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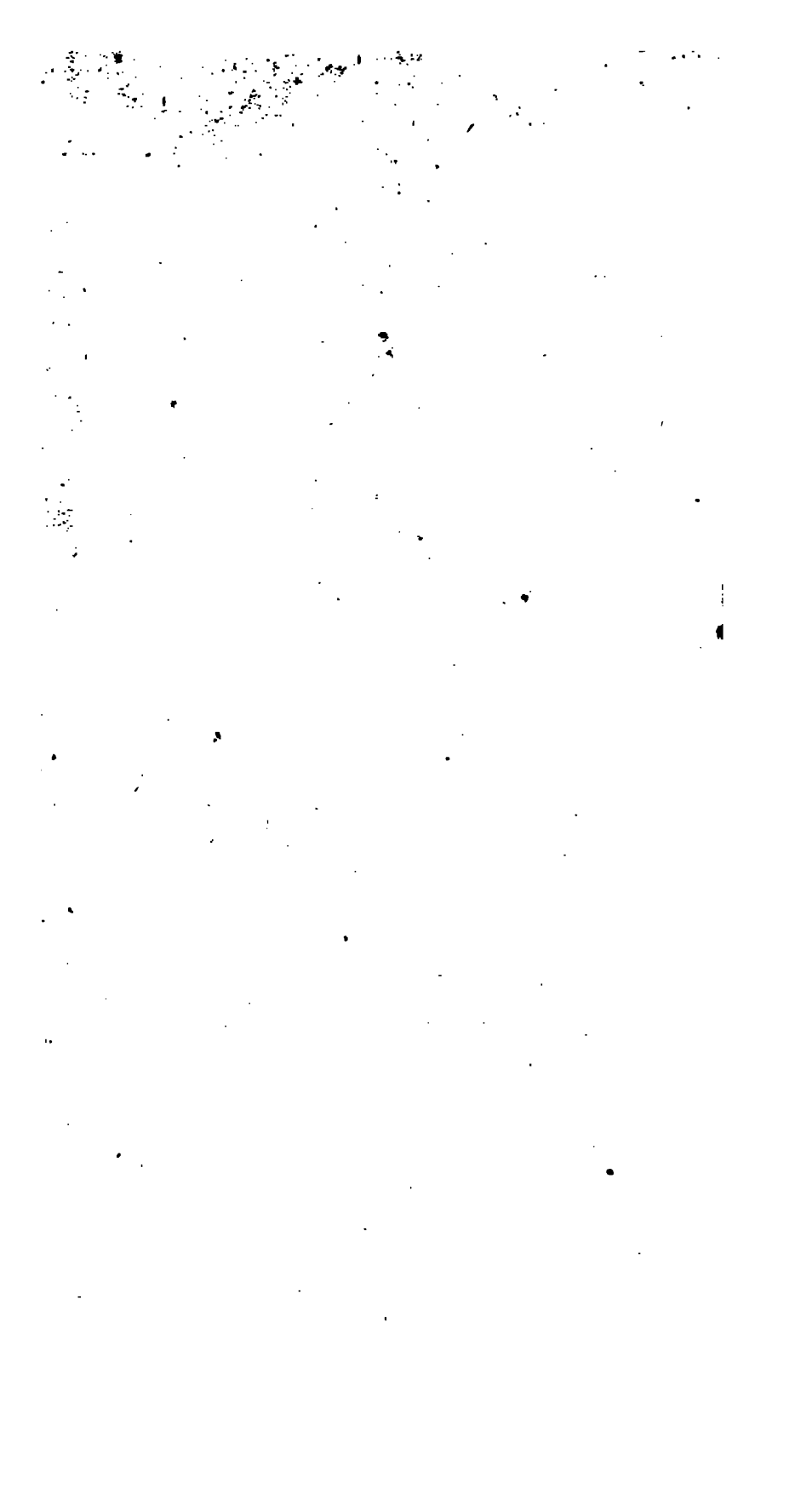




(Missionary Herald)

-7 K.V.A.





THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

FOR THE YEAR ENDING

JUNE 1, 1810.

VOLUME II. NEW SERIES.

CONDUCTED BY
AN ASSOCIATION OF FRIENDS TO EVANGELICAL TRUTH;
UNDER THE PATRONAGE OF
THE MASSACHUSETTS, HAMPSHIRE, BERKSHIRE, MAINE, RHODE
ISLAND MISSIONARY SOCIETIES.



BOSTON :

PUBLISHED BY FARRAND, MALLORY, AND CO.
SUFFOLK BUILDINGS.

The former volumes of the Panoplist in numbers, or in half binding, may be had
at their Bookstore.

.....
Samuel T. Armstrong, Printer.
1810.

PREFACE.

THE editors of the **PANOPLIST, AND MISSIONARY MAGAZINE**, respectfully address their numerous readers and patrons, at the close of the second volume of this united work. It is now seven years since the Magazine, five since the Panoplist, and two since the joint labors of the Editors of the former works, have been in circulation. It is reasonable to suppose, that these labors have procured for themselves, in the minds of those whom we are now addressing, an estimation, which will not be materially affected by any thing which the present occasion would authorise us to say of our intentions or objects. Still we are unwilling to lose this annual opportunity of casting a retrospective glance upon our pages, and of looking forward to the commencement of new exertions.

The great object at which we have uniformly aimed, is the promotion of unadulterated Christianity. In the pursuit of this object, we have considered a correct view of the doctrines of the Bible as the only basis of a Christian life ; and have endeavored, as far as we have been able, to enforce, explain, and defend these doctrines. Regarding with deep concern the propagation of latitudinarian opinions which tend to subvert all vital religion, we have been anxious to resist them. Such opinions as substitute the vain dogmas of reason for the hallowed mysteries of revelation, and would

introduce a code of morals scarcely above the standard of Gentile Philosophy instead of those fruits of the Spirit which adorn the Christian character, are attended by most of the mischiefs of open Infidelity, and by *some* peculiar to themselves. Against such opinions it is the obvious duty of those who have any influence with the public, to guard their readers. While defending the great doctrines of the Bible, it has always been an object near our hearts to unite in one common cause *all who love our Lord Jesus Christ in sincerity*. All evangelical truth is undoubtedly precious ; yet we cannot help recognizing it as a plain dictate of prudence, that fundamental truths are to receive a principal share of attention, because fundamental errors are more pernicious, and the man who is right in points of importance, will more easily become correct on subordinate subjects.

How far our intentions have been accomplished, and our hopes realized, it becomes not us to decide. A due respect for the Christian public, however, requires us to believe, that our work would not have received so cordial and extensive a support from the friends of religion, unless it had been found to answer, in some measure, the purposes for which it has been published. Nor can we help declaring, in justice to our own feelings, that a consciousness of having intended well for the interests of Zion, and a belief that our exertions have not been altogether useless, will ever be an abundant compensation for the sacrifices which the continual calls of a monthly publication have demanded.

PREFACE.

We consider the present time as fraught with events of incalculable importance to the American churches. A judicious, firm, and active co-operation of all the friends of truth is necessary to oppose the errors in doctrine and practice, which are industriously propagated.

At such a crisis, it is with peculiar satisfaction, that the Editors are able to assure their readers, that new and vigorous exertions will be made to support this work, and to render it deserving of patronage. While our Correspondents are requested to accept our thanks for their disinterested labors, and earnestly invited to continue them, we have the pleasure of announcing that our list of stated contributors of original matter for the ensuing volume is considerably augmented.

The public are also informed, that new arrangements have been made in the Editorial department, which, it is apprehended, will be of material service to the interests of the publication. These arrangements have been made with the entire approbation of the Editors; and the work will be continued on the same principles, and under the patronage of the same Missionary Societies, as heretofore.

These principles, as briefly expressed in the address to the public in the first number of this united work, are as follows :

“That the public may entertain no doubts concerning the religious faith of the Editors, or what doctrines and views of Christianity they mean to support, they explicitly avow their firm adherence, *generally and for substance*, to what have been called *the Doctrines of the Reformation*. These doctrines, with

modifications, and retrenchments, which affect not their essence, are recognized in the articles of the Church of England, in the confession of the Presbyterian churches in Scotland, and the United States of America, in the Assembly's Shorter Catechism, and by the great body of the New England churches. These doctrines constituted the religious faith of our venerable forefathers ; and by the Editors are embraced, as *the truths of God, revealed in the Holy Scriptures*. Nothing manifestly inconsistent with these doctrines, can ever be admitted into this publication."

We conclude with supplicating that all who may hereafter furnish original matter for our readers may be under the Divine direction. May they consider that they are responsible to God, for the opinions which they disseminate, and the influence which they exert ; and may these opinions and this influence be such as to afford joy and consolation in time and through eternity. May the period speedily come, when truth shall gain a final triumph over its enemies, and the glorious beams of the Sun of Righteousness illuminate the remotest corners of the world.

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THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 1.

JUNE, 1809.

VOL. II.

BIOGRAPHY.

MEMOIRS OF THE REV. TRISTRAM GILMAN.

REMEMBER them who have spoken unto you the word of God, whose faith follow. A review of the lives of pious, and faithful ministers, is highly useful and edifying. It has a tendency to stimulate others, who are partakers of the same faith, to imitate them in those things, by which they attained to eminence and usefulness. The Rev. Tristram Gilman, late Pastor of the first church in North Yarmouth, was one, whose memory is deservedly dear to his acquaintance. He was the son of a pious and useful minister in Durham, New-Hampshire. He was born in the year 1735, and was graduated, at the first University in New-England, in 1757. Educated in a religious manner, he preserved the character of a sober and moral youth. He did not, however, build his hopes of everlasting life upon his morality, or think himself a christian, merely because he had escaped those grosser vices, to which thoughtless youth are liable. He was led to view himself as a sinner, and justly exposed to the penalty of the divine law. For

a considerable time he walked in darkness, without seeing satisfactory evidence that he had been renewed by divine grace. At length, *looking to Jesus, the Author and Finisher of his faith,* he obtained peace of mind and the comfort of hope. Having been called by divine grace, he determined to devote his future life to the gospel ministry. The flower of his days was spent in those studies, which were preparatory to preaching a crucified Savior to sinful men. Early in 1769, he came to the people of his future charge, and was ordained the December following.

In his settlement among that people, he experienced serious difficulties. His predecessor was a man of different sentiments from his own, and many of the church and parish were highly attached to him, and much opposed to Mr. Gilman. After much time spent in prayer, for divine direction, and having the advice of a venerable council, he determined to take the oversight of them in the Lord. The event proved the correctness of his decision. By his amiable conduct, and christian prudence,

his opponents were reconciled, and he ever after lived with them in great harmony and friendship. He, who is the source of wisdom, and the giver of every good and perfect gift, had blessed him with a strong and vigorous mind, and an inclination to devote himself to those studies, which pertained to his profession. A close application to study, and habitual diligence in the duties of his calling, were prominent traits in his character. He was a scribe well instructed unto the kingdom of heaven, and was a workman who needed not to be ashamed, rightly dividing the word of truth. The Old Divines, next to the Bible, were his chosen companions. Regardless of the lighter ornaments of dress, he sought the truth, and these Divines greatly assisted him in his pursuit.

Mr. Gilman stood high in the estimation of discerning minds, who knew how to appreciate merit. In ecclesiastical councils his judgment was much sought and highly valued. In the Association of which he was a member, he was much esteemed, and was for many years their Moderator. When Bowdoin College was incorporated, he was named in the act, as one of the Trustees, and presided at that Board till his age and infirmities induced him to resign. As another proof of his worth, he was elected the first President of the Maine Missionary Society, which office he held at his death. In his religious sentiments, he was strictly Calvinistic and Evangelical. The Deity and atonement of Christ, he considered the foundation, and corner stone of the gospel building. In his preaching, he dwelt much upon the

doctrines of total depravity, particular and eternal election, regeneration by the special influences of the Holy Spirit, justification by the righteousness of Christ, and the perseverance of the saints. He adopted the determination of the great Apostle of the Gentiles, *to know nothing among his people, save Jesus Christ, and him crucified.* His doctrines were sound, and his manner grave and serious. Conscious that he was sent to negotiate between God and men, when speaking of the awful "concerns of judgment and mercy" he was studious to avoid "lightness in his speech." "He was serious in a serious cause." Without attempting to provoke a smile, by the prettiness of expression and the brilliancy of wit, he was anxious to feed his flock with the bread of life. It was an important object in his preaching, to shew the connexion of gospel doctrines, and their tendency, when cordially received, to lead to a holy and blameless life. While he was a son of thunder to the careless and impenitent, he was the "messenger of grace" to those who felt their need of mercy. It was his delightful employment, to lead the trembling and inquiring sinner, to that gracious Redeemer, who has said, "Him that cometh unto me I will in no wise cast out. In his preaching he aimed more to enlighten the understanding and mend the heart, than to please the fancy, and gain the applause of his hearers. His sermons were filled with sound sense, and real instruction; and to the pious they were highly delightful and edifying. His usefulness as a minis-

ter of Christ was not confined to the sacred desk. The spirit of that gospel, which he publicly preached, followed him into private life, and had a commanding influence in every situation. He was truly an example to his flock in conversation, as well as in doctrine. In the house of affliction and mourning, he was a welcome guest; and it was his object in such seasons, to awaken the minds of the careless, and to sooth the pious with the consolations of religion. As a husband, parent, neighbor, and friend, Mr. Gilman deserves the highest commendation. Affectionate, tender, and faithful, he acquitted himself in those relations as a christian of superior attainments. His mansion was the residence of love, and the most endearing sensibilities. He undoubtedly had his imperfections, as do all good men; but by divine grace he was enabled to keep a conscience void of offence towards God and towards men. To his friends, and especially christian ministers, his house was the abode of hospitality. To the poor and needy his liberal hand was extended for their relief. His kindness and benevolence were manifested, not only, in acts of charity to their bodies, but in recommending religion to them, by precept and example, as the *one thing needful*. To strangers his first appearance indicated reservedness; but acquaintance convinced them that he was an open and agreeable companion. On subjects of science and politics, he could converse with the greatest propriety; but religion was his chosen and most constant theme. In this he shone as the

man of piety, and the christian minister.

