This they did with the right hand,

as denoting readiness and disinterested intentions. Being forbidden to let their left hand know what their right hand did, intimated that they should conceal their contributions as much as possible. Secrecy is one evidence of sincerity. "Hence the Egyptians made the emblem of charity to be a blind boy reaching out honey to a bee that had lost her wings." Dr. Scott commenting on this passage observes, "Circumstances vary and require variation in outward conduct; there are many charities which can scarcely be promoted without some degree of public notoriety; and frequently a leading person may be called to excite those who are backward by a useful example. Yet no duty is more liable to be made occasion of vain-glory than this; and many designs, very beneficial to others, are supported by a liberality which almost entirely springs from this corrupt principle. The heart is deceitful, and when men love to have their names inserted among the subscribers to public charities, but are not equally liberal in private; when they love to speak and hear of their own beneficence, and are not willing to do much without the credit of it; it is too plain how the case stands with them. In general, private charities, if not more useful, are more unequivocal; and the less reward we receive from man, the more we may expect from our gracious God, provided we act from evangelical principles." There are some instances in which this direction of Christ may be strictly and literally complied with, such as charities bestowed on private individuals. But the principle, is what our Saviour had most in view in this injunction. "There are other cases in which it appears to be duty to make known our deeds of benevolence, not with a selfish desire to receive praise, but to manifest our engagedness in the work of the Lord, our love to him and his cause, our willingness to obey his commands, to assist in every good object which

shall tend to advance the cause of Christ, to promote the glory of God, and the happiness of man. Christians are to let their light shine, to be an example of good works. They should go forward in the work of the Lord, and excite others to co-operate with them. To accomplish this object it must be seen and known that they are thus engaged, that they do contribute of their substance to this purpose; and while they publicly show forth their deeds of charity and benevolence, not from love to self, but from love to God, they will be accepted of Him, and receive that reward which cometh from Him only.

3. Our charitable contributions should be made with cheerfulness.

The direction of the apostle is, "Every man, as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." Again, "He that giveth, let him do it with simplicity, and he that sheweth mercy with cheerfulness." In unison with this sentiment, the Apostle Peter observes, "Use hospitality one to another without grudging." From scriptural testimony, then, it appears that we ought to perform the duty now under consideration with cheerfulness. We must not do it to avoid singularity: It is very possible that this may be the case, especially in public contributions. Some may contribute merely to avoid the mortification of appearing different from others. They heartily regret, that an opportunity is presented, in which they are called upon to relieve the necessitous. Could they have the credit of being liberal, and yet retain their money they would be highly gratified; but as this cannot be, they join in affording relief. But it is evident, that they who give with these feelings, do not exercise that cheerfulness which is required. This duty should ever be performed from choice. Our gratuity cannot be acceptable to the searcher of

hearts, unless it is a free-will offering, presented from love to himself and his commands.

4. Our charitable contributions should be made from disinterested motives.

This is plainly taught by the apostle. He says to the Corinthians, "Though I bestow all my goods to feed the poor, and have not charity," in other words, love to God and man, "it profiteth me nothing." This plainly implies that we may have an open and liberal hand, and yet a contracted, covetous heart. Vain-glory or ostentation may excite to the performance of outward acts of generosity, while at the same time there is no true love to God and man in the heart. But like the blessed Redeemer, the acceptable alms-giver makes the glory of God and the highest good of his fellow men his end. Prompted by this principle, he feeds the hungry, clothes the naked, supplies the means of grace to the destitute, and contributes to the wants of the necessitous, as God has given him ability. He is conscientious in the performance of this duty. He seeks not his own but the honor of God and the good of mankind. And this duty thus discharged will always be acceptable to Him who delighteth in mercy, and whose goodness is as boundless as the universe, and as endless as eternity.

V. There is a reward consequent upon the manner in which our charities are bestowed.

A reward is promised even to the hypocritical performance of the duty of alms-giving. "Verily, I say unto you they have their reward." But what was the reward of hypocrites? It was the applause of men. This they sought, and this they obtained. They were esteemed very religious, and were highly applauded by those who were the objects of their liberality. They also, no doubt, considered their services as meritorious in the sight of

God, and expected thereby to compensate for their sins and to purchase heaven. Christ, however, did not applaud, but severely condemned them.

But the reward of the righteous is far different. They have the approbation of their own consciences. Though they are not disposed to boast of their good works, nor to value themselves on account of them, yet a reflection upon the performance of virtuous actions proceeding from right motives, is always attended with satisfaction. The charitable man is not only rewarded with peace of conscience, but sometimes with temporal blessings. Says Solomon, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Liberality exercised from right motives, is seed sown, to which God gives the increase, generally even in temporal things; but he that withholdeth when a just and right occasion offers, seldom prospers much even in this world. For God metes to men in their own measure; and bad crops, bad debts, expensive sickness, and a variety of similar deductions, soon amount to far more than liberal alms would have done! While if God see it best, large increase, flourishing trade, kind friends and various other supplies, or savings, soon reimburse the expenses of genuine charity." "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." "Cast thy bread upon the waters, for thou shalt find it after many days." "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your own bosom. For with the same measure that ye mete withal, it shall be measured to



you again." Thus to him who performs the duty of charity in the sense required, from evangelical principles, promises of plenty, and security against want are made by Him who is able to succor in times of distress, and to supply to overflowing. The Most High said, by the mouth of his servant David, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he shall be blessed upon the earth." But greater blessings are held in reserve for the liberal, who devise liberal things. In this way they "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Their works of charity shall come up before God as an acceptable memorial. They shall be blessed beyond the grave. In the great day of judgment they will be remembered and amply compensated. "Then shall the Judge say unto them, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked, and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee an hungered and fed thee, or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee, or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a reward for acts of charity and benevolence! Not the hosannas of men; but the plaudit and benediction of heaven,—eternal life,—a crown bright and glorious, riches incorruptible and unfading,—pleasures ever durable and without alloy.

VI. Some objections to charitable contributions will now be considered.

What are usually presented in the form of objections, are rather excuses for not giving, and frequently, arise from avarice.

1. Inability is pleaded as an objection. No doubt there is inability in this case, but is it not a moral, rather than a natural inability, a disinclination, rather than a destitution of pecuniary means? If a person has no more than the means to support himself and those dependent on him for a livelihood, then he is unable. "For," says the apostle, "if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." A man, then, at the head of a family is bound to provide for them, as he is by God appointed their supporter and guardian; and if he has not natural ability to do more than this, he is absolved from obligation to contribute.—"But," says an objector, "ought I not to lay up something to support myself in the decline of life? Yes, this is right, and the most effectual way of doing it, is to devote a portion of your property to benevolent purposes, to invest a portion of your estate in the savings bank of heaven. Does any one say, The demands of charity are constantly presented, the cry is like that of the horse-leech, "Give, give." The fact we are not disposed to deny. But is not the same course pursued by the Christian in supplicating blessings from his heavenly Father? "Give us this day our daily bread," is the language of his heart and lips. He begs day by day, and his prayer is, Give, give: We need the favors of God continually, and therefore, we should pray without ceasing. Others continually need our charities, hence they cease not to solicit our aid. Blessed God! pardon us, that we should ever talk about giving to thee! All that we have

and are is thine; body, soul, time, possessions—all is thine, and whenever we have contributed, we may adopt the language of David, in addressing God, and say, “all things come of thee, and of thine own have we given thee,”—we have only surrendered back what thou didst loan us. Let every man remember too, that property is valuable only, as it subserves the cause of Christ.—“But I am involved in debt,” says one, “and have not the means to meet the claims of my creditors, and must, therefore, be excused,—“I must be just before I am generous;” “I must pay my debts before I can give to the Lord.” But the question arises, Is it lawful for a man so far to involve himself, as to put it out of his power to give in charity as God requires? If a person has so pledged his income that he cannot without injustice to his creditors appropriate any thing to the advancement of Christ’s kingdom, he has done wrong. He has entangled himself in this world. His thoughts will be upon principal, interest, mortgages, payments, and receipts. A man has no right to be thus in debt. In debt! How much, O man! owest thou thy Lord, “earth’s great Proprietor?” Art thou not concerned to be just with God as well as with man? Persons sometimes meet with losses and feel, therefore, that they cannot give unto the Lord. But would a pecuniary loss cancel a debt due to a neighbor? Why then, should it cancel a debt due to our Maker? Did a person ever become insolvent by giving in charity? It is believed not. Almost any person may have ability to impart something to others, if he will only practise self-denial. Some consider themselves unable to give, and yet have money to spare for all other purposes. They can amass heaps of gold,—pile upon pile,—till they almost threaten the heavens, and yet feel too poor to contribute any thing of their abundance to the Lord. Such, it is to be feared, are des-

titute of that true charity which springs from true love to God and man.

2. Disapprobation of the object, plan, measure, or agent, is sometimes mentioned as an objection against contributing. Present to those who object on this ground, the cause of Foreign Missions, and they will tell you, "charity begins at home." Plead the cause of Home Missions, and they will tell you they have much sympathy for the heathen world. Set before them the Tract Society as an object deserving their patronage, and they will say the Bible Society engages their affections. Advocate the cause of the Education Society, and they, perhaps for the first time, become zealous supporters of Sabbath Schools. They are benevolent, but they cannot give for the object now presented. Should they be pleased with the object, they may not like the plan proposed to secure it, or the agent who pleads on behalf of its accomplishment. There is always some objection or difficulty—"a lion in the way." Thus they keep up the semblance of benevolence, stifle the conviction of duty, and deliberately refuse to do what conscience perhaps, dictates. These objections, instead of palliating for neglect of duty, enhance the guilt of delinquency.

3. Distrust in relation to the appropriation of funds contributed, is sometimes offered as an objection.

The sincerity of this objection, when offered by a person of intelligence, is questionable. The reading part of the community, those who peruse our religious journals, must know that there is more evidence, that the funds contributed for charitable purposes are sacredly appropriated, than there is, that the funds contributed for any other object are so appropriated. The accounts of the former are better vouched, than the accounts of the latter. The men to whom are confided the public charities, sustain

the "character of honest men ; men too, of ability enough to make a proper application of any donations that may be entrusted to them. Let it be remembered also, that they are associated with men of the first respectability in civil life, to whom the suffrages of the people have confided the most important political interests, and who have been ready to every good word and work. If these men are qualified to manage the complicated machinery of civil government, perhaps it is not claiming too much for them to say, that they are capable of managing the charitable funds committed to their care ; and if they have not yet turned traitors to the state, is it charitable, or even reasonable to suspect that they stand ready to betray the interest of the church?"

Three remarks will close this dissertation.

1. In charitable contributions, Christians, in times past, were lamentably deficient.

During the lapse of eighteen centuries, Christians prayed for the conversion of the world, but in devising ways and means to accomplish it, they were deficient, and, in giving to promote it, they did comparatively little. They never sufficiently felt that they were stewards of God, and accountable to him for all the property they possess, and the right improvement of it. They heeded not as they ought the caution of the apostle, "Beware of covetousness." Instead of contributing their hundreds and thousands, a mite is all they could be induced to give, even by the melting eloquence of an Apollos. It would seem that they never thought that giving was a privilege, and no less a duty than prayer. Little did they think, that would they have their prayers and alms an acceptable memorial before God, they must ascend together.

2. Christians have begun to feel and to perform their duty, in respect to alms-giving. While they pray, they

contribute. The habit of not giving, is exchanged for the spirit and practice of liberality, at least this is the case to a considerable degree, in comparison with what it once was. When the American Board of Commissioners for Foreign Missions was formed, Dr. Worcester, the Secretary of that Institution, said, "I think we shall be able to sustain this year four missionaries." The American churches sustain four missionaries! The funds of this same Society the last year, amounted to 130,000 dollars! The American Education Society aided four young men the first year of its existence, the present year it has aided about nine hundred. To a very considerable extent, the funds of the other societies have been increased. The astonishment is not that Christians do so little, but that, considering their former feelings and conduct, they do so much. They have begun to learn whose "are the silver and the gold, and the cattle upon a thousand hills," and now bring their tithes into the store-house of the Lord. As God hath prospered them, they lay by in store, ready to meet the drafts, which the Lord shall make upon his churches. They consider themselves as a permanent fund, bearing interest according to the exigency of the times. All hearts and treasures are in the Lord's hands, and he can and will employ them to the promotion of his cause.

3. The church must rise to a far higher standard in consecrating her substance to the Lord. The rich believer must become bountiful. He must view it as his duty and privilege to give, and to give in princely donations. As women helped to build the tabernacle in the wilderness, so now they must help to build the spiritual temple of the Lord. They must consecrate to this blessed service their "ornaments of fine gold," and seek to be adorned with a more beautiful apparel, even the robe of

charity. Our youth from their childhood must be taught to cast their little offerings into the treasury of the Lord. Even the poor widow must not forget the example of her, whose memorial is registered in the book of God, who, "of her want did cast in all she had, even all her living." In bestowing charity the question should not be, What ought I to give to the Lord; for all is the Lord's now, (the earth is his and the fullness thereof,) but what may I take of that, which he hath entrusted to my hands and use for myself. The rest I should consider as devoted to his cause and I am to deliver it out in the discharge of my stewardship, according to the indications of Him whose steward I am. Said the late Dr. Worcester, whose views were bold and elevated, whose faith was strong, "an exigency is worth a thousand dollars,—it is at least a draft upon the churches to that amount, which will be paid." No man was ever impoverished by contributing, who gave from right principle at heart. This is a broad assertion, but it is, I think, capable of proof. We have the Lord's testimony to this effect. Do you believe that the world was once drowned by a flood of waters, and that it will ultimately be burnt up by fire? Yes; because the Lord hath said it. "Give and it shall be given unto you, good measure pressed down, and shaken together, and running over, shall men give into your bosom." Do you believe this? What! Hesitate? God hath spoken. O, ye of little faith! blush and be ashamed. Every Christian should consider the cause of Christ as one of the heirs to his estate, whether large or small. When he makes his will, let him make it with the kingdom of Christ in view. But let him remember it is better to be his own executor, and not wait for years to elapse, and death to overtake him, before a part of his property shall be scattered to enrich Zion. Let him remember, too, that his property,

though his own as it respects other men, is yet not his own as it respects God. Giving by Will is not properly, giving. It is only saying when the property cannot be held longer by the testator, that he had rather the Lord and his cause should have it, than that it should fall into other hands. Besides, testamentary charities though useful, are often suspicious as to the motive accompanying them. Then let not the man who intends to give any thing to the Lord, defer the execution of his benevolent design. Does any one ask himself how much shall I give?—can I give?—ought I to give? To such I would reply, look at heaven and see its blessedness; look at hell and see its wretchedness; and then look at Christ and see what he has done to rescue man from eternal perdition, and say what you ought to give! And let him remember too that “he which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully.” What you do you must do quickly. While you delay multitudes are going down to eternal death. These alms are asked in the name of God, in the name of Christ, in the name of the Holy Ghost, in the name of angels, in the name of the church militant and triumphant, in the name of a perishing world.\*

\* Appendix N.



## DISSERTATION XV.

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### BENEVOLENT AGENCIES.

The kingdom of the Lord Jesus Christ is sustained and carried forward by the instrumentality of means. This ever has been, and ever will be the case. It was thus ordained in the counsels of eternity, and the purposes of God are every day fulfilling in the benevolent efforts of Christians for the salvation of men. Says the Apostle, "Faith cometh by hearing, and hearing by the word of God." In order then to the prevalence of faith, the Sacred Scriptures must be disseminated among all people. Here is the warrant for the Bible Society. "How then shall they believe in him of whom they have not heard and how shall they hear without a preacher." Preachers of righteousness and salvation for the whole world must be raised up. Here is the warrant for the Education Society. "And how shall they preach except they be sent." Ministers must be sent forth to preach the gospel to every creature under heaven. Here is the warrant for the Missionary Societies. Such is the system of means to be adopted for the salvation of men, authorized by the Apostle.

I. It is most evident that the present system of benevolent enterprizes among Christians, is absolutely necessary to the conversion of the world. Before this glorious event

shall take place, the Bible must be translated into all languages, tongues, and dialects under heaven, and be distributed to all who are destitute of it. But how can this be done? Can it be done in any other way than by the establishment of Bible Societies? If it can be done by individuals, as such, or by churches, as such, will it be done in this way? Does not the experience of eighteen centuries prove that it will not? Besides, are there not inherent difficulties in this method of operation? It is a true maxim, "What is every one's business, is no one's business." This work, unless committed into the hands of particular individuals, as the principal object of their pursuit, will never be performed. The responsibility of carrying forward and accomplishing the work, must rest upon some specified individuals. In order then, to the general diffusion of the Scriptures throughout the earth, Bible Societies must be formed and sustained. This fact will no doubt be conceded by all who have duly contemplated this subject. The same principle obtains in every department of Christian enterprize. Missionaries must be sent to the heathen, before they will be converted to Christianity. Shall this work of faith be done by the churches? Yes; all will say. But how? Through organized missionary bodies? There will be no efficiency without this mode of operation. Churches, as such, were not organized for this purpose; and were they, they could not in the nature of things, accomplish it. For individual churches to attempt it, would be utterly vain. Their efforts would be feeble or wholly abortive. This may be seen by a moment's reflection. For the church of Christ as one body, to attempt it, is totally impracticable. The different denominations, (though lamentable the fact,) will not unite in this labor of love. Imperfection and schism remain, and will remain. Christians will never be suffi-

ciently harmonious to engage, as a body, with united energy, in the accomplishment of this work, until the Latter-day-glory shall rise upon the world, in all its splendor. Then these united and special efforts will not be needed. Besides, were the Churches, as a body, to do this work, they would virtually do it, as a society; and then they must have their officers, and these must be set apart to this business, and consequently the evil would not be remedied. No way ever has been, and no way, probably, ever will be, devised to carry forward the Christian enterprizes of the present day, so well as Voluntary Associations, formed expressly for these purposes. Efforts must be made, and these efforts must be systematic, and they cannot be such, but through organized Societies. This is evidently so in theory and practice. What is true in relation to Bible and Missionary Societies, is true, also, in relation to all other Societies. Is not the matter then fixed—fixed beyond all controversy, that the benevolent objects of Christians—must be sustained by societies, formed expressly for these purposes, and does it not appear, that no better way has yet been devised than Voluntary Associations, such as now exist in this land of religious liberty and enterprize?

Says a venerable and judicious Father in the ministry, in respect to this subject, "I know of no better way than the one which is adopted, though it gives rise to objections in some minds, on account of the expense incurred. There must be system to secure any permanent aid. I am decidedly of opinion, that there must be societies formed, embracing the different religious objects, and these Societies must have Secretaries, Treasurers, Publications, and Anniversaries, in order that the work be carried forward. The Churches will never do this work of benevolence alone." Societies, therefore, must be formed, and

each must have its appropriate sphere of action, and press onward its object to its full accomplishment.

II. Assuming my first position, as established, agencies are indispensably necessary. The benevolent operations of the present day cannot be carried forward without them. Their necessity arises from the nature of the case. There must be some specified individual, or individuals, to manage every concern. It is so in agricultural affairs, in manufacturing business, in commercial, or mercantile pursuits; in Colleges and Seminaries of learning. Every establishment, or business, however large, or small, or of whatever nature, must have its agent or agents. This, it would seem, cannot be questioned. The only question which can be agitated, is, how much agency shall be employed? The amount of agency, necessary to be employed will depend altogether upon the magnitude of the concern, and the business to be performed. It may require that one, two, or ten men should be engaged in it. Whatever it be, if it must be carried forward, a sufficient number of men to do it must be employed. It requires more laborers to cultivate a farm of a hundred acres, than one of fifty. A factory of ten thousand spindles requires more agency, than a factory of one thousand. So a commercial house of a million of dollars in capital, requires more men to superintend and manage its concerns, than a shop whose stock is worth only a thousand dollars. A literary institution of three hundred students, demands the labor of more instructors than an institution of one hundred. A Home Missionary Society, which has in view the supply of all the destitute feeble Churches in the nation, requires more agency than one formed merely for the supply of a single State. So it is in respect to other religious Societies. The quantum of labor needed to manage them, will be according to the magnitude of the con-

cern. No more agency should be employed than is absolutely necessary. But some must be employed to sustain and carry forward the work. And it is the best policy, the cheapest in the end, to employ agency enough. Without it, every thing will be embarrassed and retarded. There is, therefore, an absolute necessity of agency in any concern, and this must be in proportion to the greatness of the work to be accomplished. Says a distinguished clergyman, well acquainted with these subjects, "I am decided in my opinion, that Agents must be employed in promoting the great objects of benevolent enterprize at the present day. Means must be used, or the Christian community will not patronize these objects as they ought to do. Information must be given, and motives must be presented, or the good work will not be prosecuted with the desired liberality. For this purpose, we want general and subordinate agents."

III. What is the nature of that agency required in the benevolent efforts of Christians in the present day? It is various. And it ought ever to be exactly such as is needed, such as will most effectually carry forward the enterprize. This subject may be illustrated in a single case. Take for instance the American Board of Commissioners for Foreign Missions. There is business for a Secretary. He must record all the doings of the Society and attend to the correspondence. These duties peculiarly devolve on him. There is business for an Editor. He must collect, digest, write, and prepare for the *Missionary Herald* what is published in it, from month to month. There is business for an Agent. It is his duty to organize the community into Societies, and to collect funds for the benefit of the Institution. He must take the oversight of this matter, and, if the Churches will not discharge their duty in contributing to the object without it, he must visit them,

and address them on this subject. There is business for a Treasurer. He is to attend to the fiscal concerns of the Society. For every thing of a financial nature he is responsible. Now, if the Treasury department requires the time of one man, that service must be rendered or the enterprize cannot go forward. So in regard to the office of General Agent, the Editor, or Secretary. Whatever the business is, a man must be set apart for its accomplishment, and the time he is to occupy in the service, will be in proportion to the magnitude of the work to be performed. If the business be not too much for him to perform, one person may discharge the duty, naturally devolving on the Secretary and General Agent, or upon the Secretary and Editor, or a part of his time may be employed in some other way. The services attached to these several offices must be performed. There is a connexion in the whole. Should one part of this work be neglected, the others will in time be deranged, just as the machinery of a factory would be thrown into disorder, if an important wheel should be removed. Such is the connexion and dependence of the different parts of one of our benevolent Societies, that if one part is touched the whole will be affected. Of this nature are some of the agencies to be performed in the Foreign Missionary Society. A great variety of other duties and services might be mentioned; but it is not necessary for my present purpose to descend to these particulars. Somewhat similar agencies are required in most of our benevolent institutions. These vary according to the nature and object of the Society.

IV. My next point of consideration, is the plan, or method of efforts, for sustaining and advancing the Christian enterprizes of the day.

Various methods have been adopted, and various methods will no doubt continue to be adopted, to instruct, im-

press, and excite the Christian community in respect to the benevolent movements of the churches. Perhaps no one is so good as the following: Let the whole country be organized as shall be most convenient, into one great Society for each benevolent enterprize. This is very important for many reasons. A great Society will always command more respect, than a small one. There is something imposing in its very nature. Its influence is happy. It serves to unite and consolidate the whole community, to produce, more generally, brotherly love, and to impart strength and energy to its movements. There should be not only a National Society, but also State Branches—County Auxiliaries and Parish Associations.—The minister of each parish, assisted by the officers of the Associations, or, where none such exist, by a committee of gentlemen and a committee of ladies, chosen annually by the church, should manage the concerns of the Society within their limits. Distinguished laymen, as well as clergymen, should take an active part in the work. Here let it be remembered, that where suitable individuals can be found, different persons ought to be appointed as officers of these several societies. For while every officer should feel interested in all the benevolent movements of the present day, yet those who are to take the most active parts should possess a holy zeal, a sort of religious enthusiasm in the particular object for which they are severally engaged in order to accomplish the greatest amount of good. No individual can be devoted, as he ought to be, to more than one object of this nature at the same time. The labor and expense of such services will also be more justly apportioned; and, as ordinarily they are gratuitous, they ought to be divided, and more persons will be brought to engage actively, publicly, and particularly in the great enterprizes for the conversion of the world. This will

be also a school, in which to train them up for active services in these benevolent efforts. It is in vain to think of keeping up, for any length of time, an interest in the minds of the community, in relation to any benevolent operation, unless some organization of this nature exists. The Secretary of each County Society should have a superintendance of its affairs, and see that all due efforts are made on behalf of this cause. If he cannot attend to it, one or two ministers should be appointed annually to visit, during the year, the several towns, by exchanging with his brethren in the ministry, and present the subject fully before the people, and make what efforts may be deemed best in reference to the cause. In this way, objections to travelling agents will be removed, little or no expense will be incurred, the ministers who engage in this service will become better acquainted with the subject, and more deeply interested in it, and the people will be informed and excited to greater efforts on behalf of this cause. Says a devoted servant of Christ, "Every minister should be a subordinate agent, without fee or reward, to act in his own parish, and in a neighboring one that is destitute of a pastor; and he should feel himself bound to exert his influence, and lay out his strength in the good cause. How can he better promote the spiritual interest of his own people, than by doing it. To water others is the way to be watered themselves. The general Agent will find much depending on his influence with the ministers, and so far as he can insure their active co-operation, he saves the expense of agents, prevents prejudices against the cause on account of expense, and promotes a greater willingness to contribute." These labors, with what efforts may be made in a general way, attended by a particular supervision of the whole concern, will best accomplish the object in view. Occasionally, the Secretary of



the Branch or Parent Society, or some agent, should visit the different County Auxiliaries, or Parish Associations, for the purpose of exciting them to greater efforts. "Every minister," remarks the above named clergyman, "will feel himself much aided by a visit from a general Agent, or by hearing him advocate the cause on some public occasion. For this purpose, the general Agent should attend the annual meetings of Auxiliaries, either of Counties, or States, with a view of exciting a fresh impulse in favor of the cause, and also visit the principal, or more important places, for the same purpose." Each branch should be regularly organized, and have its public officers. These should discharge the duties incumbent on them. The national institution should have its complete organization, and its public functionaries, suited to the several and various services. The preceding remarks will apply to all the great benevolent National Societies. And, whether Parish Associations, County Auxiliaries, Branch Societies, or national institutions; these should celebrate their anniversaries at the same time and together. And then to these religious festivals the people would go up as did the Jews to the great festival at Jerusalem. On these occasions, large assemblies would ordinarily convene, and in every point of view, they would be most profitable seasons. These anniversaries would be means of grace. A happy, powerful, and spiritual impulse would be given.