In the affairs of the present life, Mr. Gilman interested himself but little. He gave himself wholly to the work of the ministry, and his profiting, in reading, meditation, and prayer, was very apparent. The riches and splendor of the world, with him found but feeble attractions. He was blessed with one of the best of wives, whose prudence, economy, and gracious endowments, rendered her a help mete for him. She was a woman of superior attainments, who was admirably calculated to conciliate the love and esteem of all her acquaintance. *She was that virtuous woman whose price is far above rubies. The heart of her husband safely trusted in her. Her children arise up, and call her blessed.* Well knowing that the reputation, and usefulness of her husband, depended very much upon his freedom from worldly cares, she willingly took upon herself the burden of domestic duties. In his union with such virtue and accomplishments, Mr. Gilman's cup of family blessings seemed to be full. But in the height of the greatest conjugal felicity, it pleased a holy and sovereign God to remove the desire of his eyes by a stroke. Soon after the birth of her youngest child, she was, it is believed, associated with the *spirits of just men made perfect*. In this season of deep affliction, Mr. Gilman manifested the faith and resignation of a saint. At the tomb of his departed friend, he spoke with that calmness and composure, which indicated a mind remarkably resigned to the dispensations of heaven. This

was known to be, not the effect of unfeeling apathy, but of faith and hope. Soon after this mournful providence, God was pleased to honor his ministry by the effusions of his Spirit. In the year 1791, there is reason to believe, many were called out of darkness into marvellous light. During a little more than a year and a half, one hundred and thirty-two members were united with the church. From that time to his death, sixty-two more were admitted. Though the religion of some of these proved as the morning cloud, and early dew, the greater part continued to manifest the sincerity of their profession. During the whole term of his ministry, 293 persons were admitted into full communion with his church, and 1344 were baptized. The death of this highly honored servant of Christ, was such as might be expected to follow a life of so much piety and usefulness. His hopes of everlasting life were built upon the atonement and righteousness of Christ, and they continued to support him in the near prospect of dissolution. He enjoyed the pleasing hope, that he was united to his Savior, and should be accepted for his sake. With dignity and fortitude, he looked into the valley of the shadow of death, and feared no evil. Through the whole of his last sickness, he was remarkably patient, composed, and submissive, and manifested that the religion, which he had preached, was able to bear the soul above the fears of death. He entered, as we firmly believe, into the joy of his Lord, April 1, 1809 : leaving seven very affectionate children, and a numerous church

and parish, who tenderly loved him, to mourn his loss. *The righteous shall be had in everlasting remembrance.*

AN ACCOUNT OF LORD ROCHESTER.

JOHN WILMOT, afterwards earl of Rochester, was born in 1647, at Ditchley in Oxfordshire. After his education was completed, he travelled into France and Italy ; and, at his return, devoted himself to the court, and was in great favor with Charles the second. He had very early an inclination to intemperance, which he seemed to have totally subdued in his travels ; but afterwards falling into dissolute and vicious company, he gave way to his former propensity ; and became corrupt in his principles, and depraved in his manners. He lost all sense of religious restraint ; and, finding it not convenient to admit the authority of laws which he was resolved not to obey, sheltered his wickedness behind infidelity.

As he excelled in that noisy and licentious merriment which wine incites, his companions eagerly encouraged him in excess, and he willingly indulged it ; till, as he confessed to Dr. Burnet, he was for five years together so much inflamed by frequent ebriety, as in no interval to be master of himself.

Thus in a course of drunken gaiety, and gross sensuality, with seasons of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, he

orthless and useless, and
ut his youth and his health
a voluptuousness ; till, at
of one and thirty, he had
exhausted the fund of life,
reduced himself to a state
kness and decay.

his time he was led to an
stance with Dr. Burnet,
m he laid open with great
n the tenor of his opin-
nd the course of his life,
m whom he received such
tion of the reasonableness
ral duty, and the truth of
anxiety, as, by the Divine
g, produced a total change
his manners and opinions.

philosophers of the present
ll probably suppose, that
nutrition and conviction
urely the effects of weak-
and low spirits, which
y suffer a man to continue
enses, and certainly not to
ter of himself ; but Dr.
t affirms him to have been
r no such decay as either
ed or weakened his un-
ding ; nor troubled with
een or vapours, or under
wer of melancholy." In
of this assertion, the fol-
; letter is produced ; in
nothing is omitted but
personal compliments to
ctor.

*Wadstock-Park, Oxford-
shire.*

most honored Dr. Burnet,
ly spirits and body decay
y together ; but weak as I
person, I shall write you
r.—If God be yet pleased
re me longer in this world,
y, by your conversation, to
ltd to such a degree of
that the world may see
such I abhor what I so

long loved, and how much I glo-
ry in repentance, and in God's
service. Bestow your prayers
upon me, that God would spare
me, if it be his good will, to
show a true repentance and
amendment of life for the time to
come ; or else, if the Lord please
soon to put an end to my world-
ly being, that he would merci-
fully accept of my death-bed re-
pentance, and perform that prom-
ise he has been pleased to make,
that at what time soever a sinner
doth repent, he would receive
him. Put up these prayers, most
dear doctor, to almighty God,
for your most obedient, languish-
ing servant.

“ ROCHESTER.”

June 25, 1680.

Soon after the receipt of this
letter, Dr. Burnet visited him.
Lord Rochester expressed to him,
in strong terms, the sense he had
of his past life ; his sad appre-
hension for having so offended
his Maker and dishonored his Re-
deemer ; the horrors he had gone
through ; the sincerity of his re-
pentance, and the earnestness
with which his mind was turned
to call on God and on his cruci-
fied Savior, to have mercy up-
on him.

Discoursing one day of the
manner of his life from his youth,
and bitterly upbraiding himself
for his manifold transgressions,
he exclaimed, “ O blessed God !
can such a horrid creature as I
am, who have denied thy being,
and contemned thy power, be
accepted by thee ?—Can there be
mercy and pardon for me ? Will
God own such a wretch as I am ?”
About the middle of his sickness,
he said ; “ Shall the unspeak-
able joys of heaven be conferred
on me ? O mighty Savior ! nev-

er, but through thy infinite love and satisfaction! O never, but by the purchase of thy blood!"

From the first of his yielding assent to the truths of the Christian religion, his faith seemed sincere and fervent. He highly reprobated "that foolish and absurd philosophy, propagated by the late Hobbes and others, which the world so much admired, and which had undone him, and many persons of the best parts in the nation." His hope of salvation rested solely on the free grace of God, through Jesus Christ. He often prayed that his faith might be strengthened, and cried out; "Lord, I believe, help thou mine unbelief."

He expressed great esteem for the Holy Scriptures, and resolved that if God should spare him, he would frequently read them, and meditate upon them: "for, having spoken to his heart, he acknowledged that all the seeming absurdities and contradictions, which men of corrupt and reprobate judgment supposed to be in them, were vanished; and now that he loved and received the truth, their beauty and excellence appeared."

He frequently implored God's Holy Spirit, to comfort and support him, to preserve him from wicked thoughts and suggestions, and from every thing prejudicial to that religious temper of mind with which he was now so happily endued. One night having been much disturbed by evil imaginations, "I thank God," said he, "I abhor them all. By the power of his grace, which I am sure is sufficient for me, I have overcome them. It is the malice of the devil, because I am rescued from him, that thus troubles me;

but the goodness of God frees me from all my spiritual enemies."

He often called for his children, and spoke to them with a warmth of feeling that can scarcely be described. "See," said he to Dr. Burnet, "how good God has been to me, in giving me so many blessings! and yet I have been a most ungracious and unthankful creature!" He expressed much concern for the pious education of his children; and "wished his son might never be a wit; one of those wretched creatures," as he explained it, "who pride themselves in denying the being or the providence of God, and in ridiculing religion; but that he might become an honest and a pious man, by which means only he could be the support and blessing of his family."

He gave a strict charge to the persons in whose custody his papers were, to burn all his obscene and filthy pictures, which were so notoriously scandalous; and all his profane and lewd writings, by which he had so highly offended, and shamed, and blasphemed that holy religion into which he had been baptized.

He was ready to make restitution to the utmost of his power, to all persons whom he had injured; and heartily forgave all the wrongs which he had sustained, hoping that he should meet with the like free forgiveness from God.

He expressed a tender concern for his servants, and those who attended him; and earnestly exhorted them to love and fear God. To a gentleman of some character who came to see him on his death-bed, he said; "O remem-

you condemn God no
le is an avenging God,
visit you for your sins;
I hope, in mercy, touch
science, sooner or later,
s done mine. You and
sea friends and sinners
a great while, and there-
a the more free with you.
been all mistaken in our
and opinions; our per-
have been false and
as, therefore God grant
sentance." And seeing
gentleman the next day,

"Perhaps you were
d by my plainness with
sterday. I spoke the
f truth and soberness;"
king his hand upon his
ie added, "I hope God
ch your heart."

is very desirous to testify
orld his repentance for
nisconduct; and to make
paration in his power for
hiefs, which, by his ex-
id writings, he had occa-

He sent messages, which
ame a dying penitent, to
his former friends. He

enjoined the pious per-
o attended him during

sickness, to publish any
ncerning him that might
ans to reclaim others;

to God, that, as his
done much hurt, so his
ght do some good. He

he following solemn de-
a to be drawn up, which
d with his own hand.

the benefit of all those
may have drawn into
ny example and encour-

I leave to the world
ast declaration, which I
n the presence of the

GOD, who knows the
all hearts, and before

whom I am preparing to be judg-
ed; that from the bottom of my
soul, I detest and abhor the
whole course of my former wick-
ed life; that I think I can never
sufficiently admire the goodness
of God, who has given me a true
sense of my pernicious opinions,
and vile practices; by which I
have hitherto lived, without
hope, and without God in the
world; have been an open ene-
my to Jesus Christ, doing the
utmost despite to the Holy Spir-
it of Grace; and that the great-
est testimony of my charity to
such is, to warn them, in the
name of God, and as they regard
the welfare of their immortal
souls, no more to deny his being
or his providence, or despise his
goodness; no more to make a
mock of sin, or condemn the pure
and excellent religion of my ever-
blessed Redeemer, through whose
merits alone, I, one of the great-
est of sinners, do yet hope for
mercy and forgiveness. Amen.

J. ROCHESTER.

"Declared and signed in the
presence of

ANN ROCHESTER.

ROBERT PARSONS."

His sufferings were, at times,
very great, but he did not repine
under them. In one of his sharp-
est fits of pain, looking up to
heaven, he said; "God's holy
will be done. I bless him for all
he does to me."

He expressed his willingness to
live, or to die, as it should please
Divine Providence. "If," said he,
"God should spare me yet a little
longer time here, I hope to bring
glory to his name, proportiona-
ble to the dishonor I have done
him, in my whole life past: and
particularly, by endeavors to
convince others of the danger of

their condition, if they continue impenitent; and by telling them, how graciously God has dealt with me.

Near the close of life, he was often heard to pray fervently. He rejoiced in the comfortable persuasion of acceptance with God. A few days before his decease, he said; "I shall now die. But O, what unspeakable glories do I see! What joys, beyond thought or expression, am I sensible of! I am assured of God's mercy to me, through Jesus Christ. O! how I long to die, and to be with my Savior!"

Thus died, in the thirty-third year of his age, the celebrated earl of Rochester; a memorable instance of the goodness and mercy of God, and of the power of his grace, to purify and redeem the most corrupt and obdurate offender. From this case, and from many other instances, the truly penitent sinner, though his sins have been as scarlet or as crimson, may derive hope that God will, even in his greatest extremity, hear his prayers, and accept his repentance: but none should presume on the Divine Mercy, by deferring their amendment till they are brought to the bed of sickness and death. They may

suddenly be taken away; they may not have their understandings in the time of illness; they may be deceived with false hopes of recovery; their pains of body may not admit of that state of mind which is proper for the great work of repentance; or, they may have become so hardened by the habits of sin, that they may die, as many have died, without a proper sense of their condition. May the goodness and forbearance of God lead to repentance and amendment of life, in the time of health! We shall then, at the approach of death, have no guilty tumults of mind; no dismal forebodings of the future. We shall bear our affliction with patience and resignation; and, with joyful hope, commit our spirits into the hands of a faithful and merciful Creator.

For a further account of lord Rochester, we refer the reader to a small volume published by Dr. Burnet, entitled, "Some passages of the Life and Death of John, earl of Rochester;" "a book," which, as Dr. Johnson says, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

Murray's Power of Religion.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST.

Continued from page 542, Vol. I.

OBJECTIONS CONSIDERED.

BEFORE I proceed to the consideration of particular objections, I would premise one remark, to which I think all will

agree; that there are many certain, and most important truths in religion, and morality, in sciences, even indisputable facts, which are attended with speculative difficulties, and objections,

which the acutest men have not been able fully and clearly to solve. If therefore this most incomprehensible and mysterious doctrine of a *plurality in unity* should be thought attended with such difficulties, as well as other subjects; yet if it appears to be supported by strong scriptural arguments, it seems but reasonable to think that the difficulties may arise from the weakness of our faculties, the want of more full and clear instructions, and our dark conceptions of this profound subject.

I. It is objected, If Christ who is a person distinct from God the Father be also God, then there must be a plurality of Gods; but the Scriptures teach us that there is but one God.

I answer, If there may be a plurality of persons in the nature and essence of the one God, the impossibility of which I have not seen proved, then a plurality of Gods is not implied in a plurality of persons in the Godhead.

By the way, I would observe, that it does not certainly appear that the word person is used in Scripture to express the distinction between God the Father, and the eternal Son. It therefore seems needless to contend about the term *person*, which has been adopted and long and commonly used to signify a *real distinction in the Godhead*, of whose nature, and what lies at the bottom of it, if I may so speak, little or nothing seems to be revealed. The term, however, seems not to be ill chosen. For the Father and Son are distinguished in the Scripture in the manner in which human persons are distinguished. The personal pronouns are used by and to

each. "I had glory with *theo* before the world was"—Let us make man, &c. which lead us to apprehend the distinction to be analogous to that between human persons. But words when used to express our conceptions concerning God, must bear a different sense from what they bear when we speak of men. Different human persons are different men. But when we use the words *distinct persons*, to distinguish God the Father and the Son, we are not to understand that they are distinct Gods, but one God subsisting in distinct modes, somewhat analogous to the distinction and relation of Father and Son. Now can any one prove it to be absurd or impossible, that there should be such a distinction in the one undivided Godhead? Or that there be unity and plurality in different respects combined together?

Since the Scriptures declare not only that God is one, but also that the Son of God is God, one with the Father, though some way distinct from him, and ascribe to him the names, titles, attributes, works, and worship, by which the great God is to be distinguished from all inferior beings, is it not more rational as well as modest, and pious, to believe, upon the testimony of the Scriptures, that Christ is a divine person, than to reject a doctrine so strongly supported, because we are not able to comprehend how the Father and the Son, though distinct persons, or in respect of the mode of their subsistence, are so mutually in each other, as to be one God?

II. It has been objected, that the highest titles are not given to Christ, particularly *God of*

gods, *The most high, The great God, The Almighty, the one God and Father of all, of whom are all things.* From whence it is concluded that Christ is inferior to the Supreme God. I answer

1. If it did not certainly appear that all divine titles are expressly given to Christ, as a person distinct from the Father, yet there is enough to make it certain that he must be superior to any creature, and therefore must be God. If he has any one title or attribute truly divine, this will prove that he is truly God; and then he has every essential attribute of Deity, whether we find them all expressly ascribed to him or not.

2. It is not certain that all the mentioned titles are appropriated to the Father, exclusive of Christ. They seem to be the titles by which the one God, who is Father, Son, and Holy Ghost, is distinguished from the creatures: More particularly

The title of *God of gods*, appears not to be superior to *King of kings*, and *Lord of lords*; a title given to Christ. Rev. xix. 16. *God of gods*, and *Lord of lords* are synonymous, Psalm cxxxvi. 2, 3. If the title, *God*, denotes the divine dominion, rather than the divine essence and perfections, as Mr. Emlyn suggests, then the import of the title *God* seems not to differ from the titles of *King*, and *Lord*, which are also titles expressive of dominion. What words can more strongly express God's supreme dominion, than *King of kings*, and *Lord of lords*. The apostles never style the Supreme Being, *God of gods*. Paul, it seems, knew of no higher title, or fitter terms, to express the

supreme dominion of God, than the title given to Christ just mentioned, 1 Tim. vi. 15. I might add, that the psalmist, in the Psalm just quoted, goes on to praise the God of gods, who alone doth great wonders: Who created the heavens and earth, &c. This shows that Christ, by whom all things were created, is this God of gods, and Lord of lords. Finally, He whom all the Gods are commanded to worship, is God of gods; but all the gods are commanded to worship Christ. Psalm xcvi. 7. Heb. i. 6. We may now add *God of gods* to Christ's other divine titles.