In the prosecution of agencies on behalf of these charitable institutions, great precaution should be taken, or much evil will arise, from an interference of one agent with another. If there is no concert in action between the different agents, there will be, at times, absolute confusion in their operations. Let a case be supposed, (and a case that may occur,) An agent for Foreign Missions preaches in a certain place in reference to his subject, say

on the first Sabbath in the year. The Sabbath following, an agent appears for the Home Missions. On the third, an agent presents the wants of the Bible Society, and on the fourth, an agent from the Education Society visits the parish, and submits his cause for consideration. Two of these agents may happen to be present in the same place at the same time. They all wish to collect funds for the Societies on whose behalf they act. Now what result may be expected? The people, even good people, become tired of such frequent addresses by agents, grow disaffected with this kind of procedure, and ultimately, with the objects presented. The ministers, and ministers, too, who favor these objects and desire to do all in their power to subserve the cause of Christ, become embarrassed, and know not what course to pursue, in consequence of the irritation or disaffection of their people. The agents themselves feel unpleasantly. They become disheartened for want of success, according to their expectations. Though much labor is expended, but little money is raised, and many feelings are wounded. Let an agent follow others in quick succession, and the contributions he will obtain will be much less than they would be if some little time had elapsed between his efforts and theirs. This fact has often been illustrated. Says a beloved brother in the ministry, "I have seen and felt the necessity of assigning a particular time for every important branch of benevolent effort. Till this is done, much of the labor and expense of agents is wasted. When two meet in the same place, to urge the claims of different societies, however judicious their movements, and however impartial their feelings, at least half of their time is employed to no good purpose." Now all this may be avoided by adopting a systematic method of operation. This would prevent all collision of feeling and interest

among agents, ministers, and societies. This is very important, for unless they go hand in hand, these institutions cannot flourish. The different societies, churches, or agents should agree upon some mode and time of efforts, which shall prevent all interference, and give to each benevolent society an opportunity for raising funds. It is too late in the day for any one institution to think of monopolizing all the charities of the Christian community. Each society ought to be patronized according to its wants and importance in the great work of evangelizing the world. In building up the kingdom of Christ, the different denominations, the different societies, and the different agents, should be like different mechanics employed in erecting a building. Then might it be said of them, "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering, and he that fastened it with the nails that it should not be moved." Then "Ephraim would not envy Judah, nor Judah vex Ephraim." From this method of operation great good would result. The Christian community would know when to expect agents on behalf of certain societies, and could be advertised of the state and operations of them and the reasons for efforts. The Churches, too, would prepare to act, and to act systematically, and efficiently. Christians would bear these objects upon their minds, converse respecting them, and pray for them, and stir up one another to these benevolent efforts. In this way they would be much more likely to appreciate, in a proper manner, the object of the different Societies, and not imagine that any one cause is the only one, worthy of patronage, or in need of assistance. They would know, too, when application was to be made

by collectors and others for funds on behalf of certain objects, and would have their money in readiness, and would not be so liable to let one subscription lap upon another. Their payments, to a very great degree, would be made at the time. This is very desirable, as it would save time, money, and unpleasant feelings. The collection of a subscription, months after it was made, is nearly as difficult as to obtain the subscription at first. This mode of procedure, too, would prevent all fears with the people, or agents, respecting interference. Great good to the cause of benevolence would ensue. Something like this must take place, or the Christian community will become totally unfitted for charitable contributions.

Each National Institution should have its periodical, to communicate light and knowledge in respect to the cause it advocates, and to present its claims to the community. Without them, the religious public will be dormant, and nothing will arouse it, but a publication zealously devoted to its object. As the receipts and expenditures of funds will be from time to time published in it, it answers as well as a voucher to the religious community, in respect to the money which they contribute. This is highly important as it has a favorable effect upon those who bestow the charities, and those who are the almoners of these sacred bounties. The irreligious part of society is also hereby certified of the right disposal of these consecrated funds.

V. Some of the objections to the present method of operation, in carrying forward the benevolent enterprizes of the present day, will now be considered.

1. Too many persons are engaged as Agents. The work of evangelizing the world undertaken in faith, prayer, and hope, and carried on by the benevolent enterprizes now making, must be accomplished. All who are not hostile to the church, and who have candidly and fully at-

tended to this subject, will acknowledge this. A suitable number of men must be employed for the advancement of these different objects. Now are more persons occupied in this species of business than are needed? Can the objector state particulars? Are more men engaged in the Foreign Missionary enterprize than are necessary? No one thoroughly acquainted with that concern will say there are. If one from the Treasury, Secretary, Agency, or Editorial Department, were taken away, the whole enterprize would suffer. This, it is believed, would be the case, were there a removal of any permanent officer in any one of the grand movements, which characterize the present age. If this be a fact then, too many persons are not employed in the benevolent work of converting the world. The cause of Christ would suffer, if these men, or any of them, were to turn their attention to some other pursuit;—were they to become, for instance, parochial Ministers.

2. The present method of carrying forward these benevolent efforts is too expensive. Upon reflection, it would seem that the mode of operation now adopted, is attended with the least expense. No business can be done so well, and with so little expense, by many, as by few. This, reason and experience teach. In carrying forward any enterprize, it is much the most economical, to employ a few individuals who shall be wholly devoted to the work. Men, therefore should be consecrated to this business, and paid for it, "for the workman is worthy of his hire." "In Great Britain it has been found necessary, by all the important Missionary Institutions, to engage the services of active and distinguished Clergymen who take considerable journies, attend the meeting of auxiliary societies, preach sermons, and deliver addresses on the subject of missions. This course has been attended with great success." What

is true in this respect, in relation to missions, is true in relation to all other benevolent institutions for the conversion of the world.

3. Ministers and private Christians can do this work, and, therefore, Agents are not needed.

It is very true that Ministers and Christians can do much and ought to do much in this blessed work. Ministers ought to pray, preach, and converse more in respect to these things that the people may be excited to greater zeal and activity. Christians themselves should become more interested in the benevolent efforts of the day, and speak often one to another on these subjects, and strive to interest others in them. They should open their hearts, and contribute, and induce others to contribute, to these objects. But when all this is done, they have not accomplished the work in view. Neither can settled Pastors, or private Christians, as a body, perform this service. Take, for instance, the American Board of Commissioners for Foreign Missions. There must be a Secretary, Editor, and Treasurer. The labors to be performed by these men cannot be done by Ministers and Christians at large. No Minister, or Ministers, can superintend the whole concern, perform the correspondence, edit the *Missionary Herald*, and discharge at the same time, the duties of a Pastor. No Christian can do this work, unless set apart to it. It would be in vain, utterly in vain, to attempt it. Says one whose attention has been considerably turned to the benevolent movements of the present day, "I am inclined to believe, that all Christians of any considerable acquaintance with the Scriptures, and the events of Providence, admit that many, if not all, the benevolent societies of the day, are necessary to the accomplishment of the Prophecies and the universal establishment of Christ's kingdom. I hope also, that these operations will soon be

carried forward more effectually and at less expense. But I am not prepared to propose the dismissal of Agents, Secretaries, or Publications. Taking the Christian world as it is, they are necessary. If the Ministers of the Gospel and their churches had suitable knowledge and right feelings, Agents might be dispensed with. But neither Ministers or Churches are prepared for this now, and I have some fears, that they are making very little advance towards it. Some Ministers are opposed to the employment of Agents, and yet they and their churches would do scarcely any thing without them. In general, Churches are in a great measure what their Ministers are. If ministers are swallowed up with selfishness, we may expect churches to be also. If ministers pray, preach, and practice, for the benefit of the world, most of the members of their churches, and a great part of their congregations, will be ready for every benevolent work. I do most sincerely wish Ministers were better educated in these things, and candidates for admission into the churches better taught by precept and example. At present we must have Societies, Secretaries, and Agents." A highly respected clergyman has said, "Ministers may exert a most salutary influence on the minds of their people in stirring them up to prayer, contributions and mutual endeavors. But can they take the work of the Christian enterprizes entirely into their own hands and relieve the church from the tax arising from agencies? My answer is that at present, whatever may be hereafter, they cannot. It is universally agreed that the number of persons to be found in the Christian community who are suitable to undertake in important agencies is small. Many good ministers have not the moral power to stir up Christians to a liberal state of feeling and induce them to contribute largely. I judge of the utility of Agents in part from their happy effects upon my own

people. It is in my view owing to their influence, that Ministers and Churches have progressed in zeal, and a willing mind to promote the spread of the Gospel to the degree it has been, and it will not be safe to withdraw their propelling power."

Such is the nature and necessity of the agencies to be employed in the benevolent enterprizes for the conversion of the world. These enterprizes should be hastened with all possible effort. Using the language of one ardently engaged in such pursuits, "Every good work should be zealously prosecuted, otherwise more precious souls will be lost. And who can make the loss good to those who perish? What is our labor, what is our money, compared with the worth of the immortal soul?" \*

\* Appendix O.



## DISSERTATION XVI.

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### REVIVALS OF RELIGION.

“O Lord! revive thy work.” Such was the prayer of Habakkuk in view of the discovery, which Jehovah had made to him, of his future dealings with his chosen people. God had threatened severe judgments upon Israel, in prospect of which, the Prophet prayed, “O Lord, I have heard thy speech and was afraid. O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy.” The effects of religion are most happy, whether in prosperity or adversity. And, therefore, as it was the prayer of Habakkuk, that God would revive religion, which emphatically is the work of God; so this should be the prayer of all men; and with this should correspond their exertions. The subject under consideration is revivals of religion. It is proposed in the discussion of this topic, to shew,

I. What is meant by a revival of religion.

II. When a revival of religion may be expected.

And,

III. Why it may be hoped, that revivals of religion will be more multiplied and extended, than ever they have been.

I. What is meant by a revival of religion?

The phrase “revival of religion,” has become of very

general use, and signifies what is commonly understood by the out-pouring of the Holy Spirit. By this is meant no reverie of the imagination, no wild extravagancies of the mind and life; no illusion;—but a solemn reality—the attention of saints and sinners to the subjects of religion, the conviction and conversion of the impenitent, and a corresponding reformation in moral and religious deportment. These things are implied in a revival of religion.

1. In a revival of religion, the attention of saints and sinners is awakened to religious subjects.

Generally speaking, a revival of religion commences in the church. Christians become very solemn, and deeply impressed, and feel that it is high time to awake out of sleep. They are more engaged in prayer and religious duties; more constant in public, private and secret devotions, and more desirous of the salvation of immortal souls and the glory of God. They converse more frequently and with greater interest on spiritual things. Their minds are greatly abstracted from the world and alive to God and divine subjects. And their engagedness appears in their looks and demeanor. Beholding the people of God thus aroused from their stupor and enlivened in holy duties, impenitent sinners also become affected. They begin to think there is a reality in religion. They betake themselves to religious reading, conversation and reflection. They frequent meetings for public and private worship; and are attentive and solemn. Every thing of a holy nature becomes deeply interesting whether agreeable to their feelings or not. Such usually, is the first appearance of a revival of religion, though not always. God acts as a sovereign, and in nothing is his sovereignty more displayed, than in the dispensations of his grace.

2. In a revival of religion, impenitent sinners are convicted of their sins. Their consciences are awakened.

They perceive the length and breadth of the law of God, and that their feelings and conduct have not been commensurate with its requirements. Their iniquities pass in awful review before their minds, while convictions of transgression and guilt fasten upon them. "The arrows of the Almighty are within them, the poison whereof drinketh up their spirits; the terrors of God do set themselves in array against them." They are deeply sensible of their miserable condition, and their danger of perishing eternally; and the thunders of Sinai seem ready to burst upon them. They no longer deride the truths of religion. No longer view them as fiction, or a cunningly devised fable; but as a solemn reality. Before this they were insensible and secure in the road to ruin. But now they are pierced as with a dart. And, being pricked in their hearts, they cry out, "What must we do to be saved?" "How shall we flee from the wrath to come?" Persons of all descriptions are frequently thus affected. The vain and the loose, the profligate and the despiser, the stout-hearted and the feeble, the moral and the immoral, the old and the young, are alike the subjects of such awakenings.

Here let it be observed, however, that the convictions of sin in some persons are vastly different from what they are in others. Some, as Dr. Scott for instance, have comparatively very little convictions of sin before their conversion. Others have dreadful and pungent convictions. They are borne down into the dust in view of a holy God, and their awful depravity. Their terrors of mind affect their animal nature, deprive them of sleep, and prevent them from pursuing their worldly occupations. And their apprehensions of guilt and misery increase as they approach the time of conversion. This was the case with John Bunyan. Others again have deeper convictions of

guilt after they obtain a hope than before. This was the case with President Edwards, the elder. Some are convicted for a short time only, as the 3000 on the day of Pentecost. Others are convicted for days; others, for weeks, and others again, for months, before they experience a change of heart. And some are impressed with their sinfulness, and danger; whose convictions after a time wear off, and who do not entertain a hope, that they have spiritually passed from death unto life. This was the case with Felix. Some have their consciences suddenly smitten by the news of the conviction and conversion of others, or by something of a religious nature heard in public or private, or by some passages of Scripture, or by some sermon or by some striking dispensation of Divine Providence. Others are affected more gradually. They first become thoughtful, and then by meditating upon those things of religion which have an awakening tendency, deep conviction ultimately takes fast hold on them. Some who have been concerned in a degree for their salvation many years, are roused to a greater sense of their guilt and danger.

Some are affected by the justice of God; others, by his mercy; some by his sovereignty; others, by his forbearance; some at a view of heaven and its glories; others, at a view of hell and its miseries. Some have their minds fixed on particular sins they have committed; others, on particular mercies of God towards them. Some are deeply impressed at the truth of the Gospel in general; others, at the truth of some particular doctrine. Thus conviction of sin in different persons varies in the degree, duration, manner and occasion of it. But in one absolutely essential feature, it is alike in all—a sense of their entire depravity, guilt and ruin.

3. In a revival of religion impenitent sinners are converted. They experience that new birth, without which none can see the kingdom of God. A few merey drops increase to a copious shower of divine grace. The work of the Lord magnifies. The noise among the dry bones waxes louder and louder. The stately goings of God are seen, and Zion puts on her robe of righteousness and salvation. Day after day, week after week, and, perhaps, month after month, sinners are called out of darkness into God's marvellous light; are brought up out of an horrible pit, out of the miry clay and set upon a rock, and a new song is put into their mouths even praise unto God. In revivals, thousands and thousands have thus been renewed by the Spirit of God, have had the stony heart taken from them, and have received a heart of flesh, who now walk in the statutes of the Lord, and keep his ordinances to do them. These are so many epistles of Christ, written not with ink; but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart.

Here it is proper to remark, that the experiences of Christians are frequently different. The Almighty is not limited in his mode of action. There are diversities of operations, though it is the same God which worketh all in all. Some have great religious experiences. Their convictions are deep and pungent, and their conversion clear and striking. Others have not great religious exercises of mind, who, yet in the issue, give good evidence of grace in the heart. Others again can give scarcely any account of what God has done for their souls; are in great darkness and doubts, who, nevertheless, have a feeble hope, and who in the eyes of charity are Christians. But conversion, if real, be the evidence of it what it may, is a great and glorious work of God. Every converted

soul is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And every person, who has truly experienced religion, can adopt the language of Scripture and say, "One thing I know, that whereas I was blind, now I see; old things are passed away, behold, all things are become new." Religion seems to them a different thing from what it once did; the Bible, a new-book; the preaching of the Gospel new, and religious company and conversation new. The reason is obvious. They see and hear with new views, feelings and affections.

4. In a revival of religion, a reformation in moral and religious conduct takes place.

Every truly converted soul is "the workmanship of God, created anew in Christ Jesus unto good works." "Faith without works is dead." "If the tree be good, the fruit will be good also." In all revivals of true religion, therefore, the hearts and lives of their subjects are reformed. A happy alteration is effected, both in individuals and society. Sinful practices, are surrendered, old quarrels and backbitings subside, and the resorts of intemperance and dissipation are forsaken. The vicious, become virtuous; the contentious, peaceable; the intemperate, sober; the spendthrift, prudent; the abandoned, reclaimed; and the rough and sour in temper and manners, softened and sweetened. He that stole, steals no more. He that swore profanely, takes the name of God no more in vain. The churl becomes liberal. The dishonest man no more defrauds his neighbor. Inoffensiveness of life and conversation prevails. There is an eagerness to drink in the words of eternal life, an earnest application to the means of grace, reading and meditating upon the Scriptures, public, private, and secret worship. The Sabbath is more strictly observed, and becomes a delight, the holy of the Lord, honorable. The tabernacles

of the Lord of hosts are amiable. Public assemblies are thronged and attentive.

Such are the benign, beneficent, glorious and happy effects of revivals of religion. Did they universally obtain, paradise would be restored; heaven would come down to earth. This is what is meant by a revival of pure religion, and undefiled before God and the Father. And of this nature, to a good degree, there have been many and extensive revivals. Many and signal instances of revivals are recorded in the Old and New Testaments. God at times of old, remarkably displayed his power and grace in building up Zion. This also has been the case in succeeding ages. During a few years past there have been more revivals, than in any equal period of time. Such revivals will be multiplied and extended; for the whole world is to be converted to Christ, and he is to reign King of nations as he does now King of saints.

II. When may a revival of religion be expected?

1. When Christians are excited to frequency and fervency in prayer, it is a circumstance in favor of a revival of religion.

When God accomplishes great things for his church and people, it is usually preceded by extraordinary prayer. It is the language of his children, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." "They that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." They are fervent, incessant, and importunate in their supplications at the throne of grace. Prayer is the appointed way of obtaining blessings. And there is an indissoluble connexion between the means and the blessings. It was thus ordained in the counsels of eternity. When God promised in Ezekiel a new heart and a new spirit, he said, "I will yet for this

be inquired of by the house of Israel," meaning his church "to do it for them." Said the Saviour to his disciples "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." "And it shall come to pass," said God by his Prophet, "that before they call, I will answer, and while they are yet speaking, I will hear." It was while the disciples prayed on the day of Pentecost, that the place where they were assembled was shaken with a mighty wind, and they were all filled with the Holy Ghost,—three thousand were converted. Not an instance of united, humble, ardent, believing, and persevering prayer for the out-pouring of the Holy Spirit, can be found, which has not been owned and blessed of God. As soon as Zion travails, she brings forth her children. "God will arise and have mercy upon Zion, for the time to favor her, yea, the set time is come, when his servants take pleasure in her stones, and favor the dust thereof." "And ye shall seek me and find me, when ye shall search for me with all your heart." When Christians, therefore, are engaged in supplication for a revival of religion; when they carry the case to God, with whom is the residue of the Spirit, agonize in prayer, and take hold of the covenant, it is an indication, that God is about to bless them in the desires of their hearts. "When the Lord shall build up Zion, he will regard the prayer of the destitute, and not despise their prayer.

2. When Christians are excited to converse much on religious subjects, and with deep interest in them, it is a circumstance in favor of a revival of religion. "When they that fear the Lord, speak often one to another, the Lord will hearken and hear, and a book of remembrance will be written before him for them that fear the Lord, and that think upon his name." The two disciples of Christ were greatly affected by his conversation, as they



went to Emmaus. They said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures." Impressed with the beneficial effects of religious conversation, the apostle says, addressing himself to Christians, "Be ye holy in all manner of conversation, and let your conversation be as becometh the gospel of Christ, and exhort one another daily." When, therefore, we see Christians, out of the abundance of their hearts, speaking for Christ and his kingdom; when, instead of the follies, pleasures, and wordly projects of the day, religion is the theme of conversation, the general inquiry is, What of Zion? then we have an omen for good in behalf of a revival of religion.

3. It is a favorable circumstance towards a revival of religion, when church discipline and the order of the gospel is duly observed.

It is a lamentable fact, that some of our churches have lost much of their ancient beauty and excellence. They have departed from their primitive purity and order. They, consequently, bleed with manifold wounds, by divisions and contentions. On them is inscribed "Ichabod," the sad memorial of departed glory. The church, while in this state cannot expect to flourish, or to see religion prosper around them. While there was an Achan in the camp, Israel could not succeed. It is described as characteristic of the church to be "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners;" but before this can be the case with our churches, they must be purified and reduced to order. Then, they will be respected, and can have a reforming influence in society. Were church discipline and gospel order properly observed, God would appear in his glory to build up Zion. In many places a reformation in this respect has been fol-

lowed by a revival of religion. Sometimes the observance of a day of prayer and humiliation, and the renewal of church covenant, have most happy effects. The Spirit has been poured out, and many sons and daughters have been born unto God. Renewal of covenant was a means of reformation in the days of Asa, Jehosaphat, Hezekiah, Josiah, Ezra and Nehemiah. And this practice was urgently recommended to the churches of New England, by the reforming synod, held in the days of Dr. Cotton Mather.

4. Another circumstance, favorable to a revival of religion, is the diffusion of religious instruction and intelligence generally, especially when it awakens interest and leads to reflection. It is through the medium of the understanding, that the heart is affected. Hence the necessity, that the understanding should be informed on religious subjects. When people are ignorant of divine truths, they will not be affected by them. There are no converts to the gospel, where its light is not enjoyed. "Where there is no vision the people perish." There must be light as well as heat, and light, in order to heat, or nothing is divine and heavenly. Christians are represented as "begotten with the word of truth;" "born again by the word of God;" "begotten through the gospel;" "sanctified through the truth." We have no account in Scripture, that any who had arrived at years of discretion, were converted until the means of instruction had been used with them. And though knowledge be diffused, unless it become interesting, it will not produce effect. Where there is no sensibility, there will be no impression; but the reverse is true. Where then religious instruction and intelligence are generally disseminated, and excite attention, a revival may be expected.

5. The prevalence of brotherly love and union in the church, are indicative of a revival of religion.

The covenant of the church, which is an expression of the scriptural ties, by which Christians, embodied in an ecclesiastical state, are bound by the King of Zion, has a tendency to induce them to "put on charity which is the bond of perfectness," and to "keep the unity of the Spirit in the bond of peace." Thus united, and bound together in faith and love, they will be one in action. "Union is strength." "A threefold cord is not quickly broken." Union of feeling, purpose and conduct, are absolutely essential to the prosperity and happiness of a church. On the contrary, disunion will destroy all confidence, result in discord and confusion, and blast all good hopes. "A house divided against itself cannot stand." When, therefore, brotherly love and union prevail in the church; when its members are cemented together by holy affection, and their deportment towards each other is such, as to constrain the observing world around them to exclaim, "Behold how these Christians love one another," when they are careful to let "no root of bitterness spring up among them," and are at peace among themselves, then the God of love and peace will be with them and bless them,—cause his Holy Spirit to descend upon them, and revive religion.

6. A state of quickened zeal and increased fidelity on the part of ministers, is an indication favorable to a revival of religion.

"Is not my word like as the fire and the hammer, that breaketh the rock in pieces?" "It pleases God by the foolishness of preaching to save them that believe."—"Christ preached, is the power of God, and the wisdom of God unto salvation. This consists in the administration of the word and ordinances, and is the principal

means of revivals of religion. The gospel, therefore, should be preached with zeal, with pathos, with energy, with faithfulness. This mode of preaching will be most likely to effect the conversion of souls. Engagedness, courage, and unyielding resolution, will do much towards accomplishing any object. These greatly helped Alexander to conquer the world. These vastly aided Luther, Knox, Whitefield, Buchanan and others, in their holy achievements. When a man is determined and resolute, the victory is half obtained. The zeal, courage and perseverance of Paul, with a divine blessing, will do almost any thing. Now, the ministers of religion are leaders under Jesus, the Captain of salvation. Christ's command is, to go forth, strong in the Lord and in the power of his might, in the war against sin and Satan. And shall they refuse to follow when Christ's banner is displayed and his trumpet blown? They should rather be "fervent in spirit serving the Lord." They should be engaged in preaching, not only in public, but also in private; should be very observant of pastoral visitation; should go from house to house, warning every man, and teaching every man, in all wisdom and understanding, that divine truth may be made to bear upon every heart. They should be animated and bold, affectionate and winning, always faithful in their divine Master's service. And when they thus acquit themselves as ambassadors of the Lord Jesus, as ministers of the grace of God, then they may humbly hope, that the work of the Lord will be revived among them.

III. Why may it be hoped that revivals of religion will be more multiplied and extended, than they ever have been.

1. There is reason to believe that in time to come di-

vine truth will be preached more and more faithfully, clearly, and forcibly.

It is gratefully acknowledged, that God has raised up, in different periods of the church, many faithful, pungent, and successful preachers of the Gospel. Such were Luther, Calvin and Baxter, and such were Whitfield, Edwards, the Tennants, Brainard and Bellamy, and such are many of the ministers at the present day.

But as the latter-day glory approaches, it is to be expected, that truth will be discerned more clearly. By this is not meant, that new truth will be revealed from heaven, or be discovered from the Bible. The sacred Scriptures are now complete, and an infallible guide, the same yesterday, to-day, and forever. But by the helps enjoyed and from a continually increasing desire to be able to present truth with the greatest simplicity and precision, it may be expected to be seen more clearly, and felt more powerfully. The Bible will be better understood, and the Ministers of the Gospel will be eminently burning and shining lights. The hearts, too, of Ministers will be more alive to the salvation of men. They will be particularly intent on their conversion, and their preaching will be directly to this point. Hence they will be more clear, faithful and forcible in the dispensation of divine truth. This is one ground for hoping, that revivals will be multiplied and extended.

2. The multiplied means of grace will conduce to the promotion of revivals of religion.

Some of them, in the present day, seem to be almost extraordinary means. Of this nature are the benevolent religious societies, as also Sabbath Schools, Bible and Theological Classes. These in the very nature of things, are means of grace, and are employed as such in the government of Jehovah. In the benevolent enterprizes, the objects in view, and the plans of operation are calculated

to instruct, convert and save men. Every dollar given serves to enlist the feelings, prayers, and efforts of the giver to the cause patronized, The very act of contributing is a means of grace. It expands the heart, and induces universal and diffusive benevolence. The religious schools and classes now in existence among children and youth, will be the means of imparting knowledge to those, who enjoy this benefit. This is necessary to, and precedes conversion. Divine truth is not only the manna on which Christians feed, but it is the means of instructing, and impressing the minds of all men. There is ordinarily a connexion between knowledge and grace. There can be no conversion without religious impression, and there will be no impression, where there is no instruction or reception of truth. These means of grace produce their effect by presenting truth before the mind, and motives to induce the mind to act in view of it. And the Holy Ghost is wont to give efficiency to means, to render them effectual to the salvation of the soul. Protracted meetings for public worship have in many instances been greatly blessed. They should be considered as rather extraordinary, than ordinary means, and be held with much discretion. In view of the multiplied means of grace, it may be expected, that revivals of religion will be increased in number and extent.

3. That revivals of religion will be multiplied and extended more, than they ever have been, is evident from the Bible.

It is expressly predicted, that there shall be as introductory to the latter-day glory of Zion a most remarkable effusion of the Holy Spirit. Jehovah speaking of this time by Isaiah, says, "Hear, O Jacob, my servant, and Israel whom I have chosen.—I will pour out my Spirit upon thy seed, and my blessing upon thine offspring, and they shall

spring up as among the grass, as willows by the water-courses. One shall say I am the Lord's; and another shall call himself by the name of Jacob? and another subscribe with his hand unto the Lord, and surname himself by the name of Israel." By the prophet Joel he says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." And as a consequence of this he says by Jeremiah, "They shall all know the Lord from the least of them unto the greatest of them;" "the earth shall be full of the knowledge of the Lord as the waters cover the sea." All nations, if not all individuals, will be converted to Christ. The promise of Joel "began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles, and on the assembled multitude, of whom great numbers were converted; and it was continued in the converting grace and supernatural gifts conferred on the Jews and Gentiles through many nations." And it has been receiving accomplishment from that day to the present time, in the revivals of religion, with which our world has been blessed; especially in the present day when God is appearing in his glory to build up Zion. Thus it is evident from the Bible, that revivals will be multiplied, and become general, and extend throughout the earth; for the whole world is to become converted to Christ.

In conclusion we remark,

1. All who oppose revivals of religion, oppose the temporal and eternal good of men and the glory of God, and ought to be distrustful of their own piety.

We have seen that a revival of religion is promotive of the good of men. All who are subjects of it are delivered from many temporal and eternal evils, and are made to participate in unutterable felicities, temporal and eternal. Society also is benefited by it. It reforms, and ameliorates,

and renders prosperous, and happy, all within its influence. It robs none of happiness or joys, which heaven approves. As there was joy in the city of Samaria, at the out-pouring of God's Spirit, and the conversion of souls; so now there is joy wherever a revival of religion exists; joy with individuals, families, and societies. Husbands and wives, parents and children, brothers and sisters, masters and servants, rejoice in each other, and rejoice in the Lord. In some measure the place becomes an emblem of Paradise. Now it is such a revival of religion, as produces these effects, we advocate and no other. We plead not for enthusiasm, or distraction—the fruits of a distempered mind. We contend for nothing injurious to individuals or society; but for that which is beneficial to both. Are not industry, temperance, frugality, chastity, honesty, truly moral and religious deportment productive of the public good? Do they not elevate the character of society? And is not a moral and religious life the happiest life this side of heaven? Besides all this, in a revival of religion the kingdom of our blessed Redeemer is enlarged, which consists in righteousness and peace and joy in the Holy Ghost. Hereby the glory of God is advanced, while precious immortals are rescued from the jaws of destruction and saved forever. Such is the revival of religion we wish. We speak in favor of no other. We pray for no other. Now it is seriously and candidly asked, if all who oppose such a revival of religion as has been described, do not oppose the temporal and eternal good of men and the glory of Jehovah? And if so, if they oppose, understandingly and willingly, the happiness of individuals and society, and the honor and glory of their Maker, ought they not to be distrustful of their own piety? Ought they not, if they do this, willingly and willfully, to conclude, that they are enemies to God Christ; and



their fellow men, and destitute of that "holiness without which no man shall see the Lord." It would seem, that no candid, well informed, and well disposed person could object to such a revival of religion. How is it possible! Should there be any whose hearts rise against such a display of the power and grace of God in the conversion and salvation of souls; they are affectionately, and solemnly besought to stop and consider; consider lest haply they be found even to fight against God; lest God in his wrath denounce them: "Wo unto you for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in:" "Behold ye despisers, and wonder, and perish." God forbid, that any should thus merit his displeasure, receive his rebuke, or lie under his condemnation. God, in mercy forbid it.

2. We see the duty of Christians in relation to religious revivals.

They should let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. They should watch over each other with Christian affection, and endeavor to reform themselves and their erring brethren. They should converse one with another on religious subjects, and stir up one another's pure minds by way of remembrance. They should pray for a revival of religion, particularly, and distinctly,—pray that God would pour down his Spirit like rain upon the mown grass; as showers that water the earth,—pray, that he would arise and plead his own cause; bearing in mind that the effectual fervent prayer of a righteous man availeth much; and that God has never said to the seed of Jacob, seek ye me in vain. But, alas! how culpable Christians are in so awful a neglect of this important duty. Beloved in the Lord, it should not be so. The people of God,

of all descriptions, should come up to the work of the Lord in building his spiritual temple, and be diligent and laborious in it. The whole congregation of the children of Israel, great and small, rich and poor, men and women, helped to build the tabernacle in the wilderness. The Jews who rebuilt Jerusalem wrought from day break till the stars appeared. The walls of Jericho did not fall till the blowing of the trumpets became so frequent, as to be one continued blast. There should be no Laodicean lukewarmness. And no Christian may be excused in this glorious enterprize. A poor man in his cottage may have great influence in this work by his prayers. As a prince he may have power with God and prevail. Like Aaron and Hur he may help forward in this mighty achievement. Were the people of God thus to act, the church would speedily be enlarged, beautified, and blessed.—Then let Christians be affectionately and earnestly entreated to do all in their power to effect a revival of pure and undefiled religion, a revival of religion, in which Christians shall be excited to a fuller discharge of all holy duties; the dead in trespasses and sins arise to spiritual life, the temporal and eternal good of individuals be promoted, society benefited, Christ's kingdom and the glory of God advanced. It is to such a revival of religion and no other that we call their attention. And in view of it, in view of the great good which shall result to individuals, society and the world, we call upon them to lend their assistance; to be frequent and fervent in prayer for the out-pouring of God's Spirit, and the conversion of souls; to pray and faint not. We call upon them that, instead of conversing about the dying vanities of time and sense, they converse about Christ and his kingdom, death, judgment, and eternity; that from the fulness of their hearts, they speak for God and the things of religion. We call upon them to live the life of the

Christian, and to maintain order and discipline in the church. We call upon them to do all that lies in their power to diffuse religious instruction and intelligence around them, and to excite an interest in them. If they faithfully act up to duty in these respects, they may humbly hope, that God will bless them; that he will grant the desire of their hearts, that he will open the windows of heaven, and pour them out a blessing, that there shall scarcely be room enough to receive it.—We would, also, in an affectionate and persuasive manner, call upon those who have no hope, to yield themselves to God; to touch the sceptre of his grace and live. They must touch it or die. Such is Heaven's irreversible decree. O then,

“ Be wise to-day; 'tis madness to defer,  
Next day the fatal precedent will plead;  
Thus on till wisdom is push'd out of life,—  
Procrastination is the thief of time,  
Year after year it steals till all are fled,  
And to the mercies of a moment leaves  
The vast concerns of an eternal scene.”

Let them be entreated, then, by the thunders of Sinai and the persuasions of Calvary, to make their peace with God, that they may not die, but live—live eternally.\*

\* Appendix P.

## DISSERTATION XVII.

### MILLENNIUM.

The present is a day of religious wonders: "While the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him." While infidelity and delusion are assuming a more tangible form, and a bolder front, Christ is on his way, for the conquest of the world, converts to righteousness multiply, truth triumphs, and the cause of God makes rapid progress through the earth. Christendom has awaked from the slumber of ages, and arisen to holier and higher faith, purpose, and action. Various religious societies are established, having in view specifically, different objects, but the same great end—the glory of God and the salvation of men. These announce the latter-day glory of the church to be at hand; these are precursors of that blissful state and period of the world. True, they are but small things, compared with the mighty efforts and achievements which are to follow. They are the morning stars which will usher in a better and brighter day. In view of them we feel constrained to adopt the language of the Prophet; "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it." "And many people shall go

and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah has frequently been styled the evangelical Prophet, from the fact, that he dwelt so much upon the rise, progress, and triumph of the Redeemer's cause. With what copiousness, what beauty, what magnificence, what bursts of eloquence, does he speak of the gospel state, from the advent of the Messiah to that glorious period, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The passage of the Prophet above quoted, is, undoubtedly, a prediction of the universal establishment, peace, and happiness of the church, in the last ages of the world. In this dissertation it is proposed,

I. To show that there will be a time in which the church of God in this world, will be in a state of far greater prosperity and happiness, than it ever yet has been. And,

II. To consider some of the principal characteristics of this felicitous state and period of the church.

I. It is proposed to show, that there will be a time, in which the Church of God in this world will be in a state of far greater prosperity and happiness than it ever yet has been. The first promise made to man after his apostacy, is a prediction which looks forward from that time to the most glorious state of the church on earth. "The seed of the woman shall bruise the serpent's head."

The meaning of this passage is, Christ, who is the seed of the woman, shall completely triumph over the great adversary of souls, and bring all men to bow to his sceptre of grace. "He was manifested," says the Apostle John, "that he might destroy the works of the devil."

The same promise in effect was made to Abraham, two thousand, one hundred, and thirty-three years afterwards. God said to him, having tried his faith by the command to offer up his son, Isaac, "in thy seed shall all the nations" (in other places it is said, "all the kindreds and families") "of the earth be blessed." The promise here made to the nations through Christ, is absolute. In the second Psalm it is said, "Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here we have a prediction and promise, that Christ shall inherit and possess all nations to the ends of the earth; that is, all people shall become his willing and obedient subjects.

A great part of the prophecy of Isaiah relates to the flourishing and happy state of the church in "the last days." Speaking of this glorious state and time, he says, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt, nor destroy in all my holy mountain." Dr. Scott thus comments on this passage: "Persons of the most dissimilar dispositions and

pursuits, and addicted to the various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of one heart, and of one way. The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate. They would live together in harmony, hearken to instruction, and be guided by gentle persuasion and entreaties. So that the change would be as evident and surprising as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals should learn to be as gentle, and harmless as the lamb, the kid, the calf, or cow, to associate with them, to graze the pastures as they do, or to feed on straw or hay; and should be so tractable, that a little child could lead them. Or, as if the asp, or the cockatrice should no longer be disposed to bite with envenomed teeth, or should be so inoffensive, that infants might safely play by their holes, for there would be no more a disposition in the inhabitants of Zion, the true church, to hurt or destroy." And why? The reason is assigned. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." This is a striking prediction of the most glorious and happy state of the church on earth. It is full and explicit.——Whatever Isaiah has said concerning the future prosperity of Zion, Jerusalem, Judah, and Israel, he has said concerning the church; for they were types of it, and names by which it is called. Now has there ever been such a state of prosperity and happiness of the church as is here described? Have all people bowed to the sceptre of Jesus, and acknowledged the truth? Have all the nations of the earth been blessed in full, in the seed of Abraham? Have all people, to the ends of the earth, become the

willing and obedient subjects of Christ? Have the universal love, peace, and harmony, expressed by Isaiah, ever yet been exhibited? Most assuredly not. Millions and hundreds of millions have never yet bowed to the sceptre of Jesus, and acknowledged the truth. Millions and hundreds of millions have never yet become the willing subjects of Christ, have never yet come within the pale of the church. And instead of universal love, peace, and harmony, a horrible scene of oppression, cruelty, war and murder, has ever prevailed, and will continue to prevail, until Christ shall arise in his glory, and the earth be filled with his praise.

The subject matter, under immediate consideration is set forth in very clear light in the book of Daniel. "The prophetic dream of Nebuchadnezzar, and the vision of Daniel of the four beasts," relate to the same thing. They relate to four kingdoms or empires, which in succession shall rise, and fall, and give way to the fifth which will be the last kingdom on earth. "The first, or Babylonian empire predicted," is symbolized by the golden head of the image, and by the lion with eagle's wings. "The second, or Medo-Persian empire," or that of the Medes and Persians, is symbolized by the silver breast, and arms of the image; and by the bear with three ribs in its mouth."

"The third, or Macedonian empire, is symbolized by the brazen belly and thighs of the image, and by the leopard with four wings and four heads."

"The fourth, or Roman empire, is symbolized by the iron and clay feet of the image, branching out into ten toes, and by the fourth, diverse from all others, being compounded of the preceding symbols, a lion, a bear, and a leopard, and having ten horns."\*

The fifth, the kingdom of Christ, is symbolized by a

\* Faber.



stone, cut out of the mountains, without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces, and became a great mountain, and filled the earth. "There can be no doubt," says Bishop Newton, "but that this last, is the kingdom of Christ." And this is to succeed the Roman, and to fill the whole earth, or include all nations. But is the Roman empire wholly destroyed? Does the kingdom of Christ embrace all mankind? The answer must be obvious. Then what is here predicted is not yet accomplished. Papal Rome is not destroyed, nor is the kingdom of the Messiah extended over all nations.

Many of the prophecies of the New Testament look forward to this glorious time, and foretell the universal spread of Christianity.

The final victory and triumph of the church on earth, is foretold in the Revelation of John. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." All the blessed inhabitants of heaven rejoiced that the earth which had been so long under the dominion of the wicked one, was now in subjection to Jehovah and his anointed King. With what grateful hearts should we look forward and anticipate this joyful event! Glory to God in the highest; blessed be his name, that there will be such a time. The Lord will spread the triumphs of the cross. He will plant the banner of salvation on the strong holds of Satan. "Let the earth rejoice; let the multitude of the isles be glad thereof."

II. We shall notice some of the principal characteristics of that glorious time, in which the church will be in a state of far greater prosperity and happiness than it ever yet has been.

There will be great out-pourings of the Holy Spirit. Jehovah, speaking of this time by Isaiah, says, "Hear, O Jacob; my servant; and Israel, whom I have chosen—I will pour out my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." By the prophet Joel, he says, "I will pour out my Spirit upon all flesh." And as a consequence of this, he says by Jeremiah, "They shall all know the Lord, from the least of them unto the greatest of them." All nations, if not all individuals will be converted to Christ. It is not, however, to be supposed that those who are pious, will be perfectly holy. There will be no perfection this side of heaven. It will remain true to the end of the world, that "no man liveth and sinneth not;" "there is not a just man upon earth that doeth good and sinneth not." The church, embracing all, or the greater part of mankind, then living upon the earth, will be "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." It will be emphatically the day of salvation. Religion will be the chief business of life. The church, too, will enjoy a high degree of purity. There shall be such an outpouring of the Holy Spirit, as that earth shall resemble heaven. It will be a time of eminent holiness—of holiness that shall appear in the glory of its nature, and in the glory of its effects. The church is represented as thus addressed at that time. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and unclean." Zechariah, speaking of this time, says, "In that day shall there be upon the bells of the horses, "Holiness

unto the Lord ;” “ and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord of hosts.” Every thing will be consecrated to God. This is the meaning of these metaphorical expressions.

Intellectual darkness and delusion will be removed. “ God will destroy in this mountain” (that is, Mount Zion the true church,) “ the face of the covering cast over all people, and the yail, that is spread over all nations.” “ The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.” There shall be great spiritual discernment. There will be great diffusion of divine light and knowledge. This is represented in the following bold, figurative language. “ Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days.” This is an emblematic prediction of spiritual blessings. The Church fair as the moon, shining by the reflected beams of the sun of righteousness, shall resemble him in splendor. And Christ the Sun of Righteousness shall shine with seven fold light ; shall break forth in all his meridian glory, and dispel the gloom of ignorance and superstition, and illuminate the world. The Bible will be read with a right disposition, be better understood, and the ministers of the gospel will be eminently burning and shining lights, and knowledge will be constantly increased. God and his ways will be universally known. Religion will be the subject of conversation between neighbors and friends. Parents will bring up their children in the nurture and admonition of the Lord. The earth shall be full of the knowledge of the Lord as the waters cover the sea.” For “ God will teach men his ways, and they will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

There will be much union in the belief and practice of the truth. Sects and denominations will to a good degree, if not altogether, cease to exist. The heart will be right and the judgment right. There will be one Lord, one faith, one baptism. The church will come in the unity of the faith and of the knowledge of the Son of God, speaking the truth in love, and growing up unto him, in all things which is the head even Christ." All will speak the same things and there will be no divisions among them—all will with one mouth glorify God, even the Father of our Lord Jesus Christ. In that day shall there be one Lord, and his name one, and the Lord shall be King over all the earth.

Discord and war will come to an end, and be succeeded by universal peace, harmony, and philanthropy. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." "The people shall beat their swords into plough-shares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." War shall cease to be a science, profession, or occupation, and the sweetest harmony shall prevail among Christians in that day of light and love. Temperance in all things will greatly prevail, and consequently a large catalogue of evils which now exist, will cease from the ends of the earth. God will smile upon the people, and bless them in basket and in store. The seed shall be prosperous. The vine shall yield her fruit, and the ground shall give her increase, and the heavens shall give their dew, and the Lord will cause the remnant of his people to possess all these things." The meaning of this passage is, the earth will yield abundance, and the people possess it in peace.

There will be great enjoyment, happiness, and rejoicing.

Isaiah represents the enjoyment by a feast of the most delicious kind. "The Lord of hosts shall make unto all people a feast of fat things, of fat things full of marrow, of wines on the lees well refined." By these emblems are shadowed forth the choicest spiritual blessings. He represents the happiness, and rejoicing, in the following strong metaphorical language. "Ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The prisoners of Satan liberated by the gospel will go forth with exulting thanksgivings. The earth will be replenished with people. Mankind owing to their temperance, and good conduct, will be free in a great measure from those sicknesses, and calamities, which now desolate the nations. "The inhabitants shall not say I am sick." War, that direful evil and destroyer of thousands and millions will cease. "Nation will no more lift up sword against nation, neither shall they learn war any more." There will be abundance of food for man and beast. God will give bread of the increase of the earth, and it shall be fat and plenteous. In that day shall cattle feed in large pastures. And as a consequence of all these things mankind will rapidly multiply and fill the earth.

Thus there is a period coming in which the church of God will be greatly illuminated, sanctified, united and blessed in regard to the institutions and practices of religion. What an exhibition will it then appear of the power and grace of God! Angels will behold it with admiration, and delight. All the glorified in heaven will contemplate it with amazement, joy and praise. And if we are the trophies of divine grace, their adoring wonder will be ours, their extatic joy will be ours, and their enrapturing song of praise will be ours to all eternity.

Some remarks will close this dissertation.

1. The prophecies of the Bible are a source of comfort and encouragement to Christians.

The prophecies in their fulfillment not only prove the Sacred Oracles to be the word of God, but serve to establish and animate Christians. By perceiving daily fulfilled what God has predicted, their faith is strengthened. They are led by it to confide in God's veracity, and to believe that all he has promised will be accomplished. They look forward and anticipate the glorious and joyful time when Jews and Gentiles, Barbarians and Scythians, bond and free,—all shall become one fold, Christ Jesus being the Shepherd thereof. David Hume prophesied that by the commencement of the nineteenth century, Christianity would be exploded. But he has proved himself to have been a false prophet. Christianity, instead of being exploded has triumphed. And all that is predicted concerning it must be accomplished. Heaven has so decreed. Not one jot or tittle shall fail of fulfilment. This consideration is a source of comfort and encouragement to the friends of God.

2. The Church is safe and may rejoice in its safety.

Though at times, the aspect of things in relation to it may be discouraging, clouds and darkness round about Jehovah, yet it has nothing to fear. He who rules throughout the universe will take care of his Church. He is graciously disposed to exert himself in behalf of those who are his friends. Yea, he has engaged by promise and covenant, and solemn oath to be their God, that he will never leave nor forsake them, but that he will afford them his presence and blessing, and cause all things to work together for their good. Satan and his legions with regard to them are restrained. Principalities and powers are spoiled and disarmed by the cross of Christ. The

Church then is safe and may rejoice in its safety. The Almighty God is its refuge, and underneath it are his everlasting arms. Every true member of it he will protect, and finally receive into the heavenly Canaan. Amidst all the shocks of ages, the convulsions of the world, the wreck of kingdoms, and the desolations of empires, it stands; and, blessed be God, it will stand, for it is founded upon a rock, and the gates of hell shall never prevail against it. God is its strength, its fortress, its high tower, and the horn of its salvation. The Church then need not fear the powers of earth and hell; for no policy can baffle the wisdom of God; no force can resist his power, or defeat his purpose. If God be for it who can be against it? No powers can be against it to its injury. Be they ever so numerous and formidable, be they ever so malicious and subtle, their combined enmity and force, when opposed to Jehovah are but feeble and unavailing. The people of God then, may with boldness defy all the assaults of the powers of darkness, and triumph this side of heaven. Amidst all conflicts they may rejoice in the hope of being more than conquerors, and anticipate the songs of heaven.

3. Opposition to the Church is wicked and foolish.

It is wicked. God has the Church much at heart. It has engaged the attention of the Sacred Trinity from eternity. For it the Father sent his Son to die on Calvary. For it, Jesus left heaven, dwelt upon the earth, bled and died, rose and reigns. For it, the Holy Spirit descends to earth, renews and sanctifies the hearts of sinners, comforts and edifies saints. For it, also angels became ministering spirits, and saints pray and plead day and night. Opposition then, to the Church, which God and all holy beings have so much at heart, is wicked indeed.