Another title which, it is said, is higher than any which is given to Christ is, *most high*. But we have no evidence that this title is peculiar to the Father in distinction from Christ. This title seems to be given to Christ, Luke i. 69, who is thought to be the person pointed out by Zacharias, in these words: Thou child shalt be called the prophet of the highest, for thou shalt go before the Lord to prepare his way. The full import is ascribed to him, when he is styled God over all, blessed for ever. And as the name *Jehovah* belongs to him, the psalmist assures us that "He whose name is *Jehovah* is the *Most High*, over all the earth." Psal. lxxxiii. 18.

Great God and *Almighty* are divine titles. But that they are appropriated to the Father in distinction from Christ, has never been proved. We have evidence that Christ has these divine titles, as well as others equivalent, as has been noticed before.

God and Father of all, of whom are all things, seems to be

a personal title, by which God the Father is distinguished from the other persons of the Blessed Trinity; who are also distinguished from each other, and from the Father by peculiar personal titles and attributes. But they all have those titles and attributes, which are truly divine.

III. Objection. Christ acknowledges another as God, and his God. "My God, why hast thou forsaken me. I ascend to my God, and your God. My Father is greater than I," &c.

Answer. We grant that there is another person, distinct from Christ, who is God. The Father is a distinct person, but not another God. The distinct persons in the Godhead are one God, having the same divine nature or essence. It is only begging the question, taking for granted the point to be proved, to conclude that a plurality of persons in the Godhead, is inconsistent with the unity of God.

Christ, as Man and Mediator, is by voluntary condescension subject and inferior to the Father, acknowledged him to be his God, did him homage, prayed to him, was obedient and submissive in all things; yea he was the creature of God in respect of his manhood and office, but not in respect of his divine nature. The Father made him Christ, but did not create him God. This is to be borne in mind, in order to our rightly understanding many passages in the Scriptures, and reconciling seeming contradictions. So when Christ distinguishes himself from God (he shall know of the doctrine whether it is of God, or whether I speak of myself) this has been urged as a

strong argument against his Deity. But if we consider that he appeared in the human nature as the minister of God the Father, speaking and acting according to his commandment, we may see the propriety of his distinguishing himself in this capacity, from him by whose commission he acted. And his meaning in this expression is "He shall know whether the doctrine, which I teach, be conformable to instructions received from God the Father, or whether I speak of myself, as in a private capacity, unauthorized and uninstructed by God.

Upon the whole we grant Christ Jesus is, in respect of his manhood and office, the servant of God the Father, and does nothing of himself. The Father is greater than he. But the fulness of the Godhead dwells in him, as the eternal Son of God. He has those divine perfections by which he made and governs the world, but he exercises them in all things according to the commandment of the Father. We should not take advantage from his wonderful condescension for our sakes, to degrade the Son of God from his divine dignity, to the rank of a mere creature. He is not less worthy to be owned, honored, and worshipped by us as our Lord, and our God, for having stooped so low, and emptied himself for our sakes.

A Christian of the Old School.

(To be continued.)

NECESSITY OF DIVINE INFLUENCE.

ONE of the most important truths revealed in the word of God is the absolute necessity of

the influence of the Holy Ghost in the renovation of the heart. It has also an intimate relation to all the leading principles contained in the Holy Scriptures. Were it not true that man had fallen from the primitive rectitude of his nature, this renewing operation would be unnecessary. Were it not true that nothing short of divine influence could produce holiness in the heart, it would be needless that the Spirit should effect it. And if sin were not infinitely evil and hateful in its nature, polluting all the powers of the soul, debasing the creature and dishonoring God; Immanuel would not have descended from heaven to earth, and taken human nature into union with his divine, that the moral law might be magnified, and this regenerating work completed in a way honorary to all the divine perfections.

A very fruitful source of opposition to this work of the Spirit is the pride of man. Exalted in self-conceit, and sheltered behind the blinding clouds of carnal reason, sinners set their mouths against the heavens, and reply against God. All their invention is exerted to prove themselves independent of him, and that they have in their own power the means of obtaining real enjoyment. But this disposition demonstrates the depravity which they deny, and, unless repentance prevent, out of their own mouths will they be finally condemned.

That regeneration is absolutely necessary to present peace of conscience and future glory, is very plainly revealed. Our divine Savior not only taught this truth to Nicodemus, but he also

clearly preached it to his inveterate enemies, who went about to kill him. When they were offended at his faithful instructions, he intimated that the ground of their hatred of him and his doctrine, consisted in an unregenerate heart. "Murmur not," said he, "among yourselves. No man can come unto me, except the Father, which hath sent me, draw him." And again, "If God were your Father, ye would love me; for I proceeded forth and came from God." And whilst he taught them their depravity, and the necessity of divine influence, he also shewed them that this was no new doctrine, but a principle recognized in their Scriptures, and published by their own ancestors. "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

So entirely depraved is man, that the Scriptures declare the carnal mind to be enmity against God. It is also said of sinners, that they do not like to retain God in their knowledge. If, therefore, this enmity reigns in the heart, the sinner is not desirous of its removal, and facts evince that no created power can subdue it. Neither will the afflictions of life, nor its blessings, effect any moral change for the better without divine influence. Thus spake the Lord to ancient Israel, and his reproof to them is an illustration of this truth—"Why should ye be stricken any more? Ye will revolt more and more." The reason is assigned in what follows—"The whole head is sick, and the whole heart faint. From the sole of the foot,

even unto the head, there is no soundness in it." So powerful is this reigning enmity, that the sinner, if left to follow the choice of his heart while unregenerate, would for ever endeavor to hide himself from God, instead of seeking his favor. How glorious, then, is God, in the grace which he manifests to creatures so guilty.

The necessity of this divine teaching is readily acknowledged by all those who have any right views of God and of themselves; but the delusive calm of impenitent sinners is founded in a wilful ignorance of God, and of their obligation to love and obey him. Sinful pursuits never produce real satisfaction; but they have a tendency to blind the understanding, to harden the heart, and to silence the remonstrances of conscience. But when these external means of sinful gratification shall cease, and conscience shall be left faithfully to discharge its office in the world of wo; then all deceptive appearances will vanish, and unceasing self-accusation will complete the misery of the impenitent.

That it is solely the work of the Holy Ghost to communicate to the heart a spiritual taste, is proved from the fact, that in all those plans of happiness, which have been devised by wicked men, no soul-satisfying good is presented as the mark at which they aim. Their systems do not contemplate the production of holiness in the heart, but merely respect the external conduct, as it relates to this world.

The vain philosopher may boast of his abstruse speculations; the mere naturalist may amuse his mind with the wonders of

creation, which constantly elude his research; the moralist may extol his visionary theories respecting human merit; but it is the gospel alone which can raise a guilty creature from moral degradation, and fix his affections on heavenly objects; it is the gospel only that reveals a pardon, and brings to view an almighty influence, which can destroy the enmity of the carnal heart, and make the rebel an obedient subject.

Wealth, honor, and worldly pleasures, though generally pursued as the supreme good, have never failed to disappoint their pursuers; and thousands have left their testimony, that these things have, through their abuse of them, given additional keenness to the reproaches of conscience, at the hour of death. But the religion of Jesus presents a good suited to the capacious powers of the immortal soul. It lays the axe to the root of depravity, and discovers to man, that the native bias of his heart is wrong, because it disposes him to seek that in the creature, which is alone to be enjoyed in the Creator. This divine religion, while it points out the path to glory and immortality, does not leave its friends in darkness, as to the means of attaining it, nor abandon them to merely human efforts. It exhibits Jesus as the way, the truth, and the life, enabling them to rest in the immutability of the oath and promise of God, and in a dependence on the communications of grace by his Spirit.

These thoughts furnish an incentive to watchfulness and prayer. "Watch and pray," said our Lord, "that ye enter not

into temptation." It is no less true, that those who have been renewed by the Holy Spirit are constantly dependent on his gracious operation, than it is that the unregenerate, while destitute of this influence, will remain in the native blindness of an unbelieving heart. "Without me," said Jesus to his disciples, "ye can do nothing." The experience of believers has taught them this fact in numberless instances; and it has had the happy tendency of humbling their hearts, and of convincing them of their own insufficiency. It has also led them to admire the exceeding riches of God's grace in his Son, that notwithstanding their unworthiness and guilt, the Holy Spirit repeatedly visits their souls, enlightens their minds, and raises their affections to heavenly things.

The necessity of this renewing operation on the unregenerate also furnishes a motive to believers earnestly to look unto Him, with whom is the residue of the Spirit, that he would pour out his influence in copious showers, and cause the lofty looks of man to be humbled, and the haughtiness of men to be bowed down, that the Lord alone may be exalted.

NEREUS.

ON JUSTIFICATION.

JUSTIFICATION, *freely by grace, through the redemption that is in Christ Jesus*, is a fundamental doctrine of the christian religion, which is, and ought to be, frequently brought into view in preaching, in religious publications, and in our social converse. But after all that has been said and written on the sub-

ject, many complain that they do not understand it, that the subject is not handled with sufficient plainness to satisfy their anxious feelings and inquiries. They wish to know, *distinctly*, what was requisite, after his fall, for man's justification before God; whether Christ has, and how he has answered the demands of the divine law on man, and finally admitting that Christ as Mediator, has attained to the righteousness of the law, how does that righteousness apply to us unto justification of life. These and similar inquiries have occasioned the following essay.

Justification is a juridical term, expressive of a person's innocence and freedom from guilt, according to some appointed and decisive rule of judging. It implies or supposes a law of obedience, and, that a man's actions are, by proper authority, brought up to, and compared with that law, and found perfectly conformable to it. If his actions run exactly parallel to the demands of the law, he is justified; the law finds no fault. And a declaration on judgment, is his legal justification.

Such is the plain and simple idea of justification, under all laws human and divine. Moral law, that law which subsists between God and his intelligent creatures, demands perfect love and obedience: and as it arises out of the nature and relation of things, it is necessarily abiding and unalterable, so long, as we stand in the relation to God, of his rational creatures. No moral change in us, can abate or change the demands of this law. Our indisposedness to love and obey, is no excuse for not loving and

obeying. In order, therefore, to justification by the moral law, our whole heart and life, every thought, word, and action, throughout the term of our existence, must perfectly conform to the law, in its whole extent and spirituality. The least possible deficiency is sin; and the judge must declare such deficiency, and so pronounce a legal condemnation. Such was the case with man and angels, respecting justification by the divine law, while in their state of innocence.

We are now to consider man in his fallen state. But it will not be necessary to my present purpose to go into a particular discussion of the nature of the first covenant, the fall of man, and derivative guilt. Let it suffice to say, that man being a moral agent, God was pleased to put him upon a trial of his obedience, in order, to establish him in moral rectitude or defection, according to his own free act and choice. The penalty of disobedience was death; *death* temporal and eternal to him and his posterity. The first man, as representative of our nature, was disobedient and the threatened penalty took effect. He had forfeited life and every good, and could make no reparation to the law; nor had he any remaining disposition to obey it in future. Having lost God's image, he could not even will to do good. Nor, indeed, had he recovered to a right disposition, could he have paid the forfeiture already incurred, because the highest possible love and obedience are merely present duty, and no reparation for past offence. *Repentance*, however sincere, is no reparation to, nor

does it fulfil any demand of that law, which forbids all occasion of repentance.

Such is the state of man by the fall. He is lost and utterly helpless in himself. Hence arises the necessity of a divine Savior, I say DIVINE SAVIOR; because no created being, however exalted and however innocent, could do more than his own duty. He could do no more than love and serve God with all his heart, and soul, and mind, and strength, which, is the present demand of law, on every intelligent creature; consequently, he could contribute nothing to the restoration of man to a state of justification before God.

This brings us to inquire how we are justified through the redemption that is in Christ Jesus.

It will be necessary here, that we keep in mind the requisites of justification in our fallen state: viz. perfect conformity to the law in heart and life, on one hand; and on the other, a fair discharge from its demands, as a covenant of life, by paying the forfeiture incurred by the first Adam. Now, if Christ has answered these two points, as the second Adam, then he is justified by law in the sight of God; I say *by law*, because justification, whether under the law or gospel, is the same in God's sight. The law is unalterable in its demands, and will have complete satisfaction from us, both in active and passive obedience, either in our persons or surety.

For the sake of brevity, I shall take it for granted, that Christ is our surety, that he acted in our stead, and, as *God-man*, was able and had a right to per-

form all that the law required of us: John x. 18.

To prove that, as our sponsor, he hath actually obeyed and suffered according to the demands of law, a few texts of Scripture will be sufficient. Christ was a Savior of God's providing, "he called him in righteousness, sanctified him, and sent him into the world to redeem it. God exalted him to be a Savior, to give repentance and forgiveness of sins: He came not to destroy, but to fulfil the law. He always did those things that pleased the Father. He was the end of the law for righteousness. He was faithful to him that appointed him, not merely as a servant like Moses, but as a Son in his own house." These texts are sufficient to show the design of Christ's mission, and his faithfulness to God in holy obedience to the law.

Still, however, satisfaction was to be given for the violation of the law, by the first Adam, before the perfect obedience of Christ could redound unto justification of life. The penalty incurred by man must be paid, before any obedience can be admitted by the law, in plea of justification. Hence *Christ* is said to "give his life a ransom for many, to give his life for the life of the world, to lay down his life for the sheep, to bear our sins in his own body, to be made a curse for us, to be our atonement for sin, to be our Passover, slain (in the purpose of God) from the foundation of the world."

The apostle informs us, that the express purpose of this atonement and sacrifice for sin, was, "that by means of death, for the

redemption of the transgressions that were under the first Testament,* they that are called might receive the promise of an eternal inheritance." A second covenant promising the inheritance on a footing of grace, could not be introduced, until the first was removed by the payment of the penalty of its violation. Then, and not till then, the way would be clear for God to have mercy on whom he would, consistent with his declaration, *In the day thou eatest thereof thou shalt surely die.* Thus, a door of mercy was opened by the removal of the first covenant; so said the apostle, Heb. x. 6. "Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body thou hast prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

Thus it appears that Christ, as our sponsor, has suffered the penalty incurred by the first Adam, and obtained our discharge from the demands of the law, as a covenant of life, and, by a holy life and active obedience to the law, as a rule of life, hath attained to the righteousness thereof, and so, stands completely justified before God. This is evident from his resurrection. For had he been held by the power of death, his obedience and death

* This Testament or Mosaic Dispensation, was a school-master to bring us unto Christ, by teaching the utter inefficacy of all human means to atone for the violation of the first covenant, or any sin of the soul, and so, to direct us to the gospel remedy, the atoning blood of Christ, as the only efficacious sacrifice for sin.

would have been of no benefit to us. A dead Savior could not help us. As death was the penalty of disobedience, and the last enemy to be destroyed, so it was necessary that he should conquer death, and destroy him that had the power of it, and thus obtain our discharge from the curse, and lay a foundation for the redemption of our bodies from death and the grave. This was a point to which, no created being could attain; but Jesus Christ, as God-Man, had power to take his life again, and in so doing he overcome the curse, and gave us a demonstrative proof that he had finished the work God had given him to do; that he had saved them who were lost. Accordingly we read, that "He was delivered for our offences, and raised again for our justification." JOB.