It is foolish too;—foolish because it is in vain to op-

pose. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. He shall break them with a rod of iron; he shall dash them in pieces like a potter's vessel." What arm can vie with omnipotence? Who has power like God? For the salvation of his people he divided the Red Sea, rolled back the waters of Jordan, caused the rock in Horeb to become a pool, the heavens to rain down bread, and the sun and moon to be stayed in their circuit. Though Zion may be persecuted and reproached; yet her Saviour hath said unto her, Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Infidels and wicked men, Satan and his host will be disappointed and defeated, because for the Church God will triumph bring.

4. Those who labor for the extension of the Church, labor for the good of man, and are co-workers with God.

Men may receive happiness in this life, from carnal enjoyments. But the greatest, purest, and best good to man, is of a spiritual nature, and is derived from the possession of religion. Here is refined bliss, the sublimest enjoyment. The first and last of all good centres here. Men are always happy in proportion as they are good, and miserable in proportion as they are bad. To promote piety then, to build up the Redeemer's kingdom, which is holy and happy, is to labor for the good of men, is to save them from the reproaches of conscience here, and the torments of the finally impenitent hereafter, and to prepare them for the ineffable felicities of heaven. Besides, the pious and good are a blessing to the world. Had not



Noah been righteous, the whole human race would have been destroyed. None would have survived the deluge to have peopled the earth. Had there been ten in Sodom like pious Lot, they would have saved the city. Abraham by his faith has drawn down innumerable blessings upon his posterity, the Jews, and upon those that are afar off, even as many as the Lord our God shall call. What blessings to the world have been Moses, and Paul, and Luther, and Baxter, and Watts, and Edwards. Generations yet unborn, shall arise and call them blessed. By their holy lives and writings they have instrumentally enlarged the church, and increased piety, and consequently, happiness in the earth. All such the Apostle calls workers together with God. He employs them as his instruments. When he was about to gather in the Jews, he sent them the prophets. When he was about to display his grace in the salvation of the Gentiles, he sent forth the heralds of the gospel. To penetrate the heart of India and prepare the way for dethroning her idol gods, he raised up a Buchanan. To prepare the way for the emancipation of Africa, he has raised up a Clarkson, a Mills, a Wilberforce. And the time will come when Asia shall no longer bow down to her idols, and Africa shall burst her chains of thralldom, and the world shall be converted to Christ. But in order to this, the whole church of God must be electrified with holy zeal, and every Christian must act in unison with the King of heaven. And how exalted the employment to be workers together with God.

5. The signs of the times indicate that the latter-day glory is at hand.

But a few years have elapsed since, from the southern shores of Asia and Africa to the northern boundaries of Tartary, from the eastern limits of Asia to its western borders, ignorance and superstition universally reign-

ed. Four hundred and twenty millions of pagans were there paying blind devotions to dumb idols, stocks and stones, insects and reptiles. One hundred and thirty millions of Mohammedans were there perfect devotees to the Arabian fanatic and impostor. What an immense multitude, crowding their way down to the abodes of despair and death; passing along into the ocean of eternity into which they fall never to rise. An awful night of gloom and terror overspread the whole. But, blessed be God, on this "darkness visible," a feeble ray from a distant star begins to shine! The friends of Zion have awaked from the slumbers of centuries, and seem resolved to plant the standard of the cross in every land. Bible, Tract, Education, Missionary, Sabbath School and other Societies, in great numbers, in Europe and America have been formed for the universal spread of the gospel. Hundreds and thousands of young men are in training for the ministry. Missionary establishments have been erected in the four quarters of the globe. Hundreds of missionaries are now actually laboring in heathen lands. Others are preparing for the same employment—men of talent, piety and learning. Thousands and hundreds of thousands who have never seen one another in the flesh, and who are of different religious opinions, of all ranks and descriptions, rulers and ruled, ministers and people, are united in this grand, this benevolent, this glorious work. Let us rejoice in the different religious enterprizes. They all help to usher in the latter-day glory of Zion. The day-star has already arisen. The twilight has appeared. Signs burst forth on every side and indicate that the world's redemption draweth nigh. This age of benevolent effort and of pouring out of the Holy Spirit, is the Harbinger of the Millennial day. It is too late a period of the church to doubt of its triumph. The boundaries.

of the Redeemer's kingdom will extend from the rising to the going down of the sun. Religion will become the grand business of life, and all men shall see the salvation of God.

6. Far greater things in religion must be attempted and accomplished, than ever yet have been.

The Bible, that great Magna Charta of the liberties, peace, happiness, and salvation of man, must be imparted to all the destitute. Heralds of the cross must be raised up and sent forth to publish the glad tidings of mercy to all people under heaven. The Saviour's mandate, "Go ye into all the world, and preach the gospel to every creature," given eighteen centuries ago to his disciples, will yet be obeyed. Will any say this cannot be done? It can—it will be done. As a pledge of this, we have the purpose, covenant, veracity, perfections and word of God. This great work then, will be accomplished. And as an earnest of it, nations have already been converted to God. Look at the Sandwich Islands. These are now as much a part of Christendom as London, Edinburgh, New-York, or Boston. Look for a moment at the success of the Moravian missionaries in Greenland and Labrador. Of Swartz and his fellow-laborers among the natives of Hindoostan. See Vanderkemp convert the wandering and ignorant Hottentots, and Mayhew and Elliot and Brainerd, the Indians of this country. See the wonderful effects attendant upon the modern missionary efforts. What has been, may be again; yea, and much more will be. The Lord will spread the triumphs of the cross. Soon the whole earth will chant the praises of the Redeemer, and the song of salvation will echo from shore to shore. But in order to this, there must be more fervent prayer, more abundant labors, more enlarged charities. In the conquest of the world to Christ, the church must become a well

disciplined army, and every member of it must know his place and duty. There must be a mighty onset against sin and Satan. In this war, Christians must enlist for actual service, and for life. Is it said this is enthusiasm? Be it so. There never was a great and noble enterprize accomplished without enthusiasm. But is not this proselytism, sectarianism? This we acknowledge to be a fact; but to what, and to whom do we proselyte and divide? To the Christian religion, and to the sect of Christ. In this blessed work, let us become enthusiastic. For Christ let us make proselytes. For the conversion of the world to him, let us pray, and labor, till our Master call us to our rest. Then, though we should not, while here on the earth, see the day of millennial blessedness, we shall be permitted to look down from the battlements of heaven, and behold all this world in complete subjection to Jesus Christ.

" O scenes surpassing fable, and yet true,  
 Scenes of accomplished bliss! which who can see,  
 Though but in distant prospect, and not feel  
 His soul refreshed with foretaste of the joy.

\* \* \* \* \*

One song employs all nations.—

The dwellers in the vales and on the rocks,—  
 Shout to each other, and the mountain-tops,  
 From distant mountains catch the flying joy,  
 Till, nation after nation taught the strain,  
 Earth rolls the rapturous hosanna round."

" Hallelujah; praise ye the Lord."\*

\* Appendix Q.

## A P P E N D I X .

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The object of this Appendix is to give a brief historical and statistical sketch of the principal Benevolent Institutions referred to in the preceding Dissertations.

(A.)

### *Bible Societies.*

“The British and Foreign Bible Society,” the largest institution of the kind, was formed at London on Wednesday, March 7, 1804. At this meeting the celebrated Greenville Sharp presided. Addresses were delivered by William Alers, Esq., Robert Cowie, Esq., Samuel Mills, Esq., Rev. Messrs. Steinkopff, Hughes, and Owen. The Rev. Joseph Hughes, the Rev. Josiah Pratt, and the Rev. Mr. Steinkopff were appointed Secretaries. Mr. Pratt chose not to accept the office, and the Rev. John Owen was elected in his place. The first two articles of their constitution are :

1. “The designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment : the only copies in the languages of the United Kingdom, to be circulated by the Society shall be the authorized Version.”

2. “This Society shall add its endeavors to those employed by other Societies, for circulating the Scriptures through the British Dominions ; and shall also, according to its ability extend its influence to other countries, whether Christian, Mohammedan or Pagan.”

Its officers are a President, a large number of Vice Presidents, a committee of thirty-six, who meet regularly for business the first Monday in every month ; a Treasurer,

two Secretaries, an Honorary Librarian, a Superintendent of the Translating and Editorial Department, several Honorary Solicitors, an Accountant, and Assistant Foreign Secretary, a Depository, a Collector, and seven Accredited Agents.

The President is the Rt. Hon. John Lord Teignmouth. The Secretaries, the Rev. Andrew Brandram, and the Rev. Joseph Hughes. John Thornton, Esq. Treasurer. Thomas Pell Platt, Esq. Librarian, and Mr. William Greenfield, Superintendent of the Translating and Editorial Department.\*

Lord Teignmouth and Mr. Hughes have held their respective offices from the formation of the Society, and Mr. Brandram was chosen in place of the Rev. John Owen, who held the office till his declining health and death terminated his labors in 1832—3.

The origin of the Society may be traced to the benevolent efforts of the late Rev. Thomas Scott, D. D. Interesting himself in 1787 to procure a supply of Bibles for the poor in Wales, the circumstance of his correspondence with a clergyman there, turned the attention of the public to the subject of distributing the Bible, wherever it might be needed, and thus prepared the way, after the lapse of seventeen years, for the establishment of the Society.† The Rev. Thomas Charles of the established church in Wales took a very active part on this subject in 1802.

The amount of contributions to the funds of the Society at its first anniversary in 1805 was £5,492 10s. 5d. and its disbursements £5485 2s. 6d. For the year ending May 1832 its receipts were £81,735 16s. 4d., and its expenditure £98,409 10s. 9d. The issues of Bibles for the year were 160,701 and of Testaments 182,444. The total number of Bibles and Testaments issued from the commencement of the Society was 7,608,615, and the whole sum expended in this great charity £1,878,382 16s. 2d. The richest year of the Society, or that in which its income has been the largest, was the year 1820, when its receipts were £123,547 12s. 3d. Nearly all the Societies on the Continent are to a greater or less degree connected with the British and Foreign Bible Society. The auxiliaries of the

\* Mr. Greenfield died before the last anniversary of the Society in 1832, but whether a successor has been appointed has not been ascertained.

† Other accounts have been given of the origin of the British and Foreign Bible Society, but for this see Scott's Life, and the History of the British and Foreign Bible Society by Mr. Owen. The first Report of the Society contains no notice of the way in which it originated,

Society, as acknowledged in the 27th Report, were 316; of which 216 are in England, 32 in Wales, 34 in Scotland, 3 in Ireland, and 31 in the colonies; namely, 12 in the British Territories of North America, 9 in the West Indies and South America, 6 in Asia, 3 in Africa, and 1 in Europe.

The number of Societies in Foreign Parts, which though not auxiliary, have issued Bibles and Testaments with the aid of the British and Foreign Bible Society, is 60, namely, 54 in Europe, 4 in Asia, and 2 in America.

The number of Languages and Dialects into which the Bible has been distributed by the British and Foreign Bible Society, either directly or indirectly, is 153. The Anniversary of the Society is always celebrated in London on the first Wednesday in May.

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The "American Bible Society" has the same object in view as the British and Foreign Bible Society, and was instituted at New York in May 1816. The labors of Samuel J. Mills contributed to this glorious event. The Society was formed by a convention of Delegates, assembled for that purpose from various Bible Societies which then existed in different parts of the country. The whole number represented by delegates, regularly appointed, was 29, beside which several were represented informally, by such of their number as were providentially present.

The Convention was organized by choosing Joshua M. Wallace, Esq. President, and the Rev. J. B. Romeyn, D. D. and the Rev. Lyman Beecher, Secretaries. The meeting was opened with prayer by the Rev. Eliphalet Nott, D. D. The Convention first resolved on the expediency of forming, without delay, a general Bible Institution for the circulation of the Holy Scriptures, and then appointed a Committee to draft a constitution, and prepare an address to the public on the nature and objects of the Society. At a subsequent meeting this committee reported, and the Society was formed. The first two articles of the Constitution are:

1. "This Society shall be known by the name of the American Bible Society, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English Language to be circulated by the Society, shall be of the version now in common use."

2. "The Society shall add its endeavors to those employed by other Societies for circulating the Scriptures throughout the United States and their territories: and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan, or Pagan."

The officers elected are a President, 23 Vice Presidents, a Secretary of Foreign Correspondence, a Secretary of Domestic Correspondence, and a Treasurer. The first President was the Hon. Elias Boudinot, L. L. D. the first Secretaries the Rev. Dr. J. M. Mason, and the Rev. Dr. J. B. Romeyn, and the first Treasurer Richard Varick, Esq.

The officers of the Society for the year 1833, are the Hon. John Cotton Smith, L. L. D., President. The Rev. James Milnor, D. D. Secretary of Foreign Correspondence. The Rev. Thomas M'Auley, D. D., the Rev. Charles G. Somers, and the Rev. John C. Brigham, Secretaries of Domestic Correspondence. Mr. Robert F. Winslow Recording Secretary and Accountant. Hubert Van Wagenen, Esq. Treasurer, and John Nitchie, Esq. General Agent and Assistant Treasurer.

The receipts of the Society for the first year were \$19,218, 83. Issues of Bibles and Testaments, 6410. For the year ending May 1832 the receipts were \$107,059. Number of Bibles and Testaments printed 156,500. Total since the organization of the Society, 1,442,500. The Anniversary of the Society is held at New York, or Philadelphia, at the option of the Society, on the second Thursday of May. Up to the time of the last annual meeting, May, 1832, the principal field of the Society's operations had been the United States, in which it might be considered as having succeeded in putting a Bible into every family where there was not one already, in accordance with the noble resolution, which was adopted at the twelfth anniversary, in May, 1829, and which is as follows:

"That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished, by its auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect."

The American Bible Society, and the British and Foreign



Bible Society, are the two principal Bible Societies in the world. There are, however, others of considerable importance, and the whole number in all the different countries, including some missionary stations where they have been formed, may be reckoned at from 25,000 to 30,000.

(a.) By this is not to be understood, that every speaker mentioned in the sacred Oracles spake as moved by the Holy Spirit, or that every thing uttered was true. The serpent said to Eve: "Ye shall not surely die," and the three friends of Job did not always speak what was true concerning God. The incorrect opinions of good men, as well as their failings are often related in the Scriptures. All that is to be understood by this passage is, that the sacred penman in all that they said were guided by the unerring inspiration of God.

(b.) The ten commandments, written upon two tables of stone by the finger of God, were most probably the first writing by letters. Moses having been taught to read them by God, and having learnt to write them, would, without doubt, communicate this knowledge to the children of Israel, and would be likely from a variety of reasons to write his five books of the Old Testament by letters also. The Pentateuch, then, it is probable, was the first writing of man by letters. Before this time they wrote by pictures, hieroglyphicks, and symbols. See *history of the rise, progress, &c. of knowledge, by Dr. Winder.*

(c.) "Every man," says Mr. Dick, on inspiration, "who hath attended to the operations of his own mind, knows, that we think in words; as that when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavors, to have recourse to words as the instrument of his mental operations. As a great part of the Scriptures was suggested or revealed to the writers; and as the thoughts or sentiments which are conveyed into their minds by the Spirit, were perfectly new to them, it is plain that they must have been accompanied with words proper to express them, and consequently that the words were dictated by the same influence on their minds which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses, but there is no conceivable method of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind in some way or other, the words significant of them."

Charles Butler, Esq. in his *Horæ Biblicæ*, a learned work, seems to favor the plenary inspiration of the Scriptures, that is, that the expressions and words as well as ideas were inspired; and he says: "This appears to have been the prevailing opinion till the ninth cen-

ture, when Agobardus, Arch-bishop of Lyons, maintained that it, namely, inspiration of the Scriptures was confined to ideas." In a note upon this passage, Dr. Macknight observes: "From this passage: 'the words which the Holy Ghost teacheth,' we learn that as often as the Apostles declared the doctrines of the Gospel, the Spirit presented these doctrines to their minds, clothed in their own language; which, indeed, is the only way in which the doctrines of the Gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the Apostles delivered the doctrines of the Gospel, was really suggested to them by the Spirit, it was properly their own style of language."

(d.) The word Suggestion is of too limited signification to express the various methods in which God communicated his mind to men. The word Revelation is preferable as being applicable, whether the communication was made by dreams, visions, voices, the ministry of angels, or in any other way; and as being chosen by the Holy Ghost himself.

(e.) It is thought, that Paul in his first epistle to the Corinthians speaks as though he were not inspired, at some times when he wrote, as when he says, chap. vii. verse 6. "But I speak this by permission and not of commandment," and verse 25, "I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." The true sense of these passages undoubtedly is, what Dr. Macknight has given, viz. verse 6. "This I speak as an advice and not as an injunction;" or command; and verse 25, "I have no commandment of the Lord, delivered during his ministry, to set before you: but I give my judgment or decision as having obtained the mercy of inspiration from the Lord, to enable me to be faithful in all the precepts I deliver." In a note upon verse 10 of this chapter, this same learned writer observes: "Since, therefore, the Apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished the commandments of the Lord from his own commandments, his intention was not as many have imagined, to tell us in what things he was inspired, but to show us what commandments the Lord delivered personally in his own life-time, and what the Spirit inspired the Apostles to deliver after his departure."

(f.) It is said if this were true, there would be no mistakes and contradictions in the Scriptures. "To this," Dr. Emmons says: "It may be replied in general, that most of the supposed mistakes and contradictions, to be found in the Scriptures, may be only apparent; and so might be fully reconciled or removed, if we were better acquainted with the original languages in which the sacred Books were written, and with the customs and manners of the different ages and places, in which the sacred Penmen lived." "The merely apparent errors then to be found in their writings must be placed to our own ignorance; and, all the real contradictions and mistakes must be imputed to the ignorance or inattention or unfaithfulness of transcribers and translators. And since the Scriptures were designed to be often transcribed and translated, this made it more necessary instead of less, that they should be written at first with peculiar accuracy and precis-

ion." Upon this ground we may reasonably suppose that the Divine Spirit dictated every thought and word to the sacred penman.

(g.) "That all the five books ascribed to Moses were really written by him," says Dr. Jameson, "under Divine inspiration, has been acknowledged by the Jews in every age. This is indeed one of the articles of their creed, the denial of which would subject any Jew to the character of an apostate. It is thus expressed: 'The whole law from the very first word *Beresheth*, (that is in the beginning) to the last words, in the sight of all Israel were written by Moses from the mouth of God.'" This is not merely the faith of the modern Jews; we have satisfactory evidence, that their ancestors, for some thousand of years, were of the same sentiments.

(h.) "The whole Pentateuch is divided by the Jews into fifty-four sections, that it may be publicly read through every year, and allowance being made for the intercalated years, in which there are fifty-four Sabbaths." *Dr. Jameson's Sacred History.*

(i.) "The Evangelists and Apostles, who were the holy penmen of the New Testament Scriptures, quoted out of it," that is, the Greek version, "and so did all the primitive fathers after them. All the Greek churches used it, and the Latins had no other copy of those Scriptures in their language till Jerome's time, but what was translated from it." *Dr. Prideaux's Connexion.*

(k.) The Jews have ever been faithful guardians of their sacred books. They have transcribed them repeatedly with the greatest care, and even numbered the words and letters of them.

(l.) "We are able to produce," says Dr. Paley, "a great number of ancient manuscripts found in many different countries widely distinct from each other, all of them anterior to the art of printing, some certainly seven or eight hundred years old, and some which have been preserved above a thousand years. We have also many ancient versions of these books, and some of them into languages which are not at present, nor for many ages have been spoken in any part of the world. The existence of these manuscripts and versions proves, that the Scriptures were not the production of any modern contrivance."

"The Alexandrian MS." says Dr. Lardner, "was most probably written in the fourth century."

Michaelis declares, that there was no man of learning but Dr. Mill, who denied that the old Latin translation of the New Testament was made in the first century. "Chrysostom also declares in the year 398, 'that they,' that is, the books of the New Testament, 'were in his time already rendered in the languages of Briton, Syria, Egypt, Persia, and India, and in the languages of all people in general, whether barbarians or others.'"

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(B.)

*General Union for the Observance of the Christian Sabbath.*

In the earlier days of this country, the sanctity of the people was such, particularly in New England, that the observance of the Sabbath was easily provided for by legislation. But this did not continue. Gradually, public opinion became less and less religious. At length the laws could not be enforced. And finally, it was found that there remained only the various moral means which might be used, to save the Sabbath from utter disregard and annihilation.

Now it was that the friends of the Sabbath began to inquire what could be done. They conversed and prayed. Ministers preached on the subject, and laymen bore testimony to the excellence of the institution. Ecclesiastical bodies passed resolutions, recommending more strict attention to it; and in some places local societies of one description or another, were formed to promote its greater sanctification.

In May, 1828, a convention of ministers and distinguished laymen from different parts of the country, convened at New York for the purpose, formed a Society, under the name of "The General Union for the Observance of the Christian Sabbath." The object was to secure in this way the co-operation of all the friends of the Sabbath throughout the country, in one combined effort to raise the sanctity of the day, and cause it, among Christians at least, to be better observed.

Of this Convention, S. V. S. Wilder, Esq. was the Chairman, John Stearns, M. D. Secretary, and the Rev. John M'Dowell, D. D. Assistant Secretary. The Rev. Dr. Proudfit opened the meeting with prayer.

At an adjourned meeting, the way having been prepared, Samuel Miles Hopkins, Esq. moved the formation of the Union, and a committee, previously appointed, reported a Constitution, which was adopted. The first, second, third and sixth articles of the Constitution are as follows :

"1. This Society shall be denominated "The General Union for promoting the Observance of the Christian Sabbath."

"2. It shall consist, indiscriminately, of the friends of morality and religion of all denominations, who may choose

to combine their influence for the promotion of this interesting object."

"3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men."

"6. Any person may become a member of the Union, by subscribing the Constitution, and signing the following pledge: viz.

"We whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employments on that day, from travelling in steam-boats, stages, or canal-boats or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties connected with that sacred day; and also, that we will, as circumstances admit, encourage and give a preference to those lines of conveyances, whose owners do not employ them on the Sabbath."

Thus the Union was formed, the first officers of which were, the Hon. Stephen Van Rensselaer, LL. D. President; John Stearns, M. D. Recording Secretary; Rev. Matthias Bruen, Corresponding Secretary, and Arthur Tappan, Esq., Treasurer.

The Convention, before they dissolved, prepared an address to the people of the United States on the subject of the Sabbath, setting forth its importance in a civil as well as in a religious point of view, explaining the object of the Union, and inviting the co-operation of every friend of his country.

The officers of the Union, including the President and Vice Presidents, the Corresponding Secretary, the Recording Secretary, and the Treasurer, together with twenty-four Managers, are called a Board of Directors, of whom eight form a quorum; and the business of the Society is conducted by an Executive Committee, of not less than five, nor more than nine, elected annually by this board. The Board have power to fill vacancies in the list of officers generally, or in the Executive Committee.

The present officers, according to the Third Report of the Union, are, the Hon. Theodore Frelinghuysen, Pres-

ident; Mr. Lewis Tappan, Corresponding Secretary; Knowles Taylor, Recording Secretary, and Arthur Tappan, Esq., Treasurer.

The funds of the Union have been small, and hence, in part at least, its operations have been embarrassed. It has failed also to obtain a permanent general agent, which may be one cause why it has been less efficient than it otherwise would have been.

The Society, notwithstanding, has been instrumental of good. It is to be hoped, too, that it will yet be carried forward, and accomplish the object for which it was formed. From the correspondence it has opened, many who otherwise might have thought less of the subject, have had their attention particularly called to the duty of observing the Sabbath; and it has been found, that men of high standing among all denominations in all parts of the country, are disposed to co-operate with the Union, and favor its objects.

In this connexion it is proper to notice the plan so extensively adopted in 1828-9, of memorializing Congress in relation to Sunday mails.

The violation of the Sabbath, by opening the mails, &c. was not required by law, till 1810. Then a law was passed, making it the duty of Post Masters, as officers of the government of the United States, to deliver letters as well on the Sabbath as on other days.

It was therefore, the repeal of this law only, that was asked for in the petitions; and for this, the number of memorials in all, presented to the two Houses of Congress, was 467. These were from all parts of the country, and had appended to them the names of many thousands, from among some of the most enlightened, virtuous, and distinguished men in the nation.

The memorials, it is true, were not granted; but the circumstance of their having been presented simultaneously and voluntarily, and by such men, shows how great and powerful must have been the sensation felt, and that not a little good must have been done in making the effort, though an abortive one.

In the failure of these means, the plan of voluntary association, by way of giving a pledge to observe the Sabbath has been proposed, and by the recommendation of the General Association of Massachusetts, particularly, attempted to some extent. Many ministers and churches, however, are still lamentably remiss on the subject, and as to

any great palpable improvement in the community at large, every thing almost in this country remains to be done.

The number of Auxiliaries to the General Union are twenty-six; namely, four in Massachusetts, one in Vermont, three in Connecticut, five in New-York, two in New Jersey, seven in Pennsylvania, one in Virginia, one in Tennessee, and two in Ohio.

The remarks which have been made are nearly true also, in relation to other countries, though it deserves to be stated, that in Great Britain particularly, as well as in this country, the work of reform has commenced, and for aught known to the contrary, is now in a prosperous state of advancement. A Society has been formed in London, the object of which is, to diffuse information on the subject of observing the Sabbath, as widely as possible, by opening a correspondence to that effect throughout the British empire. The Society contemplates also, the better observance of the Sabbath in the metropolis, and in England, generally.

The Bishop of London has called the attention of his clergy to the awful profanation of the Sabbath. A petition has been sent to Parliament, and favorably received from 14,000 bakers in London and the suburbs, praying, that the law, which now allows dinners to be baked on the Sabbath, within a certain distance, might be altered. Not less than 45,000 copies of newspapers are circulated in London on the Sabbath, and read probably by 250,000 people.

The Auxiliaries of the London Society are not known, though the subordinate Associations in different parts of the country are several.

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(a.) The sect of Baptists called Sabbatarians, observe the seventh day of the week, instead of the first, as the Sabbath. The first church connected with this denomination in the United States, was formed in Newport, Rhode Island, in 1671. They are principally confined to that State. A few years since there were about 1,000 communicants in Rhode Island. There are in this country about 2,000 professors of religion united in an annual conference. The whole population may amount to 10,000. In 1668 there were a few churches of this denomination in England:

(c.) The following is an act passed by the Legislature of Massachusetts, 1792, and is still in force.

“Whereas the observance of the Lord’s day is highly promotive of the welfare of a community, by affording necessary sea-

sons for relaxation from labor and the cares of business; for moral reflection and conversation on the duties of life, and the frequent errors of human conduct; for public and private worship of the Maker, Governor, and Judge of the world; and for those acts of charity which support and adorn a Christian society: And whereas some thoughtless and irreligious persons, inattentive to the duties and benefits of the Lord's day, profane the same, by unnecessarily pursuing their worldly business and recreations on that day, to their own great damage, as members of a Christian society; to the disturbance of well-disposed persons, and to the great damage of the community, by producing dissipation of manners and immoralities of life.

"Sect. 1. Be it therefore enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That no person or persons whatsoever, shall keep open his, her, or their shop, ware-house, or work-house, nor shall upon land or water, do any manner of labor, business or work, (works of necessity and charity only excepted) nor be present at any concert of music, dancing, or any public diversion, show, or entertainment, nor use any sport, game, play or recreation, on the Lord's day, or any part thereof, upon penalty of a sum not exceeding twenty shillings, nor less than ten shillings, for every offence."

"Sect. 2. Be it further enacted by the authority aforesaid, That no traveller, drover, waggoner, teamster, or any of their servants, shall travel on the Lord's day, or any part thereof (except from necessity or charity,) upon a penalty of a sum not exceeding twenty shillings, nor less than ten shillings."

"Sect. 3. Be it further enacted, That no vintner, retailer of strong liquors, innholder, or other person keeping a house of public entertainment, shall entertain or suffer any of the inhabitants of the respective towns where they dwell, or others not being travellers, strangers, or lodgers in such houses, to abide and remain in their houses, yards, orchards, or fields, drinking or spending their time, either idly or at play, or doing any secular business on the Lord's day, or any part thereof, on penalty of ten shillings, payable by such vintner, retailer, or innholder, or person keeping such house of entertainment, for each person so entertained or suffered; and every person so drinking, or abiding (except as aforesaid) shall pay a fine not exceeding ten shillings, nor less than five shillings; and every such licensed person, upon any conviction after the first, shall pay a fine of twenty shillings, and having been three times convicted, shall be debarred from renewing his license forever after."

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(C.)

### *Tract Societies.*

The "London Religious Tract Society" is the parent of all Tract Societies, and was instituted at London, in the year 1799. The first article of its Constitution is "That this Society be denominated 'The Religious Tract Society;' the object of which is, the circulation of small reli-



gious books and treatises in foreign countries, as well as throughout the British dominions." The credit of originating this Society is due directly to the Rev. George Burder, and the Rev. Samuel Greatheed, who had themselves published pamphlets denominated "Village Tracts." What also more remotely led to its establishment was the publication of the "Cheap Repository," by Mrs. Hannah More and others, about the year 1795. Previously to this, however, the Society in England for promoting Christian Knowledge, incorporated in 1647, had published and distributed books and tracts.

The officers of the Society are a Committee, several Secretaries, and a Treasurer. The Committee consists of four clergymen and eight laymen. The Treasurer and Secretaries are members of the Committee.

The Society began its operations by publishing and distributing Tracts in England only, and only in the English language. Now it publishes and distributes them in no less than seventy different languages, and in almost all the countries of the world.

The receipts of the Society for the year ending May, 1832, were £31,376 6s. 11*d.* and the number of publications circulated, 11,714,965. The whole circulation of its publications at home and abroad amounts to nearly 165,000,000.

The Secretaries of the Society, in 1829, were, the Rev. Richard Waldo Sibthorp, B. D.; the Rev. Joseph Hughes, A. M.; and the Rev. C. Scholl. John Broadley Wilson; Esq., Treasurer. Mr. Hughes has been one of the Secretaries of the Society from its organization.

The Society next in order of time to the London, grew out of a small association, formed at Bâsle, in 1802, which, in 1812, became a regular organized Society. It never has greatly extended its operations.

To the Bâsle Society succeeded, the same year, (1812,) an Institution formed at Berne. This Society has been more efficient than the Bâsle Society.

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The first Society in the United States partaking of the nature of a Tract Society, was the Massachusetts Society for promoting Christian Knowledge, instituted at Boston, in the year 1803. The Hon. Samuel Phillips and Professor Tappan took a very active part in its formation. For a num-

ber of years its operations were considerable, but it has, since the formation of the American Tract Society at Boston, in May, 1814, and the American Tract Society at New York, in 1825, turned its attention principally to Domestic Missions. Considering its means, it has accomplished great good. The Society has printed and distributed 8,224 books, 30,350 tracts.

Since the formation of the American Tract Society at Boston, similar Societies have arisen elsewhere, and are now common in all parts of the country. But the largest and most considerable, and that, indeed, to which almost all others, not excepting, in some respects, the one at Boston, are auxiliary, is the American Tract Society, instituted at New York in 1825.

From the greater facilities at New York for circulating tracts, especially in the western parts of our country, as well as for other reasons, it was judged best, in 1825, to establish a Society at New York, which should take the general character of a parent institution. Accordingly, with good understanding on the part of the friends of truth at Boston and at New York, such a Society was formed and has since been the leading Tract Society in the country at large.

The officers of the Society are, a President, a Vice President, a Corresponding, a Visiting, and Financial, a Recording and Assistant Secretary, a Treasurer, and 36 Directors. S. V. S. Wilder, Esq., President; Mr. William A. Hallock, A. M., Corresponding Secretary; Rev. Ornan Eastman, Visiting and Financial Secretary, and Moses Allen, Esq., Treasurer.

The receipts of the Society for the year ending, May, 1832, were \$61,905 07, and the expenditures \$61,808 40. The number of pages printed, 88,547,000, and the number circulated, 384,837,720. The number of new Auxiliaries recognized, May, 1832, was 146, making the whole number then on the Society's list, 997. Reckoning the Society at Boston, and the Pennsylvania Branch at Philadelphia, with all their respective auxiliaries, which are to the former 703, and to the latter 429, including also 1,227 to which the Tract Magazine is sent, the whole number is 3,336. These are scattered through the whole extent of the United States, and are patronized by all denominations of evangelical Christians, though some have, besides, other societies of their own, for the promotion of their own particular views.

The American Tract Society at Boston may be considered as, in a great measure, the Parent of all other Tract Societies in the country. Some others were formed before it, but it was more active and enterprising in its early operations, than any other; and, in 1825, when the American Tract Society at New York was formed, it stood without a rival in the world, except the London Tract Society. It has since, too, continued its operations, and is now, amid all the Societies in the country, second only to the American Society at New York.

The officers of the Society are, a President, a Vice President, 7 Directors, an Executive Committee of 5, a Secretary, and a Treasurer, with an Assistant Treasurer. The President is the Hon. William Reed; Rev. James Kimball, Secretary; John Tappan, Esq., Treasurer; and Mr. Aaron Russell, Assistant Treasurer.

The receipts of the Society for the year ending May, 1832, were \$12,606 49, and its expenditures \$12,237 84. The number of pages distributed was 14,500,740. Auxiliaries, 703, of which 140 are in Maine, 164 in New Hampshire, 196 in Vermont, and 294 in Massachusetts. Of the whole number, however, 117 only made donations during the year, and the receipts of the Society arose principally from the sale of tracts.

The London, the American at New York, and the American at Boston, are the three largest Tract Societies in the world. Their publications may be found in China, Burmah, and in India; in the islands of the sea; in the countries round the Mediterranean, in the different countries of Europe, in North and South America. Many have been saved through their instrumentality, but many are still perishing through lack of knowledge.

There are other Tract Societies in this country, as the Connecticut Religious Tract Society, instituted at New Haven, 1807; the Vermont Religious Tract Society, formed 1808; the Protestant Episcopal Tract Society at New York, established in 1810; and the Baptist General Tract Society at Philadelphia, formed in 1824. This last has a hundred and fifty Auxiliaries and a number of Branches. There is also, the American Doctrinal Tract Society, formed May, 1829.

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(D.)

*Foreign Missionary Societies.*

The Church itself may be considered as in some respects a Missionary Society, and the Apostles as the first missionaries.

After it was first extended to Cornelius, the Gospel soon spread abroad among the Gentiles, and though retarded here and there, at various seasons, and sometimes almost lost in obscurity, it has, on the whole, gradually been advancing ever since.

Passing, however, the labors of the Apostles and their successors down to the time of the reformation,—not counting those of the Papacy as worthy to be named,—and considering those of the Dutch and Danes, though protestant, as scarcely better on account of the worldliness attending them, —the commencement of what may more appropriately be called modern missions, is to be traced to the Society of the United Brethren, or Moravians, a denomination of Christians of a somewhat peculiar character, which arose among the followers of John Huss, about the middle of the 15th century.

The United Brethren, or the Moravian Missionary Society was formed at Litz, 1457, and was then small, consisting, according to some, of not more than 600 persons in all. Some of the principles of the Brotherhood, are—that of governing themselves simply by the Bible,—that of standing prepared to suffer all for conscience sake, and—that of refusing to bear arms in defence of religion.\* The present number of the Society may be from 18,000 to 20,000.

The Moravians may be said to be a missionary community. As a Christian people, they live in great simplicity, and this is the case with their missionaries. Of course their expenditure is small. Their missionaries in a great measure support themselves. None engage in the work except from their own choice, and none are retained who would relinquish it.

They first began their missionary operations in the Danish West Indies, in 1732, and they have now, besides this field, six others under cultivation, namely, one in Greenland, first occupied in 1733; one in Labrador, first occupied in 1770;

\* History of the Protestant Church of the United Brethren, by the Rev. John Holmes.

one in North America, first occupied in 1734; one in South America, first occupied in 1735; one in British West Indies, first occupied in 1732; and one in South-Africa, first occupied in 1736, and renewed in 1792. The whole number of stations in all these fields is 41; of missionaries 209, and of converts about 43,600. The amount of the monies by which their missionaries are sustained is \$10,056.\*

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The Missionary Society of the English Wesleyan Methodists was formed in 1786, by the Rev. John Wesley, and the Rev. Thomas Coke, D. D., and others. It has its annual meeting in May, and is under the care of the Conference, the President and Secretary of the same for the time, being the President and Secretary of the Missionary Society. The business of the Society is conducted by a General Committee, consisting of the President and Secretary of the Conference and 48 other members. The stations under the Society's care, as reported Jan. 1832, are,—I. In *Europe*:—16 in Ireland, 1 in Sweden, 4 in the Mediterranean, and 3 in France. II. In *Asia*:—1 in Palestine, [vacant] 5 in Continental India, 7 in Ceylon, 7 in the South Sea. III. In *Africa*:—16. IV. In *America*:—South, 40; North—British Dominions, 53; in all, 153. The number in the Society at the several stations is 42,243, the number of Missionaries and Assistant Missionaries, 218. Children in the Mission Daily and Sunday Schools—in Ireland, 5,000; in the Mediterranean, 25; in India and Ceylon, 5,074; in South Africa, 143; in West Africa, 180; in the South Sea, 1,411; in the West Indies, 7,110; in British North America, 4,564. Total; 25,420. Receipts of the Society, about £50,000 a year.

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The English Baptist Missionary Society owes its origin to the zeal and influence of the Rev. William Carey, now Dr. Carey, one of its first missionaries, and was formed at Kittering, October 2, 1789. Previously to this time, at a meeting of the Baptist Association in Nottingham, Mr. Carey preached a sermon from Isaiah ii. 3, the principal divisions of which were, 'expect great things; attempt great things.' This produced a favorable influence. The title or name by which the Society announced itself was that of "The Particular Baptist Society for the Propagation of the

\* Missionary Intelligence of the United Brethren for Feb. 1832.

Gospel among the Heathen." The first Committee were the Rev. Messrs. John Rayland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller. The Rev. Reynold Hogg was Treasurer, and the Rev. Andrew Fuller, Secretary.

The officers of the Society, for 1830, were John Broadley Wilson, Esq., Treasurer; Rev. John Dyer, Secretary; and a General Committee of 42 clergymen and 14 laymen. The amount of funds subscribed when the Society was formed, was £13 2s. 6d.. Receipts and expenditures for 1830, about £19,000. The first missionaries sent out were Rev. William Carey, and Mr. Thomas, a pious surgeon. They went, in March, 1793, and in 1796 were joined by Mr. Fountain, who was succeeded in 1799 by the Rev. Messrs. Marshman, Grant, and Brunsdow, with their wives, and Mr. Ward and Miss Field, who were unmarried. After about 13 years labor, they baptized Kristnoo, their first convert. This was Dec. 28, 1800.—This particular mission is now no longer supported by the Society, but by Drs. Carey and Marshman; it having, long since, become rich and increased in goods, through the income from its schools, college, &c.\*

The Missions under the care of the Society are,—on the continent of India, 8; among the Asiatic Islands, 4; in the West Indies, 25; in South America, 1. Members in church fellowship, 10,000. The number of Baptist churches in England, in 1828, was 900.

The London Missionary Society was formed Sept. 22, 1795, and is wholly catholic in its character, not being confined to any one sect or denomination of Christians, but open alike for evangelical Dissenters, as well as Churchmen, who may choose to be connected with it, holding infant baptism. The Rev. David Bogue, D. D. took a very active part in its formation, and prepared for publication its first Address. The business of the Society is in the hands of four Directors, and its officers are a Home Secretary, an Assistant Secretary, a Treasurer, and a Collector. The Society has Missions in the South Seas, Ultra Ganges, East Indies, Russian Empire, Mediterranean Isles, Africa, and South America; viz. in the South Seas, at the Georgian, Society, and Hervey Islands; at Astral, at Navigators, and at the Marquesas; in China and Malacca; at Singapore, Pi-

\* See Baptist Magazine and Missionary Register for Nov. 1831. Also, "Letters on the Serampore Controversy," London, 1831.

nang and Java ; in the East Indies,—Calcutta District, 6 ; —Madras, 9 ; South Travancore, 3 ; in the Russian Empire, 7 ; in the Mediterranean Islands, 2 ; in South Africa, 18 ; in the African Islands, 2 ; and in South America, 3 ;—in all, 77. Contributions to the Society for the year ending May, 1831; £41,590 3s. 6d. Officers of the Society, William Alers Hankey, Esq., Treasurer; Rev. John Arundel, Home Secretary; Mr. George Hodson, Assistant Secretary; and Thomas Adams, Collector.

The Scottish Missionary Society was formed in 1796, and has stations at Karas and Astrakan in Russia—at Bankote, Hurnee, and Bombay in the East Indies, and—at Hampden, Port Maria, Lucea and Cornwall on the Island of Jamaica in the West Indies. In the West Indies particularly the missions are prosperous, the number of communicants being between 300 and 400. The receipts of the Society for the year ending March 1831 were £7487 4s. 6d. The seat of the Society's operations is at Edinburgh.

The Church Missionary Society of the Established Church in England was formed in 1800, and according to its plan of organization, its business is conducted by a General Committee, consisting of 7 Governors and a Treasurer, and 24 other members, of whom not less than 12 must be of the Established Church. The General Committee elect from their number a Committee of Correspondence, and a Committee of Accounts. They meet also for business the first Monday in every month. The first Governors of the Society were Vice Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, Bart. M. P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M. P., and William Wilberforce, Esq. M. P., Henry Thornton, Esq. M. P., Treasurer, Rev. Thomas Scott, Secretary. The Missions of the Society are the West African Mission, the Mediterranean, the India, Calcutta, Madras, and Bombay Mission, the Ceylon, the Australasia, the New Zealand, the West Indian, and the North West American Mission. The communicants in Africa 674,—children in the schools, 1351 boys, and 778 girls.—Youth and adults 231 ; 476 able to read the Scriptures. In the Mediterranean Mission, from July 1, 1829, to Dec. 31, 1830, they printed at Malta 57,900 copies of books and tracts in the Italian, Greek, Arabic and Maltese Languages. This Mission has stations in Greece and in

Egypt.—Besides its Missions, the Society has a Mission Literary and Theological Institution under its care at Islington, where its Missionaries are many of them educated. The income of the Society for the year 1831, was £46,584 16s. 7d.

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The American Board of Commissioners for Foreign Missions was formed June, 1810, at Bradford, Mass., and owes its origin to the circumstance, that at the meeting at that time in Bradford of the General Association of Congregational Ministers in Massachusetts, several young men about to engage in the ministry, but in whose breasts the spirit of Missions, had now for some time glowed with an intense heat, made known their state of mind to their brethren and fathers, asking counsel and advice. At first the Association were in doubt what to do. To repress so becoming a spirit in the young men they could not, and yet to encourage it, seemed unwarrantable. No society existed in the country, under whose patronage they could go out. The Association itself could not sustain them, and what might be the response of the churches to the proposal to engage in Missions, or how benevolent individuals of wealth might feel on the subject, they could not tell. After prayer and deliberation, however, faith and hope prevailed, and the Association ventured on the enterprize in a resolution to institute a Board of Commissioners for Foreign Missions—to the salvation of how many souls, who can tell? The first meeting of the Board was at Farmington, Ct., Sept. 1810, and its first officers were the Hon. John Treadwell, LL. D. President; the Rev. Samuel Worcester, D. D., Corresponding Secretary; Jeremiah Evarts, Esq. Treasurer; and the Rev. Calvin Chapin, D. D. Recording Secretaries.—The Board was incorporated June, 1812, by the Legislature of Massachusetts;—and its principal executive organ is the Prudential Committee.—The present officers are the Hon. John Cotton Smith, LL. D. President; the Rev. Calvin Chapin, D. D. Recording Secretary; the Rev. B. B. Wisner, D. D., the Rev. Rufus Anderson, and Mr. David Green, Secretaries; Henry Hill, Esq., Treasurer; John Tappan, Esq., William J. Hubbard, Esq. Auditors. The Prudential Committee are the Hon. William Reed, the Rev. Leonard Woods, D. D., Hon. Samuel Hubbard, LL. D., Rev. Warren Fay, D. D., Hon. Samuel T. Armstrong, the Rev. B. B. Wisner, D. D., and Mr.



Charles Stoddard. The board have Missions in Southeastern Asia, at Bombay and Ceylon, in the countries around the Mediterranean, at the Sandwich Islands, and among the Indians of North America. The whole number of stations in these Missions is 55, and the whole number of laborers connected with them 253. Of these 75 are ordained, 4 physicians not ordained, 4 printers, 18 teachers, 20 farmers and mechanics, and 139 females, married and single. There are also 4 native preachers, and 30 native assistants. The number of churches is 36, connected with which there are about 1800 members.

The number of schools is 1275, and of scholars 59,824. The number of pages printed at the different printing presses among the Stations is in all 61,000,000. Of these more than 14,000,000 were printed during the year 1831—2. The number of languages in which printing has been done is 12. The receipts of the Board for the year ending, August 31, 1832, were \$130,574, 12, and the expenditures, \$123,896, 48. The number of churches by which the operations of the Board are supported is from 2300 to 2500. This includes only the Congregational and Presbyterian Churches.

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The General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom, owes its origin to the interest awakened among the Baptists in this country by the accession to their denomination of two of the missionaries, (Messrs. Judson and Rice,) who were sent out to India with Mr. Newell and others, in 1812, by the American Board of Commissioners for Foreign Missions. It was formed at Philadelphia, April, 1814. It holds its sessions triennially, and is composed of delegates from missionary societies, associations and other religious bodies, and of individual annual contributors to its funds, of a sum not less than \$100. An additional representation and vote are allowed for every additional \$100, which any individual may contribute. The officers of the Board are a President, eight Vice Presidents, a Corresponding and a Recording Secretary, a Treasurer, and an Assistant Treasurer, and forty Managers. The Board of Managers have an annual meeting for mutual advice, and a monthly meeting at their Missionary Rooms in Boston, for the transaction of business requiring immediate attention. At the annual

meeting, eleven constitute a quorum, and at the monthly meetings, five. The Board has missions under its care at Rangoon, Maulmien, and Savoy in Burmah,—at Liberia in West Africa, and—among the North American Indians. Two exploring agents have been sent out to France. The whole number of laborers under the care of the Board is between fifty and sixty; and from 600 to 700 are reported as having become Christians. The number of churches by which the several missions are sustained, is from 3,500 to 4000. The receipts of the Board for the year ending May, 1832, were \$22,600, and the expenditures, \$28,591. For the present year, (1833) the officers of the Board are, the Rev. Jesse Mercer, President, the Rev. Lucius Bolles, D. D. Corresponding Secretary, and the Hon. Heman Lincoln, Treasurer.

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The American Methodist Episcopal Church has had a Missionary Society, or has sustained missionary operations since 1819. They have been confined, however, to this country, and principally to the Indians in Canada, and to the Indians and colored people in the United States. They have been discontinued at a number of stations. Amount of annual expenditure from \$10,000 to \$12,000.

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The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, was formed in 1820, and according to the Report of the Society for the year 1832, sustains laborers—in the Domestic department, in Kentucky, Tennessee, Alabama, Florida, Delaware, Michigan, and at Green Bay:—In the Foreign department, it has two stations under its care, one in Africa, and the other in Greece.—The receipts for the last year are reported to have been \$16,000. Its officers are the Rev. F. L. Hawkes, and the Rev. B. B. Smith, Secretaries, and Jacob Lex, Esq. Treasurer.

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(a.) The following tariff of the prices of absolution for certain crimes has been published at Rome, and shows the proportional degree of their moral turpitude as estimated by the Catholics :

	£	s.	d.
“ Pardon for a layman who shall strike a priest, without effusion of blood, may be obtained for	-	0	5 0
For one layman who shall take the life of another layman,	0	3	3

For eating meat on Lent day,	-	-	-	0	5	5
For murdering a father, mother, wife or sister,	-	-	-	0	5	0
For marrying on those days when the church of Rome forbids matrimony,	-	-	-	2	0	0
For the absolution of all crimes,	-	-	-	2	16	0"

## (E.)

*Jews Societies.*

The London Jews Society was formed in 1808-9, and has been an efficient and useful Society. According to its Report for 1831, it has, besides three missionaries in India under the inspection of the Madras Committee, thirteen missionaries, in the ten following places and countries, namely, two in England, two in France, one in Hamburg, one in the country adjacent to the Lower Rhine, one in Bavaria, one in Frankfort-on-the-Maine, one in Dresden, one in Dublin, two at Malta, and one at Smyrna. The Society has printed an edition of of the Hebrew Bible, and an edition also of the German, corresponding to it. It has also, translated the Bible into Judeo-Polish. The receipts of the Society for 1831, are reported to have been £14,144 7s. 2d.

The Philo-Judean Society was formed in 1827. It is an English Society, and has for its object the circulation of the Holy Scriptures and Tracts among the Jews, and diffusing religious information among Hebrew children and adults.