(To be continued.)

ON THE WORDS USED AT THE
ORDINANCE OF BAPTISM.

So far as my information extends, it is a common thing, throughout the christian world, for ministers when they perform the rite of baptism, to repeat the words of our Savior to his disciples, recorded in Matthew xxviii. 19. Having been frequently called to perform the duty of baptizing, I have been led to exercise my thoughts upon the words, to which I have just referred, and shall now communicate to you the result of my reflections. If you think they are agreeable to truth and sound criticism, and may be useful to others, you are at liberty to publish them in your useful Miscellany.

The usual language of ministers

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is according to the tenor of our present translation; "I baptize thee, *in the name*, of the Father, and of the Son, and of the Holy Ghost." According to the received usage of our language, this implies *only* that baptism is administered, *by the command, by the permission, or by the authority*, of the Trinity. This was most probably the apprehension of our English translators. The Syriac and Latin interpreters of the New Testament have adopted the same idea. They have rendered *εἰς τὸ νομα*, by *כִּשְׁ*, and *in nomine*.

Though the idea conveyed by this translation is true; that is, though it is true, that baptism is administered by the order and authority of the Trinity, yet, I apprehend, the common version falls far short of expressing all that was intended by the inspired writer of the original Greek.

The rules of sound criticism require, that we should investigate, whether the Greek preposition, *εἰς* (which is rendered *in*, in the verse under consideration, when joined with the word *βαπτίζοντες*) is, or can be so rendered in other passages of the New Testament, where it is connected with other derivatives from the verb *βαπτίζω*.

The question is not, whether *εἰς* may never signify *in*, in the New Testament. This is undoubtedly the case in many instances. But a preposition, it is well known, may when its connexion is peculiar, bear a different signification from its general and appropriate meaning. The general signification of *εἰς* is *into, unto, to*. Now if the writers of the New Testament use it in this

sense, when connected with βαπτίζω, or its derivatives, in every case, except Matt. xxviii. 19, and others exactly similar, then we shall have good reason to suppose that it ought *there* to be translated, agreeably to this sense.

The following passages may assist, in satisfying the mind as to this point.

Matt. iii. 3. "I indeed baptize you, with water, unto (εἰς) repentance." Mark i. 3. "John did baptize in the wilderness, and preach the *baptism* of repentance (εἰς) *for*, margin *unto*, the remission of sins."

To translate εἰς by *in* here, as is done Matt. xxviii. 19, would divert the passages of any tolerable meaning.

Acts xix. 3. "And he said unto them, Unto what were ye baptized? And they said, (εἰς) unto John's baptism." Rom. vi. 3. "Know ye not, that so many of us as were baptized (εἰς) into Jesus Christ, were baptized (εἰς) into his death?" Gal. iii. 27. "For as many of you as have been baptized (εἰς) into Christ have put on Christ." 1 Cor. x. 2. "And were all baptized (εἰς) unto Moses."

If in these cases we follow the translation of Matt. xxviii. 19, we shall find serious difficulty, in making the passages bear the appearance of propriety. For how can we say "Baptized *in* John's baptism? *In* Christ? *In* his death? *In* Moses?"

If then, as is clear from these places, the word *baptize* is used in many cases, with εἰς where this preposition *cannot* be translated by *in*, without destroying

the sense, why should a variation be made, in the verse under consideration, from the general construction in the New Testament? And especially, as no advantage is gained, to clear up the sense of the sacred writer, by substituting *in* for *into*?

From a view of these instances, I am persuaded that the translation of Beza, and many others since his time, of the passage under consideration ("baptize them *into* the name, &c.) is more agreeable to the original, to the usage of the New Testament, and to the sense of the sacred writers, than our English translation.

If I have reasoned on principles of criticism, which are just, the conclusion is, that it would be more correct for ministers to baptize *into* the name of the Trinity, than *in* their name. This conclusion may perhaps be strengthened, by considering the meaning and propriety of baptizing *into* the name of the Trinity.

In order to come at these, let us take the instances, which have been already adduced.

"To be baptized (εἰς) *into*, or *for* the remission of sins," must mean, as it appears to my mind, to be baptized, with this hope and design, that the remission of sins may be obtained: and that the subject of such baptism may be counted as a convert to the Christian faith. It implies a hope in the breast of such an individual, that he has obtained true remission of his sins. So "baptism (εἰς) into repentance" implies that the subject of it has truly repented; it is a sign or seal of repentance to him; it signifies that he is in a state of repent-

ance. "Baptism (*εἰς*) into, or unto John, implies, that such as were baptized professed their belief in what was spoken by John; and looked for the promised Messiah. In other words, they became the disciples of John, believing what he taught and obeying what he commanded.

So when Paul says, the saints "are baptized (*εἰς*) into Christ," what can be his meaning, but that they profess Christ, as the true Messiah, declare themselves to be his disciples, and express their desires and hopes to be made partakers of the blessings, which he bestows?

In like manner, when the apostle says, that saints are "baptized (*εἰς*) into the death of Christ," does not this signify that they profess their belief in his death and resurrection, and a hope or desire that they may have communion with these, or share in the blessings which they have purchased?

One more instance yet remains. "And were all baptized (*εἰς*) into or unto Moses." This difficult passage has been the cause of great perplexity among many able commentators, and called forth many elaborate philological disquisitions. The learned Vorstius has endeavored to solve the difficulty, by laboring to shew, that *εἰς* is here used as a Hebraism, and may signify the same thing as *διὰ*, since the Hebrew prefix *ב* is translated by both these particles. He would render it "baptized by Moses."

But the acute and able Vitrin-ga has given an exposition, which is more satisfactory to my mind. He refers to Exod. xiv. 31, where

it is said, that the Israelites, seeing the great work which the Lord had done upon the Egyptians, "believed the Lord and his servant Moses;" or, as the original Hebrew is, "believed in the Lord and in his servant Moses." "That is" says this learned commentator, "they were fully persuaded that God was present in their camp, and that Moses was the faithful servant of God, whom he had sent to deliver their nation. Besides they placed their confidence in God, and in Moses his servant, who (they now had reason to believe) would not be deserted in any exigencies however great. Now, because God had led the Israelites through the Red Sea, that they might place confidence in Moses, the apostle says, *they were baptized into Moses*. That is, they were baptized, in the cloud and in the sea, that they might trust in Moses, as a faithful servant of God; might afterwards adhere to him in all their subsequent calamities; and might acknowledge him as a lawful conductor and commander, raised up for this purpose by divine power. To conclude, in simple terms, they were baptized that *they might believe in Moses*; for baptism follows belief, and we are rightly said to be baptized into him, in whom we believe."

It will be seen that the exposition of this illustrious commentator, is in unison with the analogy of faith, as already considered in other cases. If a happy and consistent sense can be put upon any phrase, by following this analogy, it is safe and proper to follow it.

We might now proceed to apply this analogy to the principal

subject, under consideration, but one difficulty must be first removed. Our phrase is not exactly like the others. The Scriptures speak of "baptizing *into* Christ—into John—and into Moses" simply, without any redundant words. But in the case before us it is, "baptize into the *name* of the Father, &c." Is "*name*" a redundant word, after the Hebrew manner, here; or is it a significant word, which could not be omitted without materially changing the sense of the passage?

I am inclined to believe that *name* is a mere pleonasm, for the following reasons.

In Rom. vi. 8, and Gal. iii. 16, the apostle speaks of being "baptized into Christ." In Acts viii. 16, the sacred historian, speaking of certain disciples, says "they had been baptized (*sic*) into the *name* of the Lord Jesus." The two expressions appear to be the same. In the same manner "*to call on the name of the Lord,*" is the same as *to call on the Lord*; *to "believe on the name of Christ,"* is the same as *to "believe in Christ."* Many other instances might be easily produced. But such Hebraisms may be found by every observing reader.

The learned Vitringa has shown, from Maimonides, that the Jewish writers, when they speak of baptizing a gentile, in order that he might be a proselyte, or a slave, or a freed man, express it by "baptizing *unto* the *name* of a proselyte, or a slave, or a freed man," as the case may be. This affords additional proof, that "*name,*" in the case before us, is a Hebraism, and a redundancy.

The way is now open to explain the meaning of "baptizing into the name of the Father, &c." It is manifesting and professing our communion with the Father, Son, and Holy Ghost. It is to glorify the Trinity—to profess that we belong to them as their property; to acknowledge them as our God, and the proper object of divine worship. It is to acknowledge the Father as our Father; the Son as our Redeemer; and the Holy Spirit as the distributor of his gifts. It is putting the name of the true God upon us, and making us as his, and denoting our willingness to receive him as our God, and our desires to be acknowledged as his people.

Thus it appears, that to baptize "*in the name of the Father, &c.*" falls far short of expressing all, which is designated by baptizing "*into the name, &c.*" The former denotes, according to common custom, and the usage of the sacred writers, baptizing *by the order or authority* of the Trinity: but the latter, according to analogy in other cases, implies what has just been expressed.

The only objection to the foregoing criticisms, which now occurs to my mind, arises from Acts x. 48, and ii. 38, where baptism is spoken of, *ἐν* and *ἐν* "*in the name of the Lord.*" But these I understand to mean simply, *by the order and authority of the Lord,* and not as parallel with the cases which I have been considering.

It gives me satisfaction to find that the learned Vitringa has defended, in a very able manner, the opinions, which I have now advanced. I acknowledge my

indebtedness to him for much of the illustrations of the leading ideas in this communication. They may not be less important, or less interesting to the religious public, because they are not wholly original.

It is an obvious reflection, upon the passage under consideration, that whether you translate it by *in*, or *into*, it affords a powerful argument, in favor of the existence of the Trinity. In the former case, the authority of the Son and Holy Ghost is placed on the same foundation with that of the Father, and acknowledged by implication to be equally necessary to constitute the validity or acceptableness of the rite of baptism. In the latter, we are marked as the property of a Trinity; we profess to belong to them; to be their disciples; to regard them as the object of our worship. Whatever baptism means with respect to the Father, it means with respect to the Son, and Holy Ghost; they are placed on an equality. No difference is noted by the sacred writer, either in the form of expression, or in the context. If Christ be a mere man, or only a super-an-

gelic being, could he thus be admitted in God's last and most perfect dispensation of his grace, in this world, to share equal honors, and to claim equal importance, with the everlasting God? And if the Holy Ghost be only an *attribute* of God, like his mercy, or omnipotence, can there be any possible propriety in baptizing into his name, and placing it in the same rank as that of God the Father." Or of baptizing by the authority of an attribute, and not of a person?

When these things are considered, I cannot wonder, that some modern Socinians choose to omit the form of baptizing prescribed by the Savior, and to substitute one, which will keep the doctrine of the Trinity out of view. It is so plainly taught in our Savior's rule, that the body of plain and honest people will ever be led to believe it, so long as this rule is followed in the administration of baptism. This is not the only special care, which is visible in the Scriptures to keep the doctrine of the Trinity in public view. Would to God the eyes of all might be opened to perceive it! M.

MISCELLANY.

[With a view to unite our testimony to that of others, against the increasing and most wicked and abominable practice of DUELLING, we readily give place to the following Memorial of the venerable Convention of Congregational ministers of the Commonwealth of Massachusetts. To this memorial there was not a dissenting voice, in a body of about *one hundred* of the clergy. The vote in favor of presenting it was *unanimous*. We wish other bodies of the clergy, and of the other denominations, would in like manner, or in some other way manifest their disapprobation of this most heinous sin. The Legislature, we presume, in due season, and in the manner which their wisdom shall dictate; will pay a suitable attention to this important subject.

EDITORS.]

To the honorable the Senate, and Representatives of the Commonwealth of Massachusetts.

The Memorial of the Convention of the Congregational Ministers of said Commonwealth, HUMBLY SHEWETH,

THAT the practice of Duelling, which has been known to prevail in other parts of our country, has of late years had the countenance of some examples within this State. That with anxiety and regret your memorialists have observed this symptom of degeneracy from the principles and manners, which formerly distinguished the citizens of this Commonwealth, and have seen instances among us of practices, which the influence of religious and moral sentiments, the correctness of public opinion, and the authority of law, have heretofore resisted with almost complete effect. Your memorialists need not say to your honors, that this practice involves a contempt and defiance of the precepts and sanctions of that religion, which you our legislators acknowledge, and what it belongs to your memorialists especially to teach and promote; that it involves the deliberate exposure or destruction of life, at the will of individuals, in utter despite of public authority; and thus amounts to the commission, or an attempt to the commission, of murder; that it claims in behalf of a false and absurd law of honor, originating in times of barbarism and ferocity, and acknowledged to have no other sanction than perverted opinion and corrupt fashion, the power of annulling and superseding the laws of God and men; that in proportion as it prevails, it puts in jeopardy all the peculiar benefits of the social and civilized condition, making the inter-

course of men in the same communities, a scene of danger and bloodshed; and tending to render wholly unsafe the exercise of the liberty of action, and the liberty of debate in public bodies, and of speech in general, as secured to every citizen by the laws of his country. As friends of religion, your memorialists are constrained to pray, that those who have no fear of God, may be awed by the civil arm, and that examples may not be suffered of a species of actions, that is at once an affront to heaven, and an outrage on the first principles of social order. Viewing the authority of the lawgiver and magistrate, as the safeguard of the public peace, and of individual right and happiness, they cannot suppress a fervent wish, that this authority may be so exerted, as to protect the subjects of government from the violence of their own passions, and restrain that practice of private revenge, which throws the powers of society into the hands of the unprincipled and the desperate. As friends of humanity, your memorialists cannot contemplate without distressing emotions the domestic terror and suffering, which must be inseparable from the prevalence of the barbarous usage, which they suggest to your present consideration and discountenance.

Your memorialists have not overlooked the care which our laws have shewn to prevent this offence; but they cannot fail to observe with your honors the partial efficacy of the existing laws on

this subject. This insufficiency of the past interposition of government, against the evil in question, they would fain believe, is not wholly to be ascribed to the intrinsic difficulty of the case; they are encouraged to hope that your wisdom may devise laws against duelling, containing more effectual provisions, than now exist, and higher securities for vigilance and fidelity in those on whom their execution depends. Your memorialists especially observe, that offenders calculate on impunity; by making a State or territory under another jurisdiction, the scene of action. Under such impressions; relying on your favorable construction of

this address, your memorialists, with entire deference, to your legislative discretion and fidelity, presume to ask—Is it not possible, that a degree of speedy, certain infamy and suffering may be attached to this practice, sufficient to counteract the influence of that imagined honor, which is alledged by the perpetrators in justification of an offence, which your memorialists, as Christians and members of society, consider incapable of justification, and as in duty bound your memorialists shall ever pray.

Signed in behalf of the Convention.

SAML. SPRING, *Moder.*
Boston, June 1st, 1809.

SELECTIONS.

“These that have turned the world upside down, have come hither also.

The unbelieving Jews.

THE character of seditious, troublesome, and disorderly, hath been constantly given by wicked men to the servants of God.

For proof, attend to the following facts.