The American Society for meliorating the condition of the Jews was formed at New-York in 1820. Considerable was expected from it for a time by some, but it seems on the whole not to have accomplished much. It had funds at one time to the amount of \$30,000, but these had become reduced in 1827 to \$15,900 60. The Society purchased a farm of five hundred acres for \$6,000, at New Paltz, on the west side of the Hudson, opposite Hyde Park, but whether it still possesses it, and what its operations are, is not known. The Rev. Dr. Rowan was employed as an Agent of the Society for some time.

The Female Jews Society of Boston and its Vicinity, was formed June 5, 1816, and for several years paid over

its funds to the London Jews Society. Of late, it has employed its funds differently; and at present it supports one missionary, the Rev. William Schauffler, under the direction of the American Board of Commissioners for Foreign Missions. Its income is understood to be about \$500 annually. It has a permanent fund of rising \$2,000. It has had auxiliaries in different parts of New England.

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(a.) "Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were, and assert that whoever rejects the oral law deserves death. Hence they entertain implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the Rabinical interpretation."—Buck's Theo. Dict.

(b.) "There are still some of the Sadduces in Africa and in several other places; but they are few in number, at least there are but very few who declare openly for these opinions."—Buck's Theo. Dict.

(c.) "The Essenes are a very ancient sect that was spread through Syria, Egypt, and the neighboring countries. They maintained that religion consisted wholly in contemplation and silence. They looked upon the law of Moses as an allegorical system of spiritual and mysterious truths; and renounced in its explication all regard to the outward letter."—Buck's Theo. Dict.

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## (F.)

### *Home Missionary Societies.*

The Connecticut Missionary Society is one of the oldest Home Missionary Societies. It originated in the following manner. The General Association of Connecticut petitioned the Legislature in 1792, for a contribution to be taken throughout the State, for Missionary purposes. The petition was granted for three years successively. The General Association sent Missionaries to New York, Vermont, and Pennsylvania. On June 21, 1798, the General Association formed themselves into a Missionary Society. The name of the Society was the Missionary Society of Connecticut: The General Association was that Society. Its object as announced was "to Christianize the heathen, or Indians in North America, and to support the Gospel in New Settlements." The Hon. John Treadwell, LL.D.,

was appointed chairman, and Rev. Abel Flint, Secretary of the Board of Trustees. The General Assembly in October, 1798, upon application, made a grant of a contribution in the several Ecclesiastical Societies. The contribution for the first year was £382 9s. 1¼d. This was considered a very great contribution for the whole State. One of the principal fields of labor by the Society, has been from the first that part of Ohio called New Connecticut, or the Western Reserve. It has been the means of establishing about 400 churches.

The Massachusetts Missionary Society was established in 1799. It is stated in the preamble to the Constitution, that the object of the Society is "to diffuse the knowledge of the Gospel of Jesus Christ, among the heathen and others in destitute places." In 1816, the Domestic Missionary Society of Massachusetts was formed. The former, being an incorporated Society the latter was united with it in July 1827. The united Society is now a State Society, auxiliary to the American Home Missionary Society. Its efforts, have been principally within Massachusetts, though they have been more or less extended to other States, particularly Maine. The churches that have been assisted are from 60 to 70 annually, and the number of Missionaries employed rising of 50. The Society has an annual sermon in connexion with the meeting of the General Association of Massachusetts, when a collection is taken up in aid of the Society. The funds raised by the Society the last year amounted to between eight and nine thousand dollars.

The present officers of the Society are Rev. Leonard Woods, D. D., President, Rev. Richard S. Storrs, Secretary, John Punchard, Esq., Treasurer, and Mr. Benjamin Perkins, Assistant Treasurer. Besides these officers there are a number of Vice Presidents, a Board of Trustees, and an Executive Committee, of which the Rev. John Codman, D. D. is Chairman.

Besides those already mentioned, there are efficient Home Missionary Societies in Maine, Vermont, New Hampshire, and some other States. For want of documents a more particular account of these cannot be given.

The General Assembly appointed a Standing Committee of Missions in 1802 to manage all their Missionary operations.

The Board of Missions of the General Assembly of the Presbyterian church was formed in 1818. It has turned its attention partly to Foreign Missions. It is, however, still principally Domestic. In 1832 the number of its Missionaries was 226, who had performed in all 154 years of labor. The number of Sabbath schools in the congregations, assisted by the Board is from 12,000 to 15,000. This is the more interesting, as these congregations are principally in the southern and western parts of our country. Hopeful conversions during the year, were 2000. The amount of funds employed by the Board was \$20,132, 21.

The American Home Missionary Society, is a national Institution, and was formed at New York May 10, 1826. Though of later origin than some of the limited local societies having in view the same object, it was formed with their concurrence, and now sustains the general character of a parent institution to them all. The particular Society to whose place it succeeded, was the United Domestic Missionary Society of New York. It now has auxiliaries in most of the States, and is in general well supported. The number of congregations assisted the first year of the Society's operations, was 169, of which 120 were in New York, 1 in Vermont, 1 in New Jersey, 7 in Pennsylvania, 16 in Ohio, 4 in Michigan, 3 in Indiana, 2 in Tennessee, 1 in Virginia, 4 in Kentucky, 1 in North Carolina, 2 in Illinois, 3 in Missouri, 1 in Louisiana, 2 in East Florida, 1 in Lower Canada. The whole amount of ministerial labor, performed during the year, was 110 years. Receipts of the year, \$18,130, 76. Expenditure \$13,984, 17. Officers, Hon. Stephen Van Rensselaer, LL.D., President, and the Rev. Absalom Peters, Corresponding Secretary. Peter Hawes, Esq., Treasurer. For the year ending May, 1832, the whole number of Missionaries and Agents employed by the Society was 509, and the number of congregations aided, 745. They have preached the Gospel to 700,000 persons, and their service amounts to 361 years. The number instructed in Sabbath schools is 30,000, and in Bible classes, 7000. There have been enrolled on the list of Temperance Societies, 60,000, and 10,000 have been hopefully converted. The receipts for the same year were \$49,422, 12;—and the expenditures \$52,808, 39.

The Baptist Home Missionary Society is but just commencing its operations, having been formed at the last tri-

ennial meeting of the Baptist Convention, held in New York, April, 1832. The officers of the Society are the Hon. Heman Lincoln, President, the Rev. Jonathan Going, D. D. Corresponding Secretary, and William Colgate, Treasurer. The Society owes its origin principally to the enterprize and zeal of the Corresponding Secretary, who in 1830—1, made the tour of the southern and western country, and on his return awakened his brethren more effectually to the necessity of engaging in Home Missions.

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The English Home Missionary Society was formed in 1819, and in 1828 it had 52 agents preaching to the ignorant, and 32 Missionaries, besides 20 stated ministers who extended their instruction to the destitute around them. The labors of the missionaries were distributed among 260 villages, and more than 140,000 persons attended divine worship in consequence, who otherwise would have been entirely destitute. More than 3000 children were receiving instruction, and more than a million of Tracts had been distributed. Income of the Society, £4378.

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(G.)

*Education Societies.*

The American Education Society which is the first of this class, owes its origin to the pressure which was felt in consequence of the necessity of a greater and more rapid supply of "pious and learned ministers." The first meeting in relation to it was held in Boston, July, 1815, and consisted, besides the "few individuals" who called it, of the clergymen of the neighboring towns. It was principally for consultation, and resulted only in the conclusion, that it was best to have a society, and in the appointment of a committee of 6 clergymen and 4 laymen to draft a constitution and report at an adjourned meeting. The adjourned meeting was to be held in Boston the August following. Accordingly, August 29, 1815 the meeting assembled composed of about 50. At this time the American Education Society was formed. Limited local associations

having the same general object in view, but less definite in their character, had existed here and there, especially in the neighborhood of some of our Colleges and Literary Institutions, but it was now seen that something more comprehensive and efficient was necessary, and the American Society was accordingly formed with a view to meet the exigency.

The first reception of beneficiaries was in March, 1816. The Society was incorporated the 4th of December following. Since this time it has been its purpose to suffer no young man worthy and desirous of its patronage, and willing to receive it according to its rules, to fail of an education through want of pecuniary means.

The plan of the Society as to the conditions on which the beneficiaries have been allowed to receive its assistance has undergone some changes in the progress of experience, till now it is believed to be as nearly perfect as, considering the nature of the case, it probably ever will be. Its first plan was to furnish money to beneficiaries without any obligation to refund it either in whole or in part. In 1820 it required an obligation to refund one half the amount received; and since 1826 it has required an obligation to refund the whole and that with interest after a suitable time in which to pay it subsequent to the completion of the beneficiary's education, and his entrance on the active duties of his profession.

In 1826 it was found necessary to secure the whole services of some one to the interests of the Society, and the Rev. Elias Cornelius was elected its permanent Secretary and General Agent. The whole number of beneficiaries assisted by the Society up to that time was 541 and the total receipts \$121,769.

In 1827 the Presbyterian Education Society became connected with the American Education Society, and two general agencies were established, one at Cincinnati, Ohio, and the other at Hudson in the same state.

In 1828 the compass of the Society's patronage which had hitherto been confined to beneficiaries in the Academic and Collegiate course only, was extended so as to accommodate the necessities of students alike in all the several stages of education, from the commencement to the close of their studies.

The number of new applicants for the year ending May 1832, was 222; of which 127 were in the first stage of study. The whole number assisted by the Society for the same year was 673.



The receipts of the Society for the year ending May, 1832, were \$41,927, 50, and the expenditure \$41,362, 56, which, with the then existing debts of the Society, left it in arrears \$3,588, 05.

In May, 1831, the relation of the Presbyterian Branch to the Parent Society became so modified as to have the pecuniary concerns of the latter within the bounds of the former, committed to its care; it being provided that it should adopt the rules of the American Society, and make report of its proceedings to it accordingly.

The officers of the Society, are a President, a Vice President, 16 Honorary Vice Presidents, 11 Directors, a Secretary, a Recording Secretary, a Treasurer, and an Auditor. At the last annual meeting the Hon. Samuel Hubbard, LL. D., was elected President, William Bartlett, Esq. Vice President, the Rev. William Cogswell, Secretary, Mr. Bela B. Edwards, Recording Secretary, Hardy Ropes, Esq., Treasurer, and the Hon. Pliny Cutler, Auditor.

Of the Presbyterian Education Society, Arthur Tappan, Esq. was elected President, the Rev. William Patten, Corresponding Secretary, the Rev. John J. Owen, Assistant Secretary and Agent, Horace Holden, Esq., Recording Secretary, and Oliver Wilcox, Esq., Treasurer.

There are Branch Societies in various parts of the country. The Society is wholly catholic in its principles; bestowing patronage on all of evangelical sentiments, who in accordance with its rules, and with suitable qualifications apply for assistance.

As a system of means to furnish pastors for the Church and Missionaries for the heathen, that of Education Societies is nearly peculiar to this country.

There are other Education Societies which exist as denominational societies, whose object is to educate those young men only who are of the denomination to which the society belongs whose patronage they receive; but the American Education Society patronizes young men without regard to the denomination to which they belong, provided only it be a denomination of evangelical sentiment.

The Northern Baptist Education Society had under its care the last year (1832) 129 beneficiaries. In New England there are 300 young men of the Baptist denomination, pursuing an education for the ministry. The Rev. Ebenezer

Thresher, is Secretary of the Society, and John B. Jones, Esq. Treasurer.

The Board of Education of the General Assembly was organized by the General Assembly in 1819, and had under its care the last year (1832) 259 young men. There were added to its number the last year 170 beneficiaries. The amount of appropriations during the year was \$13,000. The Rev. John Breckenridge is Secretary, and John Stille, Esq., Treasurer.

Other Education Societies as the "National Education Society of England," and the "British and Foreign School Society" are Societies of great usefulness, but are not strictly and exclusively religious, and are therefore different from the American Education Society, whose object is simply to educate young men for the Christian ministry.

(a.) In a sermon preached by the Rev. Ebenezer Porter, D. D. before the American Education Society in 1820, the following ways are pointed out by him, in which a sufficiency of funds may be raised for that Institution. "The practicability of this, (that is, of raising needful funds) may be demonstrated from the tax we pay to a single vice; though we do not expect from any vice a voluntary contribution to the Lord's treasury. No sober man, probably, will doubt, that nine tenths of the expense for ardent spirits in this country, is worse than wasted. But give us only one half of the expense for two years, and we have a permanent fund forever, with an annual income of two millions of dollars! Yes, give this small proportion of what it costs to fill our streets with drones and vagrants, our prisons with culprits, our hospitals with lunatics and beggars, and we have four times more than we need.

"Let conscience enrol the Christian families of the land, and lay its assessments on those luxuries of the table, dress, furniture, and equipage, the retrenchment of which would be cheerfully made for any great temporal object, and the sum is raised another way. One tenth part of the sacrifices to which the fathers of this town, (Boston) and of other towns to a great extent, submitted with prompt alacrity, in days when the stamp tax, and the tea tax, and the Boston Port Bill called for the spontaneous resistance of free men; would fill the treasury of Christ to overflowing. Surely, brethren, Christian benevolence ought to be as operative a principle as patriotism. And yet I fear, that very few, even among those who bear the Saviour's name, have denied themselves or have regarded it as a serious duty to deny themselves a single personal comfort for the promotion of a cause to which their undivided affection, and energies, and resources ought to be supremely devoted.

"In some instances, mechanics have set apart the avails of a half day's labor of one person in every month as an offering to Christ. But let all this highly important class of our citizens devote one hour

a month to the same purpose, and this alone would be an ample provision for the object before us.

"Among Christian farmers, the practice is recently begun of consecrating some portion of a field, to be cultivated for the purposes of religious charity. Others have made a similar consecration from their flocks. Now, if all the farmers of the land would annually dedicate a lamb, or the product derived from one quarter of an acre of his ground, to Him who blesses or blasts the labors of men; and who could sweep away the hopes of a year by one hail-storm or inundation; it would furnish, without aid from any other source, an income, double in amount to the sum contemplated.

"Two hundred thousand persons, perhaps, in this country, may be supposed to unite in prayer for Zion's prosperity on the first Monday of each month. What can be more reasonable than that every one should carry to this hallowed season of devotion, something for the treasury of the church? Let it be an offering which on the death-bed, conscience will certainly say is not excessive: Let it be one dollar or one cent, as the "Lord hath prospered him;" and the revenue would unquestionably surpass that which all our great charitable societies have hitherto received. This is a fifth way in which the claims that we advance might be answered without the least imaginable inconvenience to any one.

"In many towns young men have associated with an honorable zeal to promote this object. In the United States, others of this age, to the number of one million, might do the same thing. But let only half of these young men come forward, annually, and give, I do not say the amount of what they are accustomed to spend during the year on objects of no value; but what they are accustomed to spend on one hour's amusement, and we need no other charity: the thing is accomplished in a sixth way.

"Among the four and a half millions of females of different ages which our population may be supposed to contain, two millions might aid this object to a small amount. Let each of these, by a little increase of economy or industry, or by retrenching some trivial article of food or dress, give twenty-five cents annually, and the thing is done in a seventh way.

"An eighth resource is large benefactions of the wealthy. Fifty individuals, doubtless, might be found, who could with perfect ease establish thirty scholarships each. One hundred others, probably, might with equal ease, establish ten each, five hundred others two each; and one thousand others, one each.

"Two thousand scholarships more might be established by associations of different persons. These scholarships would furnish 19,500, preachers in the twenty years; and the residue might be readily furnished by minor collections.

"As the millennium approaches, other Thorntons will arise, and secure an immortality in two worlds, when they are dead, by rescuing from obscurity other Buchanans to shine in the holy ministry.

"A ninth resource is one that cannot fail. We have about four thousand Christian churches, which, on an average, might carry forward each, one student. This would go far towards furnishing the proposed supply, estimating each church to consist of one hundred members, paying one dollar each. But how many Christians are there, who could give without the smallest inconvenience, fifty or one hundred, or five hundred dollars annually, to excuse the aged and sick, and to cover the remaining exigency.

"Here we must be allowed to hope, is a permanent, unfailling ground of reliance. Many others may refuse, but they who are united in the sacred bonds of the church cannot, must not stand back in this cause. Nay, when they understand the subject, they will not. I know one church, which I am informed, supported the last year six charity students, while its pastor supported a seventh. I know other churches, following hard after this noble example."

(b.) The following on Popery in the United States in 1833, is extracted from the Connecticut Observer.

"The population attached to the Romish church in the valley of the Mississippi, is about 500,000, and they boast of an increase of about 40,000 in that region last year. Between twenty and thirty Jesuits recently arrived in Baltimore from Europe, to go to the Mississippi valley. Twelve more are on their way to enter Michigan. Five Jesuits lately arrived at New York from Antwerp with the same design. But recently five nuns from the convent at Georgetown, took their departure for Mobile, with the intention of establishing in that vicinity, schools for female children and youth. There is in the western states a band or brotherhood of young Catholic priests, who bind themselves by a vow, to spend three years in teaching youth before they shall attempt to enter the ministry; and the members of it are constantly on the alert in the Western states. Many of their chapels are known to be built in the valley of the Mississippi by money sent from Rome. In Pennsylvania since July, four individuals have been promoted to the priesthood: in Massachusetts one or two. During the past year Catholic churches have been completed, or nearly so, in Burlington, Vermont, St. Louis, Mississippi, Washington County, Kentucky, Clearfield and Newry, Pennsylvania, and in the City of New York. On the 30th of September, 100 persons were confirmed in Elizabethtown, Pennsylvania; 25 in Clearfield, 52 in Huntingdon, and 16 in Newry, Pennsylvania. On the 29th of August, 26 in Hartford, Connecticut, 22 of whom were converts from Protestantism; 40 in Wilmington, Delaware; 27 in Burlington, Vermont; in July, and 43 in St. Louis. A few years ago, a few poor Catholic Canadians constituted the entire Catholic population of Burlington, Vermont; now it is said to exceed one thousand in number. In a section of Missouri, where six years ago, there were but eight Catholics there are now 550. In the college "de Propaganda fide," at Rome, there are several youth of the American Indian tribes, being educated to return as Missionaries among their kindred; and the best scholar in that institution, is a native (white) of Kentucky, who will probably return as a Missionary to his native State. He possesses fine talents. These are but a few of the facts well authenticated which I might mention, did my limits, or a regard to your patience permit."

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(H.)

### *Sabbath School Societies,*

The Sabbath School system originated about half a century ago in the benevolence of Robert Raikes, Esq. of

Gloucester, England. "One day," says he, "in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. "Oh, Sir," said she, "if you were here on a Sunday, you would pity them indeed. We cannot read our Bibles in peace for them." Can nothing be done, I asked for these poor children? Is there nobody near who would take them to school on Sundays? I was informed that there was a person in the neighborhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the first Sunday School." The plan succeeded. Raikes died in 1811, and during the nineteen years from the time he commenced the first Sabbath School, up to the time of his death, Sabbath Schools had multiplied in Great Britain to the number of 300,000.

Considering the condition and too often the character of those whom it was designed especially to benefit, the institution was at first unpopular with the upper classes in Society. It was thought it might be very useful to the poor and ignorant, but that the more wealthy and better informed did not need its assistance. It was found, however, that all, of all classes, might be benefitted, and it has now for a long time been common for scholars of all descriptions to attend these schools. The first adoption of the system in this country was in the city of Philadelphia. Something similar had been attempted by way of catechetical instruction, but this was all. And now besides a more varied and efficient system of teaching, an entirely new field was to be cultivated in the way of providing more suitable books for the young to read.

The first Sabbath School Society in the United States was, "The first Day or Sunday School Society in Philadelphia," established in 1791; among the founders of which were Bishop White, Dr. Rush, Robert Ralston, Esq., Paul Beck, Jr., William Rawle, Thomas P. Cope, Matthew Carey, and Thomas Armat.

In 1803, Sunday Schools were formed in New York, by Mrs. Isabella Graham. In 1806, in Kent (Maryland,) by the Rev. S. Wilmer, and in 1813, in Albany. Since that time, they have been in all parts of the country constantly increasing. "Where there is a population, there is a Sab-

bath School." This system prevails throughout the length and breadth of the country.

The American Sunday School Union was formed at Philadelphia, out of the Philadelphia Sunday and Adult School Union, at its seventh anniversary, in May, 1824. Its officers are, a President, a large number of Vice Presidents, a Corresponding and a Recording Secretary, a Board of Managers, and several Committees, of which the Committee on Books is the most important, it being understood that it is always to be composed of men of different religious denominations, and that no book is to appear as a book of the Society, without having first received the approbation of each and every member of the Committee. The present officers (1833) are, Alexander Henry, Esq., President; Frederick W. Porter, Corresponding Secretary; Frederick A. Packard, Recording Secretary; and Paul Beck, Jan., Treasurer. The Auxiliaries of the Society are 790. Schools connected with the Union, 9187. Scholars, 542,420. Teachers, 80,913. Teachers and scholars reported to have become pious during the eight years of the Society's existence, 26,393; and during the year ending March 1, 1832, 6,444. Expenditures for the same time \$117,763, 64, and Receipts, including the balance on hand at the commencement of the year, \$118,181, 19. The Society has made special exertions in behalf of the Valley of the Mississippi, and the destitute parts of the country generally. The resolution which was adopted at the Anniversary of the Society in 1830,—“That the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi,” has, to a very considerable extent, been carried into effect.

The only Sunday School Society of other countries, from which a report has been obtained, is the Sunday School Society for Ireland, formed Nov. 1819. From the twenty-first Report of this society, its receipts for the year were £3,330 3s. 3d.—£2,771 11s. 8d. by subscriptions and donations. The number of schools connected with the Society, Jan. 1, 1831, was 251. Gratuitous teachers, 18,687—scholars, 202,332. The Society had distributed, in all, from the time of its formation, 283,616 Testaments. A considerable number of Associations, in aid of the Society, have been formed in England, Wales, and Scotland.

Besides the Society for Ireland, there is the Sunday

School Union for England, and the Sunday School Society for Scotland. Though not for exactly the same purpose contemplated in Sabbath Schools; there is also the National Education Society of England, established in 1813, and the British and Foreign School Society; the latter of which particularly is said to exert a salutary influence over the schools in France, Spain, Russia, Germany, Italy, Malta, the British Provinces in North America, Hayti, and the West Indies. The London Christian Instruction Society also, formed 1825, is a very useful institution, nearly 20,000 families and 100,000 individuals receiving the visits of the constituted agents of the Society.

On the importance of the Sabbath School system, a more just remark has not been met with, than that of Dr. Alexander, of Princeton. "I do not know," says he, "that the beneficence of Providence has been more manifest in any thing which has occurred in our day than in the general institution of Sunday Schools."

The extent to which Sabbath Schools have been instituted is as wide, almost, as that of the spread and establishment of the Gospel. They have been formed every where in Protestant Europe and America, and at almost all the missionary stations among pagans and semi-barbarians. The whole number of children and youth connected with Sabbath Schools it is difficult to state exactly, but it has been computed that not less than about two millions are receiving the weekly instructions of this benign and heavenly institution.—The American Union published for several years a monthly periodical of 32 pages, 8vo., called the Sunday School Magazine, but it has now discontinued it, and publishes in its stead a weekly paper entitled "The Sunday School Journal, and Advocate of Christian Education." It also publishes the Youth's Friend and Infant's Magazine.

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(I.)