The first I shall mention is, a passage, as extraordinary in its nature, and as singular in its circumstances, as any that history affords. It is the meeting of Ahab and Elijah, in the time of a great famine in the land of Israel. Ahab, that profane prince, had by his apostasy and idolatry brought down the judgment of a righteous God, both on his kingdom and on his house. We are told, “That he did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him,”*

* 1 Kings xvi. 33.

He had persecuted the worshippers of the true God with unrelenting violence; and, as it was natural to expect, he hated with uncommon rancor, and distinguished by uncommon severity, all the prophets who continued stedfast in the cause of truth. As many of them as he could lay hold of, he had put to death. He had hunted for Elijah, not only through all the kingdom of Israel, but through the neighboring nations, as we find related by Obadiah, his principal servant, “As the Lord thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee

not.* After all this severity on his part, when Elijah, by the command of God, went out to meet him, see the form of his salutation; "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" † To this the prophet makes the following strong and just reply, "I have not troubled Israel; but thou and thy father's house have troubled Israel, in that thou hast forsaken the commandments of the Lord; and thou hast followed Baalim."

Another instance similar to the former may be found in Jehoshaphat and Ahab's consultation before going out to battle. "And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we may inquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man (Micaiah the son of Imlah) by whom we may inquire of the Lord; but I hate him, for he doth not prophesy good concerning me, but evil." ‡ Here, you see, Micaiah was the object of hatred and aversion, because he denounced the judgment of God against the king's wickedness. That vengeance which he himself not only merited but solicited by his crimes, was attributed to malice in the prophet.

See an instance of a general accusation of this kind against all the worshippers of the true God, by Haman in the book of Esther. "And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom,

and their laws are diverse from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them." §

The prophet Jeremiah met with the same treatment at different times. Neither prince, nor priests, nor prophets, were able to bear without resentment, the threatenings which he denounced in the name of God, "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets, and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant, and all the people were gathered against Jeremiah in the house of the Lord. ¶ Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die, for he hath prophesied against this city, as you have heard with your ears." ** We find him afterwards expressly accused of treachery on the same account. "And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Haniah, and he took Jeremiah the prophet, saying, Thou fastest away to the Chaldeans." † †

The prophet Amos is another instance, precisely parallel to the last. Because of his fidelity to God, he was invidiously represented as an enemy to the

* 1 Kings xviii. 10. † Ibid. ver. 17.
1 Kings xxii. 7, 8.

‡ Esther iii. 8. § Jer. xxvi. 8, 8.

¶ Ibid. ver. 11. ** Jer. xxxvii. 13. See also chap. xxxviii. 4.

king. "Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words."*

Our blessed Lord and Savior fell under the same accusation. However plain and artless his carriage, he is called a deceiver of the people. "There was much murmuring among the people concerning him, for some said, he is a good man; others said, Nay, but he deceiveth the people."† His enemies endeavored to embroil him with the civil government by this insidious question, "Is it lawful to give tribute to Cesar, or not?" And that which brought him at last to the cross was the same pretended crime. "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar."‡

I shall close this view of the Scripture history, with the passage of which my text is a part. The whole crime of the apostle Paul, and his companion, was preaching the doctrine of the cross of Christ, his great and darling theme. We are told, he "opened" and "alleged, that Christ must needs have suffered, and risen again from the dead." Then the Jews, to whom this doctrine always was a stumbling block, were "moved with envy," and endeavored to inflame the resentment of the idolatrous multitude: they took for their associates the most wicked and profligate, "Certain lewd fel-

*Amos vii. 10. †John vii. 12. ‡John xix. 12.

lows of the baser sort:" They "set all the city in an uproar:" And as, no doubt, the friends of Paul and Silas would endeavor to protect them from the injurious assault, their enemies very gravely charge them as the authors of the confusion, both there and elsewhere, "They that have turned the world upside down, are come hither also."

Having produced these instances from the Holy Scriptures, which are liable to no exception, I shall say but little on the subsequent periods of the church. Only in general, the same spirit will be found to have prevailed in every age. Whoever will take the pains to look into the history of the church before the reformation, cannot fail to observe, that when any one, either among the clergy or laity, was bold enough to reprove the errors in doctrine, or the ambition, luxury, and worldly lives of his contemporaries, he was immediately branded as a factious and disorderly person, and often severely punished, as an enemy to the peace of the church.

I forbear to add any more particular examples; but from the deduction above given, it will plainly appear, that worldly men have been always disposed, first to oppress the children of God, and then to complain of injury from them, that by slander they might vindicate their oppression. Their slander too, hath still run in the same strain; troubleers of Israel, deceivers of the people, enemies to Cesar, and turners of the world upside down, have been the opprobrious titles generally given to the most upright and most faithful men, in every age and country.

In the next number we shall inquire, what it is in true religion, that gives occasion to this charge, and makes the world so to believe it. *Witherspoon.*

(To be continued.)

"Doth Job serve God for nought?"

Satan.

THEY who are disposed to represent the most blameless professors of godliness, as hypocrites, or mercenary; to put a bad construction upon harmless or even good actions; and to insinuate some suspicion or objection, in order to detract from the commendations bestowed upon pious and useful men, may easily know whose children they are, whose example they follow, and whose work they do. For they resemble in every feature, Satan, the envenomed slanderer and accuser of the brethren. It is indeed true, that God will not suffer his people to serve him for nought. Their best interests are secured: no good thing they do shall lose its reward. Yet they serve God from love, gratitude, and zeal, and delight in his holy commandments. When called to it, they will part with every temporal possession for his sake. But *untried* faith is not much to be depended on; if ease, wealth, and pleasure uniformly attended piety; if there were no cross, self-denial, or temptation, to serve as a touchstone, or a furnace, it would be difficult to distinguish the believer from the hypocrite; and therefore Satan is often allowed to sift and prove the people of God, that he and his children may be the more confounded. He means to destroy, to defile, or distress them: but the Lord intends to demonstrate the reality and power of

his grace in them for his own glory and their important good.—Little do we know what plots are forming against us in the invisible world.—Blessed be the Lord, his power limits the operations of these malicious foes; they who love him are assured of his protection. Their enemies can never break through the hedge, which the Almighty God hath made around them; and even when he permits them to be tempted, neither the Devil nor his emissaries can transcend the limits assigned them. *Scott.*

A LESSON OF HUMILITY.

How vain a thing is man! How ready to be puffed up with every breath of applause, and to forget that he is a creature, and a sinner? He that can bear to be surrounded with approbations and honors, and yet keep the same air and countenance without swelling a little at heart, hath passed an hour of temptation, and come off conqueror. *As the fining-pot for silver, and the furnace for gold, so is a man to his praise, Prov. xxvii. 21.*

Eudoxus is a gentleman of exalted virtue, and unstained reputation: Every soul that knows him, speaks well of him; he is so much honored, and so well beloved in his nation, that he must flee his country if he would avoid praises. So sensible is he of the secret pride that has tainted human nature, that he holds himself in perpetual danger, and maintains an everlasting watch. He behaves now with the same modesty, as when he was unknown and obscure. He receives the acclamations of the world with such an humble mien, and with such an indifference of

spirit, that is truly admirable and divine. It is a lovely pattern, but the imitation is not easy.

I took the freedom one day to ask him—How he acquired this wonderful humility, or whether he was born with no pride about him? “Ah! no,” said he, with a sacred sigh, “I feel the working poison, but I keep my antidote at hand: When my friends tell me of many good qualities and talents, I have learnt from St. Paul to say, *What have I that I have not received?* My own consciousness of many follies and sins constrains me to add, *What have I that I have not misimproved?* And then reason and religion join together to suppress my vanity, and teach me the proper language of a creature and a sinner—*What then have I to glory in?*”

Watts.

LETTER FROM DR. WATTS.

Stoke Newington, near London,
SIR, Jan. 21, 1735.

YOUR letter, dated about the middle of October, should have been answered long ago, had I not been withheld from my study by long illness; nor am I yet fully recovered. I take pleasure, Sir, to find your honest inquiries after truth, and that you are not willing either to put off your children, or to be contented yourself, with a mere set of words, instead of clear and intelligible doctrines.

I will therefore write you my thoughts, in a few lines, of that impotency and inability of man to believe, and repent, and return to God, which arises from the Fall, and which is, I think, the best and the only way to secure our thoughts from running into the extremes of Antinomian opin-

ions on the one side, or Arminian on the other.

This impotency, though it may be called natural, or rather native, as it comes to us by nature in its present corrupted state, yet it is not a want of natural powers, either of understanding or will, to know or choose that which is good; for if there were not natural powers sufficient for this purpose, I do not see how men could be charged as criminals, in not receiving the gracious offers of the gospel. This impotence, therefore, is what our divines usually call a Moral Impotence, i. e. their mind will not learn divine things, because they shut their eyes; their will refuses the proposals of grace, they shut it out of their hearts, they have a delight in sin, and dislike to Christ and his salvation; they have a rooted obstinacy of will against the methods of divine mercy, and against the holiness which is connected with happiness. And yet this Moral Impotency is described in Scripture by such methods as represent us “blind,” or “dead in sin,” and that we can no more change our nature than the “Ethiopian can change his skin, or the leopard his spots;” and the reason of these strong expressions, is, because God knows this natural aversion to grace and holiness is so strong and rooted in their hearts, that they will never renounce sin and receive the salvation of Christ, without the powerful influence of the Spirit, of God; even that same Spirit which can cure those who are naturally blind, or can raise the dead.

Now that this weakness of man to do that which is good is a

Moral Impotence, appears by the moral remedies which are applied to cure it : viz. commands, promises, threatenings, which sort of methods would be useless and ridiculous to apply to Natural Impotence; that is, to make the blind see, or the dead arise. It must be concluded, therefore, that man has a natural ability, i. e. natural powers, to do what God requires, but at the same time, such a native aversion of will, that he never will do it without divine grace. Thus there is a fair way laid for the necessity of divine grace, and yet at the same time a just foundation laid for the condemnation of impenitent sinners. I have spoken more largely to this subject in the eleventh of the Bury-Street Sermons, which were published last year in 2 vols. 8vo.

May the wisdom and grace of our Lord Jesus Christ direct you to walk in a safe way to eternal life, and to lead your children therein! at the same time assuring you, that the happening to take a little different turn of thought in some of the difficult inquiries, is not of so vast importance as some persons would make it to be, with respect to our salvation, provided we do but maintain a constant dependence upon the grace of the Spirit of God in all our duties to assist us, and on the perfect righteousness or obedience and sufferings of Christ, as our atonement for sin, and the only effectual ground of our acceptance with God. I am, Sir, under frequent returning weaknesses rendered unable to write much, and therefore subscribe your friend and humble servant,

Unknown, I. WATTS.

ANECDOTES.

A GOOD HINT FOR MEN IN BUSINESS.

“I ENDEAVOR (says the late Dr. Fothergill in a letter to one of his friends) to follow my business, because it is my duty rather than my interest; the latter is inseparable from a just discharge of duty; but I have ever looked at the profits in the last place. At my first setting out I wished most fervently, and I endeavor after it still, to do my business with all the diligence I could as a present duty, and to repress every rising idea of its consequences, knowing that there was an Hand which could easily overthrow every pursuit of this kind, and baffle every attempt either to acquire wealth or fame.”
Lettsome's L. of Dr. Fothergill.

THE SCOLD CONVERTED.

THE late Rev. Mr. Westley relates the following circumstance in his journal of 1741:—“Wednesday 9th, I rode over to a neighboring town, to wait on a justice of the peace, a man of candor and understanding, before whom, I was informed, their angry neighbors had carried a whole waggon load of these new heretics (the Methodists.) But when he asked what they had done, there was a deep silence; for that was a point their conductors had forgot! At length, one said, “Why, they pretend to be better than other people; and besides, they pray from morning to night.” Mr. S. asked, “But have they done nothing besides?” “Yes, Sir,” said an old man, “an't please your worship, they have *converted* my wife. Till she went among them,

she had such a tongue!—and now she is as quiet as a lamb!" "Carry them back, carry them back," replied the justice, "and let them convert all the scolds in the town." *Evan. Mag.*

It is said that the late Rev. John Brown, of Haddington, when passing the Frith of Forth, between Leith and Kinghorn, had for a fellow-passenger, one who appeared to be a Highland nobleman. Mr. B. observed, with much grief, that he frequently took the name of God in vain; but suspecting that to reprove him in the presence of the other passengers might lead only to irritate him, he forbore saying any

thing until he reached the opposite shore. After landing Mr. B. observing the nobleman walking alone, stepped up to him, and said, "Sir, I was sorry to hear you swearing while on our passage. You know it is written, "Thou shalt not take the name of the Lord thy God in vain." On this the nobleman, lifting his hat and bowing to Mr. B. made the following reply: "Sir, I return you thanks for the reproof you have now given me, and shall endeavor to attend to it in future: but," added he, "had you said this to me while in the boat, I believe I should have run you through with my sword."

Ibid.

REVIEW.

DR. REES' CYCLOPÆDIA. VOL. VIII. P. 2.

In the account given of CHUBB, *Thomas*, though the reader cannot help observing the downward progress of error, and the gross moral darkness into which infidelity plunges its votaries, yet every thing is done, which art could do, to extenuate and excuse the guilt of being a champion of irreligion. Dr. Rees states, (for we consider him as the only responsible person, let him derive the materials for his work whence he may,) that Chubb began to write as a rational Christian," (that is, in other words, his first attack was upon the Trinity;) and there are no less than five separate instances in which his natural abilities are spoken of with high commendation. At the close of the article, we are told, that "he was uni-

formly formed for integrity, simplicity, and sobriety of manners," and that he attended the services of his parish church to the time of his death." In short, nothing is said that would cause an unsuspecting mind to suppose that Mr. Chubb was at all to blame for his infidelity, or that his character was not, on the whole, a very desirable one.

The American Editors have subjoined the following paragraph:

"The natural tendency of Socinianism to Deism, or rather the near alliance which the one has with the other, is visible, as it ought to be in this life of Chubb. But we think, that the malignity of his opposition to christianity ought not to have been so much disguised, as it certainly is. Leland in his "Review of the Deistical Writers," states, among other things, that in the posthumous works of Chubb, "He doth not allow a particular providence, or that prayer to God is a

duty. His uncertainty and inconsistency with regard to a future state of existence and a future judgment. He absolutely rejects the Jewish revelation. He expresses a good opinion of Mahometanism, and will not allow that it was propagated by the sword." Whoever may admire the "intellectual abilities" of such a man as this, we ask, for ourselves, to be excluded from the number."

In addition to what is said, in this quotation, we beg leave to introduce an abstract of some of Mr. Chubb's doctrines, from Dr. Dwight's sermons on *Infidel Philosophy*, p. 26—29.

Mr. Chubb declares,

"That he hopes to share with his friends in the favor of God, in that peaceful and happy state, which God hath prepared for the virtuous and faithful, in some other, future world ; and yet,

That God does not interpose in the affairs of this world, at all, and has nothing to do with the good, or evil, done by men here :

That prayer may be useful, as a positive institution, by introducing proper thoughts, affections, and actions ; and yet he intimates,

That it must be displeasing to God, and directly improper :

That a state of rewards and punishments, hereafter, is one of the truths, which are of the highest concern to men ; and yet,

That the arguments for the immortality of the soul are wholly unsatisfactory ; and that the soul is probably matter :

That men are accountable to God for all their conduct, and will certainly be judged and dealt with, according to the truth and reality of their respective cases ; and yet,

That men will not be judged for their impiety or ingratitude to God, nor for their injustice and unkindness to each other ;

but only for voluntary injuries to the public ; and that even this is unnecessary and useless :

That God may kindly reveal to the world, when greatly vitiated by error and ignorance, truths necessary to be known, and precepts necessary to be obeyed ; and yet,

That such a Revelation would be, of course, uncertain and useless :

That Christ's Mission is, at least in his view, probably divine ; and yet,

That Christ, in his opinion, was of no higher character, than the founder of the Christian sect (i.e. another Sadoc, Cerinthus, or Herbert :) :

That Christ was sent into the world, to acquaint mankind with the Revelation of the will of God ; and yet,

That his birth and resurrection were ridiculous, and incredible ; and that his institutions and precepts were less excellent, than those of other teachers and law-givers :

That the New-Testament, particularly the writings of the apostles, contain excellent cautions and instructions for our right conduct ; and

That the New-Testament yields much clearer light than any other traditionary Revelation ; and yet,

That the New-Testament has contributed to the perplexity and confusion of mankind, and exhibits doctrines heretical, dishonorary to God, and injurious to men ; and

That the apostles were impostors ; and that the gospels and acts of the apostles resemble Jewish fables, and popish legends, rather than accounts of facts :

That, as, on the Christian scheme, Christ will be the Judge of the quick and the dead, he has not on this account (i. e. admitting this to be true) any disagreeable apprehensions on account of what he has written; and yet,

He ridicules the birth and resurrection of Christ, postpones his instructions to those of the heathen philosophers and law-givers, asserts his doctrines to be dishonourary to God and injurious to mankind, and allows him not to be sinless; but merely not a gross sinner.

He further declares,

That the resurrection of Christ, if true, proves not the immortality of the soul:

That the belief of a future state is of no advantage to society:

That all religions are alike:

That it is of no consequence what religion a man embraces:

And he allows not any room for dependence on God's Providence, trust in him, and resignation to his will, as parts of duty, or religion."

That our readers may know how to appreciate the assertion that Mr. Chubb "was uniformly formed for integrity," we beg leave to introduce another passage from the same excellent sermons, p. 45, 46.

"Herbert, Hobbes, Shaftsbury, Woolston, Tindal, Chubb, and Bolingbroke, are all guilty of the vile hypocrisy of professing to love and reverence christianity, while they are employed in no other design than to destroy it. Such faithless professions, such gross violations of truth, in Christians, would have been proclaimed to the universe

by these very writers, as infamous desertions of principle and decency. Is it less infamous in themselves? All hypocrisy is detestable; but I know of none so detestable as that, which is coolly written, with full premeditation, by a man of talents, assuming the character of a moral and religious instructor, a minister, a prophet, of the truth of the infinite God. Truth is a virtue perfectly defined, mathematically clear, and completely understood by all men of common sense. There can be no haltings between uttering truth and falsehood, no doubts, no mistakes; as between piety and enthusiasm, frugality and parsimony, generosity, and profusion. Transgression, therefore, is always a known, definite, deliberate villany. In the sudden moment of strong temptation, in the hour of unguarded attack, in the flutter and trepidation of unexpected alarm, the best man may, perhaps, be surprised into any sin; but he, who can coolly, of steady design, and with no unusual impulse, utter falsehood, and vend hypocrisy, is not far from finished depravity."

The article CHURCH is considerably enlarged, and some of the additions require notice. The compiler of the original article explains the word which is translated "church" throughout the New-Testament, to "denote either a single congregation of Christians, or the whole Christian community;" and adds that "the plural number is invariably used when more congregations than one are spoken of, unless the subject be the whole commonwealth of Christ." This the American editors suppose to be

an unwarranted conclusion ; and have argued somewhat at length to prove, that the number of believers at Jerusalem was so great, that they could not assemble in one place, and be justly denominated one congregation. They take notice, indeed, that "they (the believers at Jerusalem) were all with one accord in Solomon's porch." "But," they ask, "can we reasonably understand by this, more than that the body of the disciples frequently convened in this place for the purposes of intercourse and conversation, and the transaction of some concerns that might require an union of counsel, influence, and exertion?" We answer, No; and ask, in our turn, whether the meaning of the words "a single congregation," would not be well explained by the very definition which they have given of the assemblies in Solomon's porch? It appears to us, that the believers in any one city might properly be addressed as one congregation, if the body of them met together indiscriminately, and without any restraint, except that imposed by their numbers, however impracticable it might be for all to assemble and worship under one roof, at the same time. We are inclined to believe, therefore, that there is no reason to differ with the English editor on this subject, especially as the Greek, word which is translated *church*, might have been translated *congregation*, and perhaps with equal propriety.

In the account of the church of England is introduced the following quotation from the bishop of Lincoln's Elements of Christian Theology, who is stated to have

quoted it from "the learned and amiable Dr. Jortin :"

"In England, at the time of the synod of Dort, we were much divided in our opinion concerning the controverted articles; but our divines having taken the liberty to think and judge for themselves, and the civil government not interposing, it has come to pass, that from that time to this, almost all persons here, of any note for learning and abilities have bid adieu to Calvinism, have sided with the remonstrants, and have left the fatalists to follow their own opinions, and to rejoice (since they can rejoice) in a religious system consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy."

The American editors subjoin the following sentences :

"Calvinists have often been charged by their "amiablc" opponents with holding sentiments from which the horrible consequences here stated must necessarily result. But it is notorious to all the world, that they reject these consequences with the deepest abhorrence: and we think they have shown, in the most solid and satisfactory manner, that such consequences cannot fairly be drawn from any of their tenets. It is the indication of a weak cause thus to repeat reproaches, which have a thousand times been confuted, and shewn to be utterly groundless."

Without arrogating to Calvinists all the piety, all the learning, to all the *modesty* in the world, we boldly challenge their opponents, to name a single Calvinistic divine, who has ever held to such "a religious system," as that described in the quotation cited above from Dr. Jortin. Did Calvin, or do any of his followers, believe that *human creatures are without liberty*? It is perfectly well known to those who know any thing on the subject, that Calvinists have ever been strenuous defenders, and constant teachers of the doctrine, that *men are free agents, and accountable to God for their actions*. We hardly know what

is meant by *doctrines without sense, and faith without reason*. If it is meant to be asserted, that Calvinists discard reason in the discussion of religious topics, the charge has no foundation in fact. On the contrary, they are often charged, (and by the same set of opponents too,) with placing too much reliance upon logical, or metaphysical demonstration. Thus when presented with a doctrine offensive to the natural heart, these men decry it as destitute of *sense and reason*; and when beset with arguments from which it is in vain to hope for an escape, they take refuge in vain accusations of *metaphysical subtlety*. The truth is, that Calvinists look to the Bible for their religious opinions; they exclaim, in the language of the apostle, "Let God be true, and every man a liar." The doctrines relative to the divine government, with respect to which such violent reproaches are lavished upon them, they conceive to be revealed in a particularly clear manner; so clear that every unbiassed mind can hardly mistake the truth. But they are of opinion, moreover, that the same doctrines can be unanswerably established by reasoning from those attributes which are ascribed to the Deity by all sects of christians. If any one supposes that Calvinists believe in a *God without mercy*, let him read the writings of Calvin, or Edwards, or any of their illustrious fellow-laborers, and if he does not find more heartfelt descriptions of the stupendous mercy of God to a fallen world, than can be found any where else, we will frankly confess ourselves mistaken. These reflections we have thought it our duty to state,

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because the same reproaches are continually repeated, at the present day.

At the close of this article is a particular history of the Protestant Episcopal Church in America, written, we presume, by one of its members.

In summing up the character of CICERO, the English Editors have indulged in a strain of panegyric, which quite transcends the boundaries of truth.

"Few persons in christian countries," say they, "and none in his own age, were upon the whole so free from vice; [surely this is extravagant. American Editors.] He was an entire stranger to the sordid passions of lust and avarice; and however vain, irresolute, or inconsistent a part he sometimes acted, he does not appear to have committed a crime."

The writer of this passage must have had in his mind rather a loose definition of the words *vice* and *crime*; for he tells us, only two sentences before, that Cicero "requested Luceius to write the annals of his consulship, and to praise him, *even at the expense of truth*." That is, he deliberately, and in writing, urged his friend to be guilty of falsehood in a public history, in order to gratify his unbounded love of praise. The most profligate minister in modern times, would be ashamed to address such a letter to his friend, a dignified historian. Cicero also advised to enkindle a civil war, that he might return from an exile, in which he had behaved with the most childish pusillanimity. He mentioned without censure, if he did not directly countenance, crimes too gross to be named, as is evident from a passage in his book *de Officiis*. He adhered to the party of Pompey, till it was overthrown; then made a studied and gratuitous panegyric

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on Cæsar in two most beautiful orations; and, after Cæsar's death, bestowed the same extravagant praise on his murderers, which he had just before lavished on him. But how could any thing better be expected, when he repeatedly declares, in his public speeches, that praise, fame, or glory, (call it by what name you please,) was the only incentive to the labors in which he engaged for the safety of his country? We are of opinion, that vast multitudes "in christian countries," in all periods of the christian church, have not only been more "free from vice" than Cicero, but have acted, habitually under the influence of principles incomparably more conducive to virtue and happiness, than any of which he ever had a conception. That Cicero was one of the least faulty men of his age and nation, we readily grant; that he was one of the best moral writers of heathen antiquity admits not of a doubt; that his talents were of the most brilliant and useful kind, the united voice of the learned, bears concordant testimony: But his moral character is no more to be compared with what it would have been under the transforming power of christianity, than the shapeless daubings of an awkward landscape painter, with the indescribable beauties of a summer's prospect.

We insert the following sentences, subjoined by the American Editors to the account of Dr. CLARKE, for the information of our readers:

"The writer of this article appears to have been not a little gratified, that Dr. Clarke was not, in the strict sense of the term, a Trinitarian. As the article however states what he was *not*, without in-

forming the reader what he *was*, we think it proper, for the sake of those who are unacquainted with his works, to add a little to this negative information, by saying that he was *not* an Arian, *not* a Socinian. He was even solicitous to avoid the imputation of these heresies. Doddridge in his Lectures on Divinity, in giving the different theories relative to the doctrine of the Trinity, says "Dr. Clarke's scheme is, that there is one Supreme Being who is the Father, and two derived and dependent beings: but he waves calling Christ a *creature*, as the ancient Arians did, and principally on that foundation disclaims the charge of Arianism."

We were disappointed in not finding any notice of the late Dr. CLARKE, of Boston.

(To be continued.)

The Works of Mrs. Anne Steele, complete in two volumes, 12mo.
Boston, Munroe, Francis, and Parker, 1808.

THE specimens of Mrs. Steele's compositions, given to the American Public in Dr. BELKNAP's collection of Psalms and Hymns, excited a general desire to see her whole works; and we congratulate the community, that they have at length made their appearance. Either the English edition was out of print, or few copies of it, we presume, were imported; for, after diligent inquiry, we were never able to find but a single copy of a single volume. This edition is very neatly and correctly printed, and does credit to the respectable press from which it proceeds.

Mrs. Steele's character, as a writer, is too well known, to require notice; and too well established, to need confirmation. To many, who have not seen these volumes, it may be grateful to know, that they are more replete with evangelical truth, than the selected specimens, excellent as they are, may have led them

to imagine. The divinity of Christ, the atonement, the influences of the Spirit, and the perseverance of saints, are here prominently exhibited.

The Prose is of too poetical a cast; but the sentiments flow from a heart deeply affected with a sense of its own imperfections, and aspiring after the beauties of holiness. The poetry is seldom if ever, prosaic. It is of a character somewhat resembling the poetry of Watts, yet distinct and peculiar. It has its simplicity,

its tenderness, its grace, and sometimes its sublimity. If, in general, it be less fertile in its imagery, it is more chaste; if less elevated, it is more equable; if less familiar, it is more delicate; if less adventurous; it is more correct. The author distinguished for exquisite sensibility, as well as for ardent piety, cheered her own pilgrimage with these songs of Zion; and such must be their influence on every reader, whose soul is attuned to celestial harmony.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

PHILADELPHIA BIBLE SOCIETY.

WE have received the first report of this respectable society, made at their annual meeting, May 1, 1809, with which we promptly gratify our readers, in the hope, that it may animate them to similar exertions.

FIRST REPORT OF THE PHILADELPHIA BIBLE SOCIETY.

IN conformity with the third article of the constitution of the Bible Society, the Managers lay before the Society the report of their proceedings, together with an account of their receipts and disbursements of money, from its institution on the 12th of December last, until the present time.

Immediately, upon receiving notice of their election, the Managers met, and organized themselves agreeably to the provisions of the constitution; and without delay entered upon the performance of the duties assigned them.

The first object of the Managers was to draw the attention of the public, not only in this state, but through the United States, to the great importance of such institutions; and to stimulate the friends of the Bible, in the other large cities on this continent, to exert themselves to establish societies similar to the one organized in this city. With this view, an address to the public was prepared and circulated. Three thousand copies of this address were printed; two thousand in the English, and one thousand in the German language: And it has been sent into every part of the United States, addressed

to distinguished characters of the different religious denominations. What its ultimate effect will be, in the several places to which it has been forwarded, cannot yet be ascertained: but it is known that it has excited the serious attention of many of the friends of christianity; and that, in some places, it is in contemplation to make the attempt to establish Bible Societies.

In connexion with this measure, the Managers considered it to be of the utmost importance, that the prosperity of the institution, that strenuous efforts should immediately be made for increasing the funds of the Society and enlarging the number of its members. To accomplish these objects, they not only thought it proper to invite the pious and benevolent, through the medium of the public prints, to come forward and subscribe; but they were of opinion, that the magnitude of the object was such, as to justify them in making personal application to the citizens of Philadelphia, for their aid and support in carrying it into effect. Accordingly, having distributed themselves into small committees, and divided the city into districts, they determined that a general solicitation for subscriptions and donations should be made. This measure, to a considerable extent, and with no small success, has been carried into effect: but the times having been unfavorable for such an application, and the season inclement, much still remains to be done in the same way.

The Board of managers were of opinion, that the sooner the charity, placed at their disposal, was directed to its destined object, the better would the purposes of

the Society be answered. It was therefore resolved that the funds in possession should immediately be put into active operation; except that it was adopted as a principle, that the money arising from life subscriptions and donations should form a permanent fund, the interest of which only should be employed; which arrangement, it was supposed, would better meet the views of the contributors, and better promote the objects of the Society, than if the whole should be expended at once.

A purchase was therefore made of 300 English Bibles, 300 English New Testaments, and 300 German New Testaments; and some general principles to regulate the distribution of the books, and guard against impositions, were agreed upon. This stock, however, was soon exhausted; the demand proving upon experiment to be much greater than was expected. The Managers, therefore, ordered another purchase to be made, of 1000 English Bibles, and 200 German New Testaments, and of the books purchased, a small proportion only remain at this time in the hands of the Librarian.

As it was not practicable to obtain a cheap edition of the German Bible in this country, the Managers directed that 300 copies, and as many of the New Testament, should be imported from Germany, as soon as intercourse with Europe should be again opened. They also directed that 100 French, 100 Welch, and 50 Gaelic Bibles, together with 50 English New Testaments of a large type, should be imported from London, as soon as practicable. All the above mentioned books have been sent for, and may now be expected in a short time.