*Temperance Societies.*

The primary origin of Temperance Societies is wholly American. The first considerable movement on the subject was in 1811. A committee was then appointed by the General Association of Massachusetts to co-operate with

committees of the General Assembly of the Presbyterian Church and the General Association of Connecticut, in devising ways and means by which the then existing evils from the use of ardent spirits might be remedied, and greater threatening evils provided against. This resulted in the formation, Feb. 15, 1813, of the Massachusetts Society for the Suppression of Intemperance. This Society was not formed on what has proved the successful principle, but that principle was about this time suggested in a course of articles published in the Panoplist, and written by the Rev. Heman Humphrey, of Fairfield, Conn., now Dr. Humphrey, President of Amherst College. To suppress intemperance, while continuing the moderate use, as it has been called, of ardent spirit, proving impracticable, the successful principle, namely, total abstinence was at length more particularly advocated in 1822. Sufficient time had elapsed for the Massachusetts Society for the Suppression of Intemperance to make trial of its success, and prove its insufficiency. In the mean time, articles had been published on the general subject, and the public mind was becoming more and more prepared for the movements which have since followed. Dr. Rush had written on the use of ardent spirit, as early as 1804, showing its evil effects; and besides the Essays of Mr. Humphrey, in 1813, a Tract was published in 1814 against the use of it in entertainment; and Judge Hurltell published his Exposé in 1819. The doctrine was at length insisted on, that ardent spirit is not necessary. In 1825, the present Corresponding Secretary of the American Temperance Society wrote the tract entitled, "The well conducted Farm," exhibiting the results of an experiment in carrying on a farm without the use of ardent spirit. About the same time, the Massachusetts Society for the Suppression of Intemperance began to revive, and took the ground of total abstinence; and though as yet there was no general movement, many were becoming prepared for action. At length, arrangements were made for a general meeting of men of various religious denominations, at Boston, Jan. 10, 1826, and at an adjourned meeting, Feb. 13, 1826, the American Temperance Society was formed. Of the first meeting, the Hon. George Odiorne was Moderator, and the Rev. William Jenks, D. D., Clerk. The meeting was opened with prayer by the Rev. Mr. Merritt, of the Methodist Episcopal Church, and resolutions were offered by Jeremiah Evarts, Esq., Secretary of the



American Board of Commissioners for Foreign Missions. At the second meeting, the Society was formed, and the officers chosen, viz. :—The Hon. Marcus Morton, LL.D., President; the Hon. Samuel Hubbard, LL.D., Vice President; William Ropes, Esq., Treasurer; and John Tappan, Esq., Auditor. Executive Committee, the Rev. Leonard Woods, D. D., the Rev. Justin Edwards, John Tappan, Esq., the Hon. George Odiorne, Esq., and S. V. S. Wilder, Esq. On the 12th of March succeeding, the Society met, and the Committee reported an Address to be published and circulated, and 84 men, from the northern and middle States, were chosen additional members of the Society.

While this was in progress in Massachusetts, the Rev. Calvin Chapin, D. D., of Weathersfield, Conn., was publishing, in the Connecticut Observer, a series of articles, which had a happy effect, illustrating and enforcing the doctrine of total abstinence. In 1827, an effort was made to establish a fund for the support of a Corresponding Secretary and General Permanent Agent of the Society, and considerable sums were obtained in Boston, Salem, Newburyport, Andover, and Northampton. This year, the Rev. Justin Edwards, who had acted as Secretary and Agent, not being permitted, on account of his pastoral duties, to continue his labors for the Society, the Rev. Nathaniel Hewit was appointed in his place. In this year, also, several of the most popular and affecting temperance addresses and sermons were published, as Kittredge's first Address, the Address of Dr. Mussey, and the Sermons of Mr. Palfrey and Dr. Beecher. Medical Societies also came forward this year; in resolutions, seconding the cause, and declaring the uselessness and injurious tendency of ardent spirit. Tracts, too, were multiplied, and all sober men seemed to be of one mind on the subject. In November, of this year, Mr. Hewit, who had finished his temporary agency, was appointed again for three years; and, accepting his appointment, prepared to enter on his labors, the beginning of the year 1828. Other temporary agents also were appointed in different parts of the country, and the cause prospered every where. More, probably, was done this year in Massachusetts than in any one state, but considerable was effected in Connecticut, Maine, New York, Georgia, Alabama, and other States. There was generally a great increase of societies, and the various ecclesiastical bodies passed resolutions expressive of their estimation of

the subject and the evil to be remedied. In 1829, the Committee established a weekly paper entitled "The Journal of Humanity," to be the organ of temperance communications, and Dr. Edwards was re-appointed to the service of the Society. Additional local agents were appointed, and, at the close of the year, there had been formed and reported more than 1000 societies, embracing more than 10,000 members. More than 50 distilleries had been stopped. More than 400 merchants had renounced their traffic in ardent spirit, and more than 1200 drunkards had been reformed. In 1830, Mr. Hewit continued his labors, with success, till September, when he resigned his agency, and became the pastor of a church at Bridgeport, Conn. During his agency, he visited most of the principal places in the middle and southern States, especially along the sea-board. Dr. Edwards also visited some parts of the middle States, most of New England, and the province of New Brunswick. In 1831, the reformation was equally successful, and the number of societies was increased to more than 3000, of which 18 were State Societies. The merchants who had abandoned the trade in ardent spirit were more than 3000, and more than 300,000 persons in all had become converted to the temperance cause. Among the agents this year, there were Dr. Edwards, the Rev. S. Graham, the Hon. F. Robinson, Governor Cass, now Secretary of War, and Jonathan Kittredge, Esq. Dr. Hewit visited Europe, where he was received with warm affection, and was instrumental of great good. He arrived at London just in time to attend the meeting for the formation of a Temperance Society for the United Kingdom, which, at his suggestion, was styled "The British and Foreign Temperance Society." There had been some movement on the subject of temperance before, especially in Ireland, where the first temperance society in Europe was formed by the Rev. George Carre, of New Ross. Professor Edgar, of Belfast, Ireland, also distinguished himself in the cause. Dr. Hewit, while absent, was solicited to go to Italy and Germany, to promote the cause on the continent. In 1832, important temperance meetings were held in England, at Worcester, York, Islington, and other places, and the consumption of ardent spirit was supposed to be diminished one third. Something was beginning to be done, too, in other countries abroad. The Emperor of China forbade spirit to be sold to nominal Christians, and temperance societies were formed at differ-

ent places on the coast of Africa. In the Sandwich Islands, especially, the reformation was very prosperous. In this country, a most important temperance meeting was held in Washington, at which many distinguished members of Congress were present. In Nov. 1832, an order from the war department of government suspended the rations of spirit to the soldiers, and a reformation is taking place in the army generally. Additions to the temperance societies were made as in years previous, and the number of societies in all, taking the whole country together, was more than 10,000, embracing more than 1,500,000 members. The number of distilleries stopped was more than 1500, and more than 4000 merchants had given over the traffic. In accomplishing all this, adequate means were of course necessary, and besides agents and occasional correspondence, there were issued in the State of New York alone, not less than 327,725 copies of different temperance publications. Since the opening of 1833, another important meeting has been held at Washington, and resulted in the formation of a Congressional Temperance Society, embracing a large number of the principal men in both Houses of Congress. Correspondent to this in Massachusetts, there has been formed also a Legislative Temperance Society, embracing some of the principal men in the two branches of the State government of that State; his Excellency, the Governor being President, and the Lieut. Governor, Vice President. Publications in favor of temperance continue to multiply, among which may be mentioned "The American Quarterly Temperance Magazine," which has been lately established with considerable promise in Albany, N. York.

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(c.) "The Chinese authorities at Canton have caused proclamations to be posted on the walls, forbidding the sale of wine or spirits to foreign seamen. This measure was much needed, as European and American seamen, in their fits of intoxication, have often disturbed the public peace, and some times so seriously as to cause the suspension of commercial intercourse between China and the European nations. In the present act we see the legislation of an Asiatic despot, directed to the promotion of the public good; we see a heathen government defending its subjects from the immoralities of those who claim to be Christians; we see a salutary guardianship of the morals of professed Christians and republicans, by a heathen monarch, and we see all this on the site of a Christian missionary station, designed to instruct these same heathen in the pure precepts of our religion.

Such a sight should make Americans blush, and send Christians to their closets weeping."—*Jour. Hum.*

"In the Sandwich Islands, a thousand in a day covenanted not to make, sell, or use it. The manufacture and sale of it are prohibited by law, and a man was fined two hundred dollars for selling a bottle of it. A Temperance Society has also been formed, designed to embrace the nation. I am told, that our young king has ordered a cask of spirits on board one of his brigs to be poured into the sea; that the British consul applied to the governor for permission to buy up rum for his Britanic majesty's ships when they touch here, and was denied; that others applied for the privilege of selling to foreigners only, not to natives, and the reply of the governor was, 'To horses, cattle, and hogs you may sell rum, but to real men you must not sell on these shores.'"—*Jour. Hum.*

"The following extracts are from an Address on Ardent Spirits, by Dr. Mussey. 'A few years ago a tippler was put into an almshouse, in a populous town in Massachusetts. Within a few days he devised various expedients to procure rum, but failed. At length, however, he hit upon one which proved successful. He went into the wood yard of the establishment, placed his hand upon a block, and with an axe on the other struck it off at a single blow. With the stump raised and streaming, he ran into the house crying, 'get some rum, get some rum, my hand is off.' In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his mouth, drank freely, and exultingly exclaimed, 'now I am satisfied.'"

"In another populous town in the same state there lived an habitual drinker, who in an interval of reflection made a vow that he would drink no more spirit for forty years, not doubting at the time that forty years would place him in his grave. He faithfully kept his vow, and at the expiration of the stipulated period, ventured to take a little liquor, as it seemed no more than a friendly salutation given to an old acquaintance, and in no very long time died a sot."

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(J.)

### *Colonization Societies.*

"Slavery may be considered as having commenced with the 16th century. Slaves were introduced into Spanish America, in 1502. Ferdinand V. of Spain brought multitudes of them into the country in 1511. The first slaves that were brought into the United States, came in a Dutch ship in 1620. The celebrated John Hawkins, who was afterwards knighted by Queen Elizabeth, and made treasurer of the navy, was the first Englishman concerned in this commerce, the buying and selling the bodies and souls of men. He sailed from England for Sierra Leone, in the month of Oct. 1562, and in a short time after his arrival upon the coast, got into his possession by the sword,

and partly by other means, three hundred negroes." "In the reign of Charles I. and Charles II. we find that British settlements were formed in the West Indies, and that at home, joint-stock companies were chartered to supply them with slaves. In 1662, a charter was obtained from Charles II. for the "Royal African Company," in which many persons of high rank and distinction were incorporated, and at its head was the king's brother, the duke of York, afterwards James II. This company undertook to supply the West India colonies with three hundred negroes annually." From that time slavery continued to increase till 1787, when the first united and efficient efforts to abolish it were commenced in England. The first treatise on the subject was written by Morgan Godwyn, under the title of "The Negro's and Indian's Advocate." Richard Baxter followed, and in the succeeding early movements, the Quakers or Friends, took a distinguished part. But the most prominent individual in favor of abolition, was Thomas Clarkson. The occasion of his becoming interested on the subject was, the giving out a Thesis, while he was yet a member of college. At first he engaged in it only as a literary thing, from motives of ambition. But in studying the subject, he became interested in it as a man and a philanthropist, nor could he disengage himself. Having written his essay therefore, and obtained the first prize as was expected of him, he resolved on something further, and published it. This was in 1783. And now the subject was before the public, and Clarkson, with great seriousness of purpose, had given himself to the cause as the great business of his life. At length he secured the co-operation of several men of distinction, among whom were Mr. Ramsay, Dr. Gregory, Granville Sharpe and Mr. Wilberforce. The last brought the subject before Parliament, and in 1794 the motion to abolish slavery, though lost in the House of Lords, was carried in the House of Commons. It was also finally carried in the House of Lords by a vote of 100 to 36. This was at four o'clock, A. M. Jan. 5, 1807. Subsequently, in 1811, Mr. Brougham procured that it should be considered felony to be engaged in the slave trade. The trade was prohibited in the United States also, as early as March, 1807. In 1810, Portugal entered into a treaty to abandon it. The Congress of Vienna declared against it in 1815. France and the Netherlands followed in treaty against it. Spain abolished it in 1820, and the United States the same year, declared it piracy. A law to the

same effect was passed in Great Britain, Jan. 5, 1825. In March, 1830, Brazil engaged in treaty to abandon it. It has been abolished in Austria also, and now, in France all who are convicted as being concerned in it are exposed to banishment.

Among the voluntary philanthropic institutions for the removal of the evil, there are the African Institution, formed in London, April 7, 1807, directly after the passing of the act of Parliament for abolishing slavery. The Anti-Slavery Society, formed also in London, January, 1823, and the Colonization Society, formed at Washington, in December, 1816. Besides these there are other societies for the benefit of Africans, as the "Conversion of Negro Slaves Society," England. "The African Education Society of the United States," and "the New England Anti-Slavery Society." The last named Society was formed in 1832. The second article of its Constitution is, "The objects of this Society shall be to endeavor by all means sanctioned by law, humanity, and religion to effect the abolition of slavery in the United States; to improve the character and condition of the free people of color, to inform and correct public opinion in relation to their situation and rights, and to obtain for them equal, civil, and political rights and privileges with the whites:" It contemplates the establishment of an Institution for the education of people of color, on the manual labor system. John Kenrick, Esq. is President of the Society, Samuel E. Sewall, Esq., Corresponding Secretary, Mr. Oliver Johnson, Recording Secretary, and Mr. James C. Odiorne, Treasurer. Of the foreign societies, documents have not been at hand to make out a more full account, and of the societies in this country, only the Colonization as yet, has greatly distinguished itself. This only, therefore, will be further noticed in this place.—The principal originators of the Society were the late Dr. Finley of New Jersey, Rev. Samuel J. Mills, Gen. Mercer of Virginia, and a few others of a kindred spirit. Its object is, as its name imports, and as is mentioned in the second article of the constitution, "to promote and execute a plan of colonizing (with their consent) the free people of color, residing in our country, in Africa or such other place as Congress shall deem most expedient." The income of the Society is about \$50,000 annually, and it has received the approbation and countenance, not only of distinguished individuals, but of most of the state governments throughout the

Union. Application for assistance has been made to the general government, but no assistance has as yet been granted. Auxiliaries have been formed in 16 States, and Maryland has granted \$200,000 from her state treasury, to enable her free blacks to remove to Africa. The Society have succeeded in forming a colony on the western coast of Africa, which is in a prosperous condition, as the Society represents. The territory procured, extends 200 miles on the coast, and 140 in the interior. The population of the colony is about 2000, and is constantly increasing. A system of government and also of education, has been established. Churches are provided for religious worship.

The expense of an emigrant's passage to Liberia, is by some estimated to be \$20; by others from \$25 to \$35. Manumissions have been numerous, and are increasing. Still the slave trade is active, notwithstanding all that has been done to suppress it. Not less than 50,000 Africans, it is said, were carried into slavery in 1831. Hon. James Madison, President; Rev. R. R. Gurley, Secretary; Richard Smith, Esq., Treasurer. The seat of its operations is the District of Columbia.

(a.) "Colored Population in the United States.

According to the census of 1830, there were in

	Free Blacks.	Slaves.		Free Blacks.	Slaves.
Maine,	1,207		Georgia,	2,483	217,470
New Hampshire,	623		Alabama,	1,541	117,294
Vermont,	885		Mississippi,	529	65,659
Massachusetts,	7,006		Louisiana,	16,753	109,631
Connecticut,	8,004	23	Tennessee,	4,513	142,382
Rhode Island,	3,565	14	Kentucky,	4,816	165,350
New York,	45,080	46	Ohio,	9,586	
New Jersey,	18,307	2,246	Indiana,	3,565	
Pennsylvania,	37,990	386	Missouri,	546	24,990
Delaware,	15,829	3,305	Arkansas,	138	4,578
Maryland,	52,942	102,878	Michigan,	253	27
Virginia,	47,102	469,724	Floridas,	840	15,500
North Carolina,	19,575	246,462	Dist. of Columbia,	6,163	6,060
South Carolina,	7,915	315,665			

The whole number of colored people in 1830, were,

	Free.	Slaves.
	319,476	2,010,572
	23,540	1,538,964
Making an increase in ten years of	95,936	472,508"

(b.) "Hannibal, an African negro, who had received a good education, rose to the rank of lieutenant-general, and director of artil-

lery, under Peter the Great, of Russia, in the beginning of the last century."

"Francis Williams, a negro, was born in Jamaica, about the close of the 17th century. He was sent to England, and there entered the university of Cambridge. After his return to Jamaica, he opened a school and taught Latin, and the mathematics. He wrote many pieces in Latin verse, in which he discovered considerable talents."

"Joseph Rachel, a free negro of Barbadoes, was another Howard. Having become rich by commerce, he devoted all his property to charitable uses, and spent much of his time in visiting prisons to relieve and reclaim the wretched tenants. He died in Bridgetown in 1758."

"Antony William Amo was born in Guinea, and brought to Europe, when very young. Under the patronage of the princess of Brunswick, he pursued his studies at Halle in Saxony, and at Wittemburg, where he greatly distinguished himself by his talents and good conduct. In 1734 he "took the degree of doctor in philosophy at the university of Wittemburg." "Skilled in the knowledge of the Greek and Latin languages," and, "having examined the systems of ancients and moderns," he delivered "private lectures on philosophy," with great acceptance."

"Thomas Fuller, a native of Africa, and a resident near Alexandria in the District of Columbia, though unable to read or write, excited surprise by the facility in which he performed the most difficult calculations. Being one day asked how many seconds a person had lived who was seventy years, seven months, and seven days old, he answered in a minute and a half. On reckoning it after him a different result was obtained. "Have you not forgotten the leap year?" says the negro. This omission was supplied, and the number then agreed with his answer. When this account was given by the late Dr. Rush, Fuller was seventy years old."

"Phillis Wheatley, born in Africa in 1753, was torn from her country at the age of seven, and sold in 1761 to John Wheatley of Boston. Allowed to employ herself in study, she "rapidly attained a knowledge of the Latin language." In 1772, at the age of nineteen, and still a slave, she published a little volume "of religious and moral poetry, which contains thirty-nine pieces;" and has run through several editions in England and the United States. She obtained her freedom in 1775, and died in 1780."

"James Derham, born in 1767, was formerly a slave in Philadelphia. "In 1788, at the age of twenty one, he became the most distinguished physician at New Orleans." "I conversed with him on medicine," says Dr. Rush, "and found him very learned. I thought I could give him information concerning the treatment of diseases, but I learned much from him."

"Christophe, the present negro king of Hayti, has risen from slavery to a throne, and has displayed great energy of character."

"Paul Cuffee was born on one of the Elizabeth Islands, near New Bedford, in the county of Bristol and state of Massachusetts, in 1759. His father was a native of Africa, and once a slave. His mother was



one of the aborigines of America. By industry and enterprize, guided by an uncommon share of "plain sense and practical wisdom," he arose from poverty to opulence. He was largely concerned in navigation, and in many voyages, particularly to Russia, England, Africa, the West Indies, and the Southern States, commanded his own vessel. A man of sterling integrity and active benevolence, of modest and dignified manners. He was known and honored by persons of the first respectability, in England and the United States. Few, it has been said, could remain long in his presence, without forgetting their prejudice against color, and feeling their hearts expand with juster sentiments towards the most injured portion of the human family. For the last twenty years his mind was chiefly occupied with the interests of his African brethren. With a view to their improvement, he made a voyage to Africa and England, in 1811, in a vessel of his own, commanded by his nephew, Thomas Wainer. In 1815, he carried out to Sierra-Leone, nine African families, consisting of thirty-eight persons, at an expense to himself of more than three thousand dollars. He died Sept. 7, 1817, leaving an estate valued at \$20,000. He left three brothers in Massachusetts, all "independent farmers," and three sisters, who "preside over their families with propriety and reputation." [Dr. Griffin's Plea for Africa.

(c.) During the last ten years, there have been from ten to twelve thousand negroes converted, and added to the churches in the island of Jamaica.

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(K.)

*Seaman's Friend Society.*

The oldest of this class of Societies, so far as information has been obtained, is that of Boston. It appears to have been formed anew and to have adopted its present constitution in Jan. 1828, but its first organization was in 1812.—The early objects of the Society were first to distribute Tracts among Seamen, and secondly to establish for them a regular worship. Of these, the latter was not accomplished till 1818, when regular worship for Seaman was first commenced in the room under the Observatory on Central Wharf, by the Rev. William Jenks, D. D. The meeting was continued by Dr. Jenks eight years, and then, temporarily, first by Rev. Stephen Bailey and afterwards by Rev. Joseph Brown. In the autumn of 1829, the Rev. Jonathan Greenleaf was obtained more permanently, and is now the regular pastor of the Mariner's church. A house of worship for seamen has been erected on Fort Hill, where regular services are held every Sabbath. The church consists of about thirty. Many books and pamphlets besides Bibles

and Testaments are constantly distributed. The cost of the house of worship with the land on which it stands was a little rising of \$11,000. It is paid for, and it is now expected that the rent of the basement story, with occasional items of income from other sources will sustain the cause in Boston without any further difficulty. The cause of temperance is particularly flourishing with the seamen in Boston, and a society has been formed among them on the principle of total abstinence, containing more than eighty members.

Through the labors of the Rev. Mr. Eastburn, who distinguished himself as the friend of Seamen in Philadelphia, the efforts in their behalf in that city are particularly interesting. It is believed too, they were anterior to those in New York, but the documents are not at hand from which to state the facts.

The Society for Promoting the Gospel among Seamen at New York, was instituted in January, 1818 and incorporated in April soon after its organization. It owes its origin principally to the Rev. Ward Stafford, through whose influence in part, a house of worship for Seamen was at length provided, which was dedicated June 4, 1820. The society has since been served by several different laborers, especially the Rev. Joshua Leavitt, and the Rev. Joseph Brown. The latter gentleman is now the General Agent. The society publishes a monthly periodical, entitled the "Sailor's Magazine." The income of the Society, (1832) was 5,679 dollars. Besides these societies, which are some of the most considerable, there are Seaman's Friend Societies in almost all the principal ports in the country, from New Orleans in Louisiana to Portland in Maine. Something has been commenced too, in behalf of the numerous boatmen employed on canals and rivers. The Amount of Expenditure in this department of benevolence cannot be accurately stated. It is small however compared with what it ought to be.

Besides being remembered in Christian countries, seamen are beginning to be remembered where Christianity is not known or has but recently been introduced. Missionaries have generally been interested for them, and two devoted especially to their cause, have been sent out by the American Seamen's Friend Society. The one, Rev. Mr. Abeel to China, the other; Rev. Mr. Diell to the Sandwich Islands. Another is to be sent to France.

Of foreign societies, one only, the "London Seamen's

Friend Society, will be particularly noticed, the origin of it being rather interesting.

In 1816, it was found that the master of a Collier, lying in the Thames was accustomed to have morning and evening prayers on board his vessel, to which he invited the crews of other vessels lying in the neighborhood. At the same time many seaman were out of employ, having been discharged on the close of the then late war between the United States and Great Britain, and not a few of them were in circumstances of distress which excited greatly the sympathy of the benevolent and humane. The inquiry arose what could be done, and the meeting continuing on board the collier, in 1817, a man who had been to sea in early life, but was then a minister of the Gospel, understanding the case, resolved on attending himself. He accordingly did attend; upon which becoming much interested, as the worship was about to close, he introduced himself to the meeting, stating his former acquaintance with a sea-faring life, and proposing to sustain, if it should be agreeable, a regular service among them.\* The proffer being gratefully accepted, the meeting was continued and enlarged. This led to notoriety and thus to the formation, March 13, 1818, of the "London Seamen's Friend Society," a principal object of which, on account of the growth of the meeting, and the reluctance of the sailors to go to a common church was, to provide for them a Bethel ship, where they might feel at home and come with freedom. Having accomplished its primary object, as it soon did, the society found enough still to be done to benefit the seamen, and they have accordingly continued their operations to the spiritual and eternal joy of many souls. The example of the metropolis being known, it was soon followed in Greenock, Leith, Liverpool, Hull, Bristol, and other ports, in which similar societies were formed and have since continued their benevolent operations.

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(a.) "The number of seaman including officers, requisite to navigate vessels averaging about 100 tons burthen, may be estimated fairly at about six men for the hundred tons, in the foreign trade, four in the coasting trade, and thirteen in the fisheries. An examination

\* This man is supposed to have been the Rev. G. C. Smith of Penzance author of the Tract, "Bethel or the Flag Unfurled." See Report of the Port of Dublin Society for the religious instruction of Seaman.

of the tonage in the United States, in various departments, and applying the above calculations, will give about the following numbers of men. In the foreign trade, 500,000; in the coasting trade, in vessels of nearly or over 100 tons burthen, 25,000; In coasting vessels of less than fifty tons burthen 5000; in the cod fishery, 10,000; in the whale fishery, 5000; in steam vessels, 1000; in the United States navy, 6000. These numbers though not made with perfect accuracy, are thought not to be exaggerated. They give a total of 102,000 men."

*Report of the Seamen's Friend Society, for 1832.*

(b.) The following account is taken from the Albany Argus of December, 1831.

"The insurance offices in New York and Albany, readily deducted five per cent from the amount of premium usually charged for such voyages, in consequence of the absence of distilled spirits from on board, making a difference of about \$100 in a common whaling ship, and this amount added to the amount saved in the cost of the usual supply of spirits, will make between three and four hundred dollars."

(L.)

### *Prison Discipline Societies.*

The leader in this department of benevolence must ever be acknowledged to be the excellent John Howard of Carlington, England, who for a number of the last years of his life devoted himself and his fortune to the melioration of the condition of prisoners.

The variety and amount of good effected by his exertions cannot here be stated. He lived and died in the last century, was born in 1726, and died in 1790.