The distribution of Bibles, which has taken place, has been chiefly confined to this city and its vicinity, but good opportunities of supplying the destitute at a distance, have not been neglected.

At the request of a missionary of the United Brethren, 75 Bibles and 25 New Testaments have been sent to the Muskingum, to be distributed among the Indians of two christian congregations, and among the poor white inhabitants. One hundred Bibles have been committed to Mr. Thomas Haskins, a member of the Society, to be distributed "by means of confidential friends" in the destitute parts of Maryland, Delaware, Pennsylvania, and New Jersey. One hundred Bibles have likewise been committed to captain Benjamin Wickes, to be carried to Canton, and distributed among the sailors, and others, who can read English in that port, by himself, and the Rev. Mr. Morrison, a missionary, resident in that place. Mr. Markoe, one of the managers, has received 50 Bibles, and as many New

Testaments, to be distributed by himself in the West Indies, among the people of color, or others at his discretion. Twenty-five New Testaments have also been sent to the Rev. John H. Rice, to be distributed among the slaves who can read, in Virginia.

The public and charitable institutions in this city have received a special regard from the Managers in the distribution of Bibles.

The Managers, conceiving that it would be of importance to obtain a charter, called a meeting of the Society, to consider and determine upon the propriety of petitioning the legislature of this state then in session, for an act of incorporation. At this meeting, a memorial, together with the draft of a bill, were submitted to the Society, which, being considered and approved, were forwarded to the legislature: but the expected success did not attend the application. The failure, it is believed, was chiefly owing to the application having been made at so late a period of the session of the legislature, that there was not time to pay suitable attention to the subject. It will now belong to the Society to dispose of this business in that way, which to them may seem best.

As this society owed its existence, in a great measure, to the noble example afforded by the British and Foreign Bible Society, established at London; and as intimation had been given by a respectable member of that society, that a handsome donation would be granted to the first society of a similar kind established in the United States; it was one of the first acts of this society, after its organization, to request their treasurer to give information, through his correspondent in London, of the formation of a Bible Society, in this city; and to transmit a copy of its constitution, and solicit the patronage and support of the Bible Society in London. This was done. And it will afford pleasure to the members of the society to be informed, that the treasurer's communication produced a very agreeable impression on the minds of the whole committee of the British and Foreign Bible Society. Without hesitation or delay, they opened their arms to embrace our infant institution, with truly fraternal affection. Instead of one hundred pounds, which this Society had been encouraged to hope for, by a unanimous vote of the committee, two hundred pounds sterling were given in aid of our funds; And so strong was the tide of their generous affection towards this Society, that a much larger sum would have been voted for its use, had they not supposed that our institution was limited in its operation to the state of Pennsylvania.

They express an anxious wish that our plan should be enlarged, so as to comprehend the whole union, in one society. But the managers are of opinion, that when the address of the society shall reach them, together with the explanations which have been directed to be made, they will be convinced that the plan which has been adopted is the most eligible for this country. However, the managers believe, that if no similar societies should be formed in any part of this country, then it will be the duty of the society, to extend its arms from Maine to Georgia, and from the Atlantic to the Mississippi.

The managers having now had some opportunity of testing the importance and utility of the plan of the Bible Society, by actual experiment, beg leave to make a few observations on the subject in the conclusion of this report.

The necessity for such an institution has appeared much more evidently to the managers, since, in the course of their duty, they have been led to make particular inquiries into the condition of the poorer class of people in this city, than it ever did before. The deficiency of Bibles has been found to be much greater than was expected; and it is believed to be as great in many other places. The number of families and individuals, who are destitute of a copy of the Scriptures is so great, that the whole of the funds in the possession of the society, could be profitably expended in supplying the wants of this city alone: and the opportunities of distributing them in other places are so numerous, that if their funds were tenfold as great as they are, they would still be inadequate to satisfy the demand.

That the institution will be useful, and has already been useful, can be doubted by no one, who values the word of God. Some hundreds of families are now in possession of a Bible, by means of the society, which never had one before. And it deserves to be mentioned, that the books have commonly been received, with emotion, and strong indications of gratitude: and that the application for them is often earnest and pressing. This alone, it is presumed, will be considered by every contributor, as a rich remuneration, for all the expense and labour, to which he may have subjected himself in support of the institution.

But besides the good resulting from the promotion of the chief and direct object of the society, the managers are of opinion, that very important and desirable effects will be indirectly produced by this association.

The cordiality and harmony with which christians of so many denominations have united, in prosecuting this important object, cannot fail of being attended with some good effect on all con-

cerned. It is an approximation to that unity and brotherly love among christians, which all good men so ardently desire. At least, it will have a tendency to remove prejudices by promoting mutual acquaintance between the members of different religious communities.

The managers do, moreover, believe, that the zeal discovered, and efforts made by so many persons in this city, of different conditions and professions, to furnish the poor with Bibles gratuitously, will have a happy tendency to induce many to appreciate the sacred Scriptures more highly than they have been wont to do; and may dispose those who possess Bibles, but have suffered them to lie neglected in their houses, to peruse them with serious attention.

On the whole, the managers feel it to be a duty, to express their gratitude to the Author of every good gift, for the institution of Bible Societies; and particularly, for the degree of favor which He hath been pleased to manifest to this institution. At the same time, they congratulate the society on the pleasing prospects of success, which are open before them. This continent presents an extensive field for the labors of such societies; which, under diligent cultivation, and the blessing of heaven, may be expected to yield a copious harvest.

In the present convulsed state of the European continent, perhaps there is no spot upon earth, from which the light of divine truth might be sent forth more successfully, to various and distant parts of the benighted world, than from this city. The institution of a bible society in this place, therefore, must be considered an auspicious event. And the managers do not think that their hopes are too sanguine, when they persuade themselves, that at no very distant period, this society will be found in the foremost rank among those institutions, which piety or humanity has erected for the relief of the indigent, on this continent. And they conclude this report, by declaring it to be not only the object of their prayers, but their hopes, that before the present generation shall have passed away, the holy scriptures will be read by all the principal nations under heaven: and thus the way be opened for the fulfilment of the prediction of the prophet, *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

An appendix to this report contains the interesting correspondence between R. Ralston, Esq. and the British and Foreign Bible Society, which we have already published: also, a list of 295 subscribers at \$5 a year, among whom, are 12 life subscriptions of 50dols: Also the treasurer's account, from which it appears, that his receipts amount to \$2715, exclusive of the

200l. sterling presented by the British and Foreign Bible Society.

STATE OF RELIGION.

A Narrative of the State of Religion, within the bounds of the general assembly of the Presbyterian Church, and in the states of Connecticut and Vermont, during the time intervening between May 1808 and May 1809.

THE general assembly once more approach the churches under their care, that they may lay before them a condensed narrative of the state of religion within their bounds.

The dealings of God with us, brethren, during the past year, call for renewed emotions of wonder, love, and praise. He has not left himself without a witness amongst us; the east, the west, the north, and the south can testify; for in them all, his stately footsteps may be seen. In answer to the prayers of his people, he has come down like dew upon the mown grass, and like showers that water the earth; and we are happy to state that his glory is yet passing before us, and that his power and grace are still displayed in the conviction and conversion of sinners, as well as in building up his people in their most holy faith. These are the great outlines of our situation, to the more particular description of which we now call your attention.

It is with peculiar pleasure, then, that we state, that peace and harmony, so ornamental and necessary to the christian church, have prevailed in the past year, with but few exceptions, throughout our bounds; that the worship of God has been generally and respectfully attended in our churches; that the distinguishing doctrines of grace have been well received, and in many instances have been attended with great and visible success. Although from the great extent of late revivals, and the numbers received into our churches, there was reason to fear that many tares were interspersed with the harvest, yet we are happy to state that instances of apostasy have seldom occurred.

The leading features that have characterized our churches during the last year, have, we apprehend, been a growing thirst for divine knowledge, and an increased attachment to the distinguishing doctrines of grace. Family visitation and the

catechetical instruction of our beloved youth, have doubtless contributed in a great degree, to excite, as well as to satisfy, this desire. We are happy to state that catechetical instruction has been attended to during the last year, with perhaps greater assiduity, than has ever been witnessed amongst us; and we are persuaded that its results will be highly favorable to the dearest interests of the church of God in our country. Deeply impressed with a conviction, that holiness becometh his house for ever, the churches of Christ have turned their attention, with increasing care, to the support of a wise and salutary discipline. Societies for diffusing evangelical truth have been organized, and are now in operation; Bibles and small religious tracts have been extensively distributed. Praying Societies, formerly established, have been maintained, whilst many new ones have been added. These institutions, by calling into exercise the latent gifts and graces of the people of God, in an essential part of his worship, as well as in promoting zeal and brotherly love, have served as nurseries of the church, and have produced, and are producing, almost incredible effects upon the moral and religious state of the community.

The presbytery of Long Island has experienced a very general revival from the presence of the Lord. The presbyteries of Albany and Hudson, in some of their congregations, have been visited with divine influence from on high; whilst a large district of East Jersey, as well as its extreme in the west, has known, or is learning to know, the almighty power of God. Acknowledged infidels, and practical unbelievers, who so lately eyed the cross with malignity, and its adherents with contempt, are now seen, in inconsiderable numbers, clothed, and in their right minds, at the feet of Jesus; whilst the poor, dissipated prodigal, who so lately was a burthen to himself and to the world, is seen returning to his father's house, or already encircled in his father's arms. Those parts of the church, which were favored with revivals in former years, appear to be securing the advantages they have gained, and to be gathering in the gleanings of the vintage; whilst bod-

ons, where they have ap-
peared almost wholly subsided,
given place to calm inquiry
and leading doctrines
of the gospel.

The assembly have observed with
pleasure that the various missions
in every direction have been pros-
perous with exemplary diligence and
industry, and with a measure of suc-
cess calculated to rejoice the hearts
of the faithful, who have contributed
liberally to the support of this
great object, and to ensure
a continuance of their
operations. Through the instrumen-
tality of these missions, not only a
multitude of our own citizens,
but others who otherwise remain almost
destitute of the gospel, have
received the ordinances dispens-
ed by the church; and several
of the Indian tribes have
received the Christian relig-
ion within their reach; and
happy children of Africa
have been greeted with those glad tid-
ings of salvation to which, in a Chris-
tianity, they have a peculiar

interest. Whilst events of a prosperous
nature are recounted with pleasure,
the duty of this assembly to in-
quire into the circumstances
surrounding the churches
affected of an opposite de-
cline, and such as ought to be
regarded as highly calamitous and
dangerous. They have learned with
sorrow that, whilst several parts of
the country have recently been sup-
plied with a gospel ministry and the
administration of ordinances,
in other respects are in an
extremely destitute situation. "The
harvest is great, but the labor-
ers are few; pray ye, brethren, the
harvest that he would
send forth laborers into his harvest."
The extension of country of some ex-
tensive extent within the bounds of
the State of Kentucky, we are sorry
to find that a spirit of fanaticism,
marking the most palpable errors,
and insubordination to the con-
stituted authorities of our church,
has lately prevailed. In conse-
quence of this, some of our congrega-
tions have been torn by intestine
dissensions and are yet bleeding at eve-
ry pore. The assembly conceive that

they cannot do justice to their own
feelings on this occasion, or to the
cause of Christ, without noticing in
terms of high disapprobation so ruin-
ous a departure from duty; they hold
out at the same time the hand of con-
ciliation to their erring brethren, and
invite a speedy return to the good
order and discipline of our church.

In addition to the above, the assem-
bly have heard with pain of the pre-
valence, in some parts of their bounds,
of a form of religion without its pow-
er, as well as of vice and immorality.
Lukewarmness, detested by the Head
of the church; intemperance, engulf-
ing every social and domestic virtue;
an awful profanation of the sabbath;
and sports and unlawful games; like so
many ensigns of death, have appeared,
assailing the kingdom of Christ, and
strengthening the empire of his foes.
Whilst we are undoubtedly called to
mourn over these evils, we are equal-
ly called to counteract them; "the
weapons of our warfare are not car-
nal, but mighty through God, and
shall finally prevail." "For Zion's
sake, therefore, will we not hold our
peace, and for Jerusalem's sake we
will not rest, until the righteousness
thereof go forth as brightness, and
the salvation thereof as a lamp that
burneth."

From the accounts received from
our sister churches of Connecticut
and Vermont, it appears that the
great head of the church has mani-
fested toward them, during the last
year, the most signal interpositions
of divine love and mercy. Yale Col-
lege has been visited, and a number
of her sons have been hopefully gath-
ered into the bosom of the church.
Many towns and villages, in both of
these states, have felt in a very un-
common degree, the power of sove-
reign grace; and accessions to their
communion have been exceedingly
numerous. Infidelity is confounded,
or retires from the public eye. Char-
acters distinguished by talents, learn-
ing, morals, and property, have been
led publicly to profess themselves the
disciples of our Lord. A knowledge
of the Holy Scriptures is diffusing it-
self far and wide. We are also in-
formed, that distinguished revivals
of religion have existed in several
parts of Massachusetts, and that

hopeful appearances have also begun in New Hampshire and in the district of Maine.

On a review of the whole information we have received, the assembly take their stand at the foot of the cross, and rejoice in the wonders of redeeming love.

If the state of religion in the churches under their care had even been generally dark and unpromising, though they might mourn over the ingratitude of man, they could not cease to confide in the faithfulness of God. But in justly deserved wrath, our God has remembered mercy; once more he has given us abundant cause to glory in his name, and to rejoice with trembling.

We have only to add our ardent prayer, that the *angel flying through the midst of heaven, having the everlasting gospel to preach to every kindred and tongue*, may soon reach the utmost bounds of his destination; that every obstacle that might impede his flight, or stay his progress, may be speedily removed, and that the knowledge of Christ may soon cover the earth, as the waters fill the sea. "Come quickly; Amen. Even so, come Lord Jesus."

Certified by

JACOB J. JANEWAY,
Stated Clerk.

ADDRESS TO THE PUBLIC.

MASSACHUSETTS BIBLE SOCIETY.

THE attention of the Christian public is requested to a very important object. Within a few years, several societies have been instituted in Europe and America, for distributing the Holy Scriptures. It is proposed that an Association be formed in this state for this Christian and benevolent design.

It is difficult to conceive an object which promises greater benefit, or has a stronger claim on the support of Christians.

The book to be distributed is universally acknowledged to be the only pure source of religious truth, the only perfect rule of faith and practice. In distributing it, we furnish men with the most interesting knowledge, the knowledge of their Creator and Redeemer, of their duties and destination. We furnish them with an

unerring and authoritative guide of life, with the most powerful motives to virtue and holiness, and with the only unfailing support and solace in affliction.

If we consider that the Bible views and addresses man as an immortal being, and is designed to secure his eternal felicity, we shall see, that in distributing it, we exert ourselves to promote an *infinite good*; and will Christian benevolence be indifferent, when such an object is proposed?

It is the influence of the Bible not only to fit men for a future life, but to promote the order, tranquillity, and happiness of the *present*. In distributing the pure and benevolent system of Jesus Christ, we adopt one of the best methods to refine the temper and manners of men, to restrain unjust practices and licentious desires, to render families peaceful and affectionate, and to improve every relation of the social state.