From the time of Howard's death the cause seems to have declined and comparatively little was attempted in Europe or America till about ten or twelve years ago. Of foreign societies not much information has been obtained. The London Society has been in operation about eleven years. In 1827, the receipts were about 8000 and the expenditures about 12,000 dollars.

In Ireland an association is formed at Dublin for the improvement of prisons; and prison discipline societies of this nature also exist in France, at Petersburg in Russia, the Netherlands, and the Prussian Dominions. In Germany the subject is exciting the attention of the public. Dr. Julius of Hamburg is much engaged in this cause.

However the spirit of Howard has not been carried out in foreign countries as it should have been. Indeed, notwithstanding his benevolence there was wanting in part

in his operations and plans, the proper idea of discipline, or the moral improvement and recovery of offenders; and the penitentiary system, strictly speaking, is American. Acts were passed in the colonies as early as 1699, authorizing magistrates to confine rogues and vagabonds, and provision was made in 1735, for the erection of houses of correction.

But neither in this country was the subject at first understood as it now is, nor has it even now, perhaps, come to be understood as it is hoped it may be in the further progress of attention to it.

Considerable has been done, however, in relation to the construction of prisons with single apartments, to prevent intercourse among prisoners, the profitable employment of their time, and especially the manner of managing and giving instruction to them in morals and religion. Particularly has it been shown to be of the highest importance to have for jailors and wardens, men of correct moral principles, stern integrity, and firm decision, with faithful, devoted chaplains.

The Prison Discipline Society of this country, owes its origin principally to the Christian enterprize, and persevering efforts of the Rev. Louis Dwight, who in 1821—2 commenced the investigation of the condition of the prisons and penitentiaries in the United States, and pursued it in succeeding years, till June 30, 1825, when the Prison Discipline Society was instituted at Boston. The object of the Society is "the improvement of public prisons."

Besides the object already mentioned in relation to which the Society has produced a desirable change, there is also the subject of imprisonment for debt, and the criminal code of laws generally, towards which it has directed successfully, the attention of legislators, judges, and jurors. The annual reports of the Society, embody also a vast amount of facts in relation to the causes, circumstances, and means of prevention of crimes and offences in the community, which cannot be found elsewhere.

From the State Prison in Wethersfield, in Connecticut, there has always been an actual income. During four and a half years last past, the clear gain was \$25,853, 06.

The expenses of the Society are about \$3,000 a year. The officers of the Society, are the Hon. Samuel T. Armstrong, President; the Rev. Louis Dwight, Secretary; and Mr. Charles Cleveland, Treasurer.

(M.)

*Peace Societies.*

This class of benevolent associations have for their object the suppression of war, and the promotion of amicable views and friendly conduct among all mankind.

The circumstances and occurrences which may have led to their origin and history so far as known are as follows. A proposition in London for a Peace Society, and the formation of a Peace Society first in New York, next in Warren County, Ohio, and last in Boston, Mass. were nearly simultaneous. The proposition in London though not exactly for a Peace Society, yet virtually amounting to that, was made in the *Philanthropist* for July, 1815, in a letter to the Editor of that work, dated the 7th of April, 1815, signed a "Friend of Peace." The Society in New York, though from Prudential considerations unavowed for several months, was formed August, 1815, the Society in Ohio, Dec. 2, 1815, and the Massachusetts Peace Society, Dec. 28, 1815.

But before any of these measures, there had been in England, Oct. 1813, a sermon on universal peace, and in this country a "Solemn Review of the Custom of War," a Tract written by the Rev. Noah Worcester, D. D. and published in Boston about Christmas, 1814. How far Dr. Bogue's sermon may have led the way to pacific measures in England, we cannot tell, but probably it had some influence. As to the "Solemn Review," it is modestly said by the author that as it was published less than four months prior to the date of the letter for the *Philanthropist*, there can be no reason to doubt that a proposition for a Peace Society was made in London prior to any knowledge of the "Solemn Review," or of any proposition for Peace Societies in this country; and so it may have been. At any rate, such appear to have been the facts in the case. Of the Society formed in New York no hint has been discovered as to the cause and circumstances of its origin. Very probably it owes its origin to the "Solemn Review." The Ohio Society acknowledges it directly, naming in so many words, that "having seen the "Solemn Review" of the Custom of War, a number of citizens formed themselves into a society without having any knowledge at the time that a similar society existed on earth." The source from which the Massachusetts Peace Society took its rise is too evident in view of what is here stated to need remark.

The London Peace Society, or the "Society for Promoting Permanent and Universal Peace," was formed at London, July 14, 1816, and the Hibernian Peace Society, Nov. 11, 1824. The first Peace Society on the Continent was formed in Geneva, in Switzerland, Dec. 1830. The American Peace Society was formed at New York, May, 1828.

The amount of good accomplished by these societies has been considerable, especially in the way of circulating Tracts and awakening attention to the subject of peace. Most of the societies have numerous auxiliaries by which information concerning the object of the society is diffused through the community. Besides occasional pamphlets which they have published, the societies in this country have now for a number of years constantly kept open a channel of communication through some periodical; they have also employed agents at different times; and now the American Peace Society has a permanent General Agent and Secretary, whose entire services are devoted to the interests of the Society. Its periodical is the *Calumet*, published once in two months at New York. The President is S. V. S. Wilder, Esq. and the Corresponding Secretary and General Agent William Ladd, Esq.

Of the Foreign Societies, the London Peace Society has been the most active and efficient. It has opened a correspondence with responsible and influential persons in most of the considerable places in England and Scotland. To express the object of the society in its own language, it is, "to print and circulate Tracts and diffuse information tending to shew that war is inconsistent with the spirit of Christianity, and the true interest of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles. The society may consist of persons of every denomination who are desirous of uniting in its object; and an annual subscription of 10s. 6d., or a donation of £5 5s. entitles to membership. The business of the society is conducted by a committee of more than 36 members who meet once a month or oftener if necessary. A general meeting is held annually at such a time and place as the committee name. The organ of the Society's communication is the "*Herald of Peace*."

The Society at Geneva has hardly had time since its formation to accomplish much. It has, however, done something. At least it has proved a rallying point to the friends of the cause in that part of the world. As connected through the movements which led to its formation to the London Society, it deserves consideration, too, as a fruit of that Society. Directly it owes its origin to the efforts of M. J. J. Comte De Sellon, who says he has been devoted to the inviolability of life ever since the year 1816, and that he has been active in inculcating his sentiments among men of high rank in France. At his instance a public assembly was convened at Geneva in 1826, which offered a prize for the best Essay on the abolition of punishment by death. The Essays presented were 30, and M. Charles Lucas proved to be the successful writer. The fact was he had already, Dec. 1823, had his attention called to the subject by the Society of Christian Morals in France, a Society established in consequence of an effort springing from the London Society's operations to form a Peace Society in Paris.

Thus the London Society through their successful efforts in circulating intelligence favorable to a pacific spirit, are entitled to the credit of having produced a considerable revolution in the state of public opinion in France and on the continent generally. This at least has been accomplished in men of no less distinction than M. de Tracy, M. Casimer, Perier, late Prime Minister of the Nation, and General M. Sebastiani another of the Ministers; to which may be added Due de la Rochefoucauld, President of the Society of Christian Morals, and Due de Broglie a member of its committee and an active promoter of its objects.

The amount of Tracts published by the London Society, including the 14th annual Report, (which was the Report for the year ending June, 1831,) was 19,271 making the whole amount since the establishment of the Society, \$488,571. The sales and distributions for the year 1831, were 20,416. The amount of subscriptions and donations for the same were £577 9s. 6d.



(N:)

*Contributions.*

“If God’s people,” says President Edwards, in his narrative of revivals of religion, “in this land, were once brought to abound in such deeds of love, [charity] as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen. There is nothing would have a greater tendency to bring the God of love down from heaven to the earth. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem in the Apostles’ days. And so in the late remarkable revival of religion in Saxony, which began by the labors of the famous Professor Franck, and has now been carried on for above thirty years, and has spread its happy influences into many parts of the world; it was begun, and has been carried on by a wonderful practice of this duty. And the remarkable blessing that God has given Mr. Whitfield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold, that God’s people shall abound in this duty, in the time of the great outpouring of the Spirit that shall be in the latter days. “The vile person shall no more be called liberal, nor the churl said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand.”—Of late years Christians have contributed largely for the distribution of Bibles, and Tracts; for the education of young men for the ministry, and for missions; and what has been the result? God has most wonderfully blessed the churches with the effusion of his Holy Spirit.

“The following list exhibits the name and income of the principal Religious Charitable Societies in the world.

<i>Societies.</i>	<i>Bible.</i>	<i>Income.</i>	<i>Societies.</i>	<i>Income.</i>
American		\$143,184	Edinburgh	14,600
British and Foreign		347,601	French Protestant	9,244
			Hibernian	28,670

\*30

<i>Societies.</i>	<i>Income.</i>	<i>Societies.</i>	<i>Income.</i>
Naval and Military, (Brit.)	15,639	Gospel Propagation (Brit.)	128,475
<i>Education.</i>		London	201,328
American	30,034	Scottish	19,780
American Sunday School	76,800	United Brethren	48,510
Irish Education	159,671	Wesleyan (British)	191,963
Sunday Sch. Union (Brit.)	24,345		
<i>Jews.</i>		<i>Tract and Book.</i>	
London	61,568	American Tract	60,153
<i>Missionary.</i>		Irish Tract and Book (Lon.)	20,157
American Foreign Board	113,901	Prayer-book & Homily (Br.)	12,289
American Baptist	15,000	Religious Tract (London)	81,728
American Methodist	14,176		
American Home	26,997	<i>Miscellaneous.</i>	
American Presbyterian	8,000	British and For'n Seamen's	8,595
American Reformed Dutch	5,000	Christian Knowl'ge (Br.)	300,290
Baptist (British)	\$52,486	Continental (British)	11,761
Church (British)	193,600	Hibernian (London)	37,470
French Protestant	4,384	American Temperance	3,592
		American Colonization	19,561

"The income of the American Societies is that of the year 1828-9, except in the cases of the American Board and the American Baptist Board of Foreign Missions, in both of which it is that of the year 1827-8."

"The income of the British Societies is that of the year 1827-8, except in the cases of the Irish Education and Scottish Missionary Societies, in both of which it is that of the year 1826-7. In the case of the United, the income is that of the year 1826."

"*Remark.* From the above table, it appears that the income of all the principal Religious Charitable Societies, in Protestant countries, is a little more than \$2,500,000, and that about one half of this sum is given to Missionary Societies, and one fifth part to Bible Societies." *Christian Almanac for the year 1830.*

(O.)

Questions in respect to the benevolent operations of the present day have been addressed by the author of this work to a number of the most judicious and influential Clergymen in different parts of the country, most of whom have returned answers, containing the same views and breathing, the same spirit. Extracts have been made from some of them in the Dissertation on Agencies. The questions proposed, and extracts from the answers of two of the gentlemen addressed are as follow :

## Questions.

“Is there any better way of conducting the benevolent enterprizes of Christians than the one now adopted?”

“If so, what is it?”

“Can the present plan of religious efforts be improved?”

“If so, in what respects?”

“Can the Churches do this work of benevolence alone?”

“If so, will they do it?”

“Can the Ministers of the Gospel carry forward these operations without the assistance of Agents?”

“If so, will they do it?”

“Must not Societies be formed embracing these different religious objects in order that the cause of benevolence be sustained and advanced?”

“If so, must they not have Secretaries, Treasurers, Publications, Editors and Agents?”

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*First Answer.*

1. “The benevolent operations of the day are indispensable to the prosperity and universal extension of the kingdom of Christ.”

2. “That these operations may be sustained, each must have its own separate Society to be the heart and the sensorium, the seat of responsibility, and source of measures.”

3. “The general societies thus organized must have, in the different congregations each an auxiliary.”

4. “Between the Parent and branch Societies there must be correspondence,—by writing, printing, and visitation.”

“Hence Agents, general and subordinate, are in my view indispensable. These must be men qualified for the business, men of great zeal, firmness and discretion, of good address and spirit.”

“By those agents every auxiliary and the people where it is established must, after suitable intervals, be visited, be preached to, talked with, instructed, electrified, and put up to increased activity. Such a visit would do incalculable good.”

“Not every Pastor is fitted to act as agent, even among his own people. No one is in circumstances to do the business in the best manner, and it is nearly impossible that any one should have on all points the requisite information.”

“Were the Pastors to undertake the business, they

would not secure for all the benevolent enterprizes of the day more than well qualified agents would for one. The weakness of the church is its covetousness. This would be so promoted by this measure, that, in a few years the churches would scarcely be able to sustain their own weight."

"Those congregations that have fenced out agents, are, some of them at least, becoming unable to support their own Pastors."

"The present plan of religious effort is a good one. The main improvement of which it is susceptible, respects, in my opinion, its agents. These should be the best men that can be found."

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*Second Answer.*

1. "That those benevolent operations which are the glory of the present age, having for their immediate object the distribution of Bibles, and evangelical Tracts, the Education of pious youth for the Christian ministry, the support of Christian Missions at home and abroad, the extension and increased prosperity of Sabbath Schools, the reformation of prisoners and of seamen, the suppression of the sale and use of ardent spirits, all ultimately tending to one grand result, the conversion of the whole world to the faith and obedience of the Gospel, must be continued and increased until the great era contemplated by them is fully attained, is a point that does not appear to me to admit of doubt."

2. "There must therefore be voluntary Associations embracing severally all the great objects which the energies of the church and the world require us to aim at. Experience has shown most convincingly that a much greater amount of good can be effected in this way than in any other. Who will venture to affirm, that a tenth part of what has been accomplished during the last 30 years in benevolent efforts, would have been done without Bible, Tract, Education, and Missionary Societies?"

3. "The different societies must have their officers, and some of these officers must devote their whole time to the transaction of the business entrusted to them, for this plain reason that the business cannot otherwise be performed."

4. "In what way shall these societies obtain the means of prosecuting their several objects? Must they employ agents to solicit donations, or can their treasuries be replen-

ished in any other way? Can the ministers of the Gospel, carry forward these operations without the assistance of agents? and if so, will they do it?"

"As to the efforts of ministers, there is here or there one who comes forward on behalf of the operations of the day efficiently without the assistance of agents. But, in general I seriously doubt whether without this assistance much would be accomplished by them. Most of our evangelical ministers do feel, I trust, an interest in the various enterprises of Christian benevolence, and are in some good degree acquainted with the leading facts relating to them. But it cannot be expected that they should have that minute acquaintance with each great object, or should take that deep interest in it which is found in the agent whose time and thoughts are almost exclusively devoted to the object. The agent then in all probability will plead the cause entrusted to him with more ability than the minister and of course with more success. Even the ministers who are most efficient will often derive material assistance from the visits of an agent, and their people will be stirred up to efforts far beyond what they would have been if addressed by their own Pastor."

"Can the churches do the work of benevolence alone? If so, will they do it? They cannot do it to the best advantage but through the medium of voluntary associations, nor will they, as it seems to me, without agents?"

"As things now are I do not see that the benevolent enterprises of the day can be conducted in any way essentially different from that which has been adopted. It is however, desirable, that the Pastors of churches should act more efficiently in relation to them than many of us have hitherto done, and that churches should make it more of a regular, systematic, business to contribute statedly according to their ability to the several objects to which their attention is called. Could a plan be devised appropriating one portion of the year to the Bible cause; another to Domestic Missions, another to Foreign Missions, another to the Education Society, another to the Tract Society, another to the Sabbath School Society, &c., and a pledge be obtained from ministers and churches that at the several specified seasons they would in the way which might be thought most judicious, take up the claims of the several Societies, and contribute what they could respectively raise in aid of them, it might be an improvement of the present plan."

“The desideratum is, in what way can the wheels be made to move and continue moving to the best advantage, at the least expense and money? Probably we have not as yet had sufficient experience to solve this problem, but so far as past experience does go, it seems to me to lead to the following conclusions.”

1. “At present it will not be safe to leave the cause of benevolence to the spontaneous exertions of ministers and churches. It would languish in their hearts, and be neglected in their efforts. They need to be acted upon “*ab extra*.”

2. “Appeals to the Christian public from the press are not sufficient. Something may in this way be done. Some minds will be nerved, but no general movement will be effected.”

3. “The most effective method, is the employment, of living, speaking agents, men of judgment, men of zeal, deeply interested in the subjects for which they plead, and able to plead for them intelligently, and impressively.”

4. “Some discretion is needed in the selection of agents, and of the proper times and places, when and whither to send them. Much evil has in several instances been done by injudicious management.”

5. “Great good is likely to result in several departments of Christian beneficence from permanent agents. By securing the continued services year after year of a judicious, devoted, enterprising, persevering man, in aid of a particular object, within such limits as may be sufficient to give him full employment, you take probably the surest course, as things now are, of promoting these objects.”

6. “It should be a leading object with the Directors of benevolent Societies so to marshal the Christian host that the divisions, regiments, and companies of which it consists may act systematically in concert, and if possible, spontaneously, in carrying forward the great end to which their Commander is calling them. And the time may come when so much light will be communicated through the whole body, such a state of feeling will exist, that all will go forward, doing with their might, whatever their hand findeth to do without solicitation, and needing no other guidance than that of their ordinary Leaders.”

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(P.)

Revivals of religion to a greater or less extent have at times prevailed ever since the church has existed. Many and signal instances of them are recorded in the Old and New Testaments. God at times remarkably displayed his power and grace in building up Zion. This was the case in the days of David and Solomon, Asa and Hezekiah, Josiah and Ezra. In the time of John, the harbinger of Christ, the Spirit was poured out in copious effusions. On the day of Pentecost, by the preaching of the Apostles, attended by the special influences of the Holy Ghost, three thousand were added to the church. Multitudes were converted in Samaria. There were various seasons of refreshing from the presence of the Lord in the first centuries of the Christian church. The Gospel had free course and was glorified. This also was the case in succeeding ages. In the sixteenth century, there were unusual effusions of the Spirit which attended the labors of the Reformers in Britain, Germany, Switzerland, Denmark, and Holland. A revival took place in France, about 1550, in the time of those distinguished divines Farrel and Viret. There was an extraordinary revival of religion, in 1625, in Scotland. Such was the revival, in 1628, in Ireland. In the time of the plague in London, in 1665, multitudes were brought to renounce their enmity to the cross and bow to the sceptre of Jesus. In 1732, and 1733, God was pleased to pour out his spirit on the people of Saltzburg in Germany. More than twenty thousand were converted from Popish darkness to the pure gospel of Christ, and very many hopefully became the subjects of the grace of God. About this time there were extensive revivals in England, Wales, Scotland and the British Provinces in North America. There was a most powerful revival of religion in the United States, more especially in New England, in the days of Whitfield, the Tenants, Edwards, Brainard, Wheelock and Bellamy. During this period 25,000 persons were probably added to the churches. This revival of religion is attested as being a glorious work of the Spirit of God, by one hundred and eleven ministers of the gospel, most of whom were assembled at Boston, in 1743. About the commencement of the nineteenth century, revivals of religion prevailed in the Carolinas, Georgia, Kentucky, Ohio, Tennessee, Pennsylvania, New York, New Jersey, and New England, especially Con-

necticut. More than one hundred towns in that state were visited with the effusions of the Holy Ghost. For the last twenty years, there has been a series of revivals throughout the land. During the year 1831 and 1832, probably as many as one hundred thousand souls were converted to Christ. Between 350 and 400 young men in our public institutions of learning were hopefully brought to rejoice in the Saviour of sinners. This is the Lord's doing, and it is marvellous in our eyes. It is not by might nor by power, but by my Spirit saith the Lord of hosts. The glorious victories of our King should call forth the devout aspirations of our souls. These should be declared abroad as memorials of divine grace. The trumpet of praise should sound when the King of Zion cometh in triumph having salvation. It is grace—grace. To God be all the glory.

See "Fleming's fulfilling of the Scriptures;" "Gillies' Historical Collections;" "Calamy's Life of Baxter;" "Prince's Christian History;" "Dwight's Life of Brainard, and President Edwards' Narrative of Revivals."

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(Q.)

The word Millennium, in its etymological import, means a thousand years. It is expressly applied to that time when, according to prediction, the Church will be in a far greater state of prosperity and happiness than it ever yet has been. The word is based upon the repeated use of the phrase, a "thousand years," in the first six verses of the twentieth chapter of Revelation. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. . And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead



lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

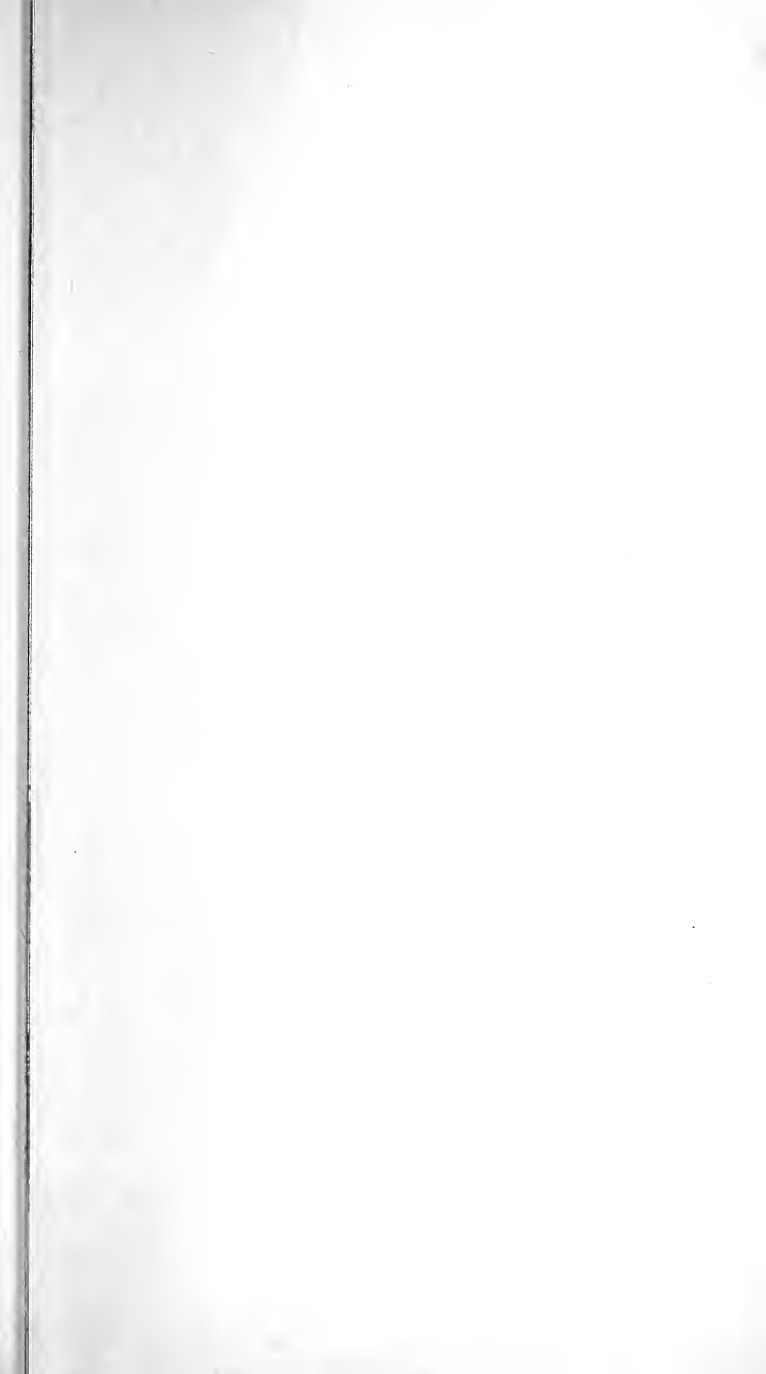
"This passage all the ancient Millennarians took in a sense grossly literal, and taught that, during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the powers and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth." The Millennarians, or Chilianists, believe the saints will reign on earth with Christ a thousand years. These views are not embraced by Christians generally in the present day. Most of them believe, that the Millennium is that time, in which "there will be far more eminent measures of divine knowledge, of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen: and these will not be the attainments of a few Christians, but of the general mass. This delightful internal state of the church will be accompanied with such a portion of external prosperity and peace, and abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Antichristianism, Deism, Mahometanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer's throne. By the preaching of the gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be inconsiderable in number, and most probably be anxious to conceal their real character; and their sentiments and practice have no real weight or influence on the public mind."

That there will be such a state and period of the church as is here described by Dr. Bogue, is certain from prophecy. Whether this time is intended in the passage of Scripture quoted above, is not material to the present notice of this

subject, and will not, therefore, be considered. Suffice it to say, that this is the appellation given to the happiest state of the church on earth. And this is the light in which it is here used.







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