It is interesting to recollect the exertions and sacrifices made by the author of our faith, by his chosen apostles, and by Christians of every age, for the purpose of extending through the earth, and of transmitting to all generations, the truth contained in the Bible. This truth has been sealed by the most precious blood; and shall not we count it an honor and privilege to be associated with Jesus Christ and his most faithful servants, in communicating this invaluable blessing to mankind?

It becomes Christians to consider, that their master was very mindful of the poor, and represented his gospel as peculiarly designed for that class of society. Its great truths are level to their capacities; and its precepts and promises are peculiarly suited to impart that support and consolation, and to form that patience, resignation, uprightness, and freedom from envy, which are so necessary in a state of poverty. Is there not, then, the strongest obligation to circulate the Bible, as widely as possible among the poor?

It is a distinguishing recommendation of this charity, that when we give a Bible, we communicate an *undoubted* good. We give what is needed by men of every age, character, rank, and condition. We circulate

not an imperfect production of man, but the book of God ; not a work of controversy, but the gospel of peace, which all Christians acknowledge to be the standard by which their controversies must be judged.

This object is recommended by its great simplicity, and by the facility with which it may be accomplished. It requires no intricate arrangements. The distribution of a single book is the only thing intended. The object is so definite, as almost to exclude the possibility of misapplying the funds of the proposed association. No heavy burdens need be laid on individuals. A small annual subscription from Christians in moderate circumstances, united with the donations of the opulent, will be sufficient to distribute the Bible wherever it is wanted.

One more advantage, and a very important one, remains to be mentioned. This is an object, in which all Christians may unite. Here is a common ground, on which all denominations may meet, and join heart and hand, and forget the distinctions which keep them asunder. Let Christians of every name concur in the good end here proposed, and they can hardly help improving in that love, which is the badge of the true disciples of the Savior.

There is but one objection which can be offered to the institution here proposed, viz. that the people of this land are too well supplied with Bibles to need the aid of a Bible Society. But we must not judge of the country at large from what falls under our immediate observation. The Philadelphia Bible Society, in their address to the public, express the opinion, that one fourth of the families of this country are destitute of Bibles. If we confine ourselves to New-England, we have reason to suppose that this want is considerably felt in several parts of Rhode-Island, Vermont, New-Hampshire, and the District of Maine. In many houses where the Bible is found, it is so much worn, and so wretchedly printed, that its usefulness is very much diminished. In all our towns, there are poor families to whom a neat edition of the Bible, in a good type, would be a most acceptable

present. In our prisons, also, there are many unhappy individuals, who peculiarly need this charity.

These are the considerations which have called forth this address. It is hoped that they will engage the serious attention of the friends of religion and mankind. Those persons, who feel the importance of this object, are respectfully requested to meet at the State House, in the Representatives' Room, on Thursday, the sixth day of July next, at 3 o'clock, to consider the expediency of associating for the distribution of the Bible. A general attendance of the respectable and influential part of society, and of Christians of all denominations, is desired and anticipated.

Boston, June, 1809.

EXTRACT FROM THE MISSIONARY JOURNAL OF REV. THADDEUS OSGOOD, EMPLOYED BY THE SOCIETY FOR PROPAGATING THE GOSPEL, &c.

FROM the time of his setting out till his return to Boston, was about nine months ; during which period he travelled about 3000 miles, passing through the northern parts of Vermont, Lower and Upper Canada, the western parts of New-York and Pennsylvania, the eastern part of the state of Ohio, the western part of Maryland, and closed his mission in the northern part of Virginia. He preached 265 times, administered the ordinance of the Lord's supper 4 times, baptized 26 children and adults, gathered one church, attended 2 funerals, 9 religious conferences, and visited upwards of 50 schools, and a great number of private families.

During his mission, and on his return home, he collected for charitable purposes, upwards of a thousand dollars. The donations were received in the towns and cities in the following order.

In a number of towns in Vermont, 36\$—In Montreal and its vicinity, 110—In Cornwall and its vicinity, 20—In Ogdenburgh, N. York, 25—On the way to Kingston, 10—In Kingston, 40—On the way from Kingston to York, 15—In York, Upper Canada, 30—In Niagara, Queenston, and their vicinities, 36—From Buffalo

to Pittsburgh, 25—In Pittsburgh, 56—In Washington, 25—In Brownville, 20—In Uniontown, 18—In the city of Alexandria, (Virginia) 86—In Washington city, and Georgetown, 120—In Baltimore, 110—In Philadelphia, 130—From the Philadelphia Bible Society, 50 bibles, and 50 testaments—In the city of N.York, 105.

The amount of the above mentioned sums is 1017 dollars; out of which he paid for the printing of upwards of 30 000 small tracts, for distribution; at the expense of 365 dollars, packed up, and sent to the new settlements from Philadelphia and New-York, in books and tracts, to the amount of 205 dollars, (exclusive of the donation of the Bible Society;) paid for cloathing and necessary expenses by the way, 180, and has now on hand, with which he is purchasing books and small tracts for the new settlement, 250 dollars.

Mr. Osgood closes his journal in the following words: "I conceive it to be my duty to make known to my employers the cordiality with which I was received, and the hospitality and friendship, usually manifested, during my stay in the different towns through which I travelled. I think I had evidence, that many of the people among whom I labored, had a real regard to the cause in which I was engaged. No evidence can be more satisfactory on the subject, than that with which I was favored, viz. a prompt attendance on the appointed seasons for public worship, and the becoming solemnity which usually appeared during religious exercises.

I close this journal by returning the thanks of many of the destitute inhabitants which I visited, to the society, in whose service I have been employed. And in the name, and by the particular request of a number of destitute persons, both in Canada and in the western settlements, I would respectfully, but earnestly solicit the future patronage and assistance of the society."

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The tenth annual meeting of the Massachusetts Missionary Society

was holden at Boston, on the 30th and 31st days of May last. The meeting was attended by a large number of ministers and other members of the Society. The exercises of the day were introduced by sacred music. The throne of sovereign mercy was then addressed, in a solemn and pertinent prayer by the President; after which the following report of the Trustees was read by the Secretary.

Dear Brethren,

Under the benign auspices of Him, who is Head over all things to the church, we are indulged the pleasure again to meet in this place of our annual solemnities, to reciprocate the greetings of Christian affection, and renewedly to attend to the great concerns for which we are sacredly associated. First of all, it becomes us to lift up our hearts to the throne of infinite love, in devout thanksgiving for the riches of his goodness to us hitherto, and in humble and fervent desires, for his continued favor and benedictions. Then may it be our care to animate our mutual charity, to strengthen the bonds of our union and fellowship, to quicken each other in the love of Christ, and his cause, and to forward the great object of our meeting, by a serious and brotherly and zealous attention to the business before us.

In fulfilment of enjoined duty, the Trustees for the year now closing, would respectfully submit to the Society the following report of their own transactions and of the general missionary concerns.

As the Society, at the last annual meeting, accepted the Act of Incorporation, granted by the Legislature of the Commonwealth, the Trustees made it their early care to place the funds of the Society under legal security, and to make such other arrangements, as were deemed necessary in conformity with the statute.

At the commencement of the year, six missionaries were appointed by the board; the Rev. John Sawyer and Rev. Jotham Sewall, for six months each in the District of Maine; Mr. Nahum Fay, for six months, in the western counties of New York; Mr. David Smith, for six months, in the

western parts of New Hampshire; Rev. Daniel Emerson, for six years, in the destitute parts of the Island; and the Rev. Joseph May, for the whole year, among the Wyandot tribe of Indians.

Having received the journals of a part of our Missionaries, it is possible to make a complete report from Mr. David Smith, whose mission was in the north-western parts of New Hampshire, where he labored in thirty-eight years; preached a hundred and sixty-eight sermons; visited three hundred and twenty-six families, and traveled 994 miles. He observes, of his mission, on the whole, was that "that if the missionary could be fully acquainted with the feelings of many pious people in the new settlements, and see how far they express their thankfulness for missionary institutions and their labors, at the same time recognizing their dependance on God to make these labors effectual to their souls, that we should not give glory; nor think that we were using our strength for nought." He further observes, "that there was a real seriousness on the minds of converts, and that many appeared to sensibly the truths which were revealed to them."

From a journal of several weeks labour, received by Mr. Emerson in Rhode Island, we have received. But this mission was cut off in the midst of a year, and called, as we hope, to receive the reward of a good and faithful servant.

In his journal it seems, that the Christian religion is little regarded in that part of our land. In one place he observes, that on the Sabbath, he saw people making hay, and that others were mowing. In another place, he remarks, is not only without impunity, but without punishment. The ways of Zion mourn, and come to her solemn feasts.

At the semi-annual meeting of the Society in Nov. 1808, Mr. Sawyer was appointed to labor in the vicinity of Eggetown, in the District of

Mr. Jotham Sewall was appointed to perform a mission in the region of Winipisiokee pond, in N. Hamp-

shire. Mr. Williams and Mr. Rich received an appointment to be our missionaries, in Rhode Island. Mr. Fisher also received an appointment as a missionary in Maine. Mr. Waldo was appointed our missionary, in the northern parts of Vermont, and Mr. Parker in Steuben county, New York. Mr. Rich performed his mission, of twenty six weeks, in Rhode Island; in which time he preached one hundred and forty-eight sermons, and made five hundred and seventy family visits. He observes that his assemblies were small, and with few exceptions, behaved quite decently, and in general were very attentive. He found some persons distressed in view of their sinful, condemned state, and a few solitary, mourning Christians. He thinks that books might be distributed here to great advantage, and that the prospect of missionary labors is promising.

From Mr. Parker, who labored in the northern part of New-York, we are informed, that in twenty-five towns he preached one hundred and three sermons, attended nine conferences, visited about three hundred families, and rode about eighteen hundred miles. In some instances, he found special attention to the things of religion, and considers the prospect for missionary labors as very encouraging.

From Mr. Sawyer, who labored in the District of Maine, we learn, that he spent forty-seven weeks in the service of the Society. He preached between five and six times each week; attended seven funerals, nine conferences, six church meetings, and two ecclesiastical councils. He assisted in forming one church; admitted one member into the church in Hamden, and four into the church in Dixmont. Visited seven sick persons; baptized one adult and six children. Visited three schools, and administered the sacrament of the Lord's Supper nine times. He distributed about fifty Bibles, forty Testaments, some Psalm books and Primers, and a large number of religious tracts. In the course of his journal Mr. Sawyer observes, "It is peculiarly interesting to discover with what affectionate and tender

emotions some will receive a Bible, while others shew a heart as unfeeling. In distributing the Primers committed to me, I have obtained a promise of the parents of the children, to whom the books were given, to teach their children the Assembly's Shorter Catechism, and engaged the children to learn, informing them that I shall inquire, should I see them again, respecting their improvement. I have been much disappointed to find people so generally ready to receive, and teach the catechism to their children. I have engaged nearly a hundred children within a month, to attend to this subject. This will furnish some profitable employment for their parents, who while teaching their children, it is to be hoped, will gain instruction themselves. I have found a goodly number of the dear children of God scattered in our new settlements, who are hungry for the bread of life. Such I have endeavored to feed, comfort, and support—And I indulge the pleasing hope, that by the grace of God, some few sinners have been awakened, and reconciled to the gospel, and some backsliders recovered. It becomes me to add, that I have witnessed more attention, the year past, in the new settlements, than in any preceding period of my missionary labors."

On the whole, beloved brethren, we see no cause to be discouraged; the fields are white for the harvest, and a thousand reasons urge us to persevere in this good work of the Lord.

The Society, having heard and accepted the report of the Trustees, proceeded to their annual business.

The officers of the Society, elected for the present year, are

Rev. Nathanael Emmons, D. D. President.

Rev. Jacob Norton, Secretary.
Dea. John Simpkins, Treasurer.
The President, Ex officio,
Rev. Daniel Hopkins,
Samuel Niles,
Samuel Spring, D. D.
John Crane, D. D.
Samuel Austin, D. D.
Elijah Parish, D. D.
Jonathan Strong,
Jacob Norton,
Samuel Worcester,
Dea. Isaac Warren.

Trustees

The public exercises of the occasion were attended on the evening of the first day of the meeting, at the Old South meeting house. The sermon by the Rev Mr. Worcester of Salem was sentimental, elegant, appropriate, solemn, and highly interesting; the assembly was large and solemnly attentive; and the contribution to aid the benevolent object of the Society more liberal, than on any preceding similar occasion. The first preacher for the next annual meeting, is Rev. Jacob Norton of Weymouth, the second Rev. Timothy Dickinson of Holliston. The following missionaries have been appointed by the board of Trustees; Rev. Joseph Badger for the year, among the Wyandot tribe of Indians; Rev. John Sawyer, for the year, between Kennebeck and Penobscot rivers; Mr. Thaddeus Osgood, for the year, north-western parts of New York, and borders of Canada; Rev. Jotham Sewall, six months, destitute parts of Rhode Island; Mr. — Kellogg, and Mr. Eliphalet B. Coleman, six months, in the counties of Steuben, Ontario, and Genesee; Mr. — Hardy, six months, lake Champlain, and St. Lawrence; and Mr. — Greely, six months, Nova Scotia.

An account of the funds of the Society and list of donations in our next.

INAUGURATION OF DR. GRIFFIN.

THE REV. EDWARD DORR GRIFFIN, D. D. late of Newark, (*New Jer.*) on Wednesday, the 21st inst. was inducted into the office of *Bartlet professor of pulpit eloquence*, in the *Theological Seminary in Andover*. The solemnity commenced with an an-

them, by a select choir of singers; the introductory prayer was made by the Rev. Mr. French; the sermon was delivered by Rev. Dr. Spring; the Statutes were then read by Rev. Dr. Pearson; the inaugural prayer was offered by Rev. Dr. Morse; the creed was read by Dr. Pearson

...sor elect, and by him re-subscribed; after which ...sted with the privileges of his office, by the pres-board of trustees. The ...en pronounced his inau-n; which was followed ...y the Rev. Mr. Dana. ...s, during the preceding appropriate psalms were ...n the conclusion, an an-which were performed in ...perior excellence. The ...by Dr. Griffin.

...was singularly propitious. ...on was honored by a nu-lection of people, among ...: a large body of the cler-ny ladies and gentlemen shed character ...vices being ended, the ...itors, professors, clergy, and gentlemen in public ...ded by the students of ...ical Institution, walk.d in from the church to the ...cademy, where with so-...teerful feelings, they par-bounties of Providence. ...nderstand that the sermon delivered on this occasion, ...ch were excellent in their ...een requested for the press.

GENERAL ASSOCIATION.

THE General Association of Congregational ministers in Massachusetts, met at Newburyport on the 27th of June. Delegates from the General Association in Connecticut and New Hampshire, were admitted to sit and act with them. The Rev. Dr. Austin delivered the appropriate sermon, to a large assembly of the clergy and laity. The transactions of this body will be given at large in our next number.

BIBLE SOCIETY.

WE are happy to announce to our readers, that the citizens of Massachusetts, such of them as can make it convenient to attend, are invited to meet at the Representatives' chamber, in Boston, on the 6th of July, at 3 o'clock, P. M. "to consider the expediency of associating for the distribution of the Bible." We hope to be able to favor our readers with a pleasing account of the result of this meeting in our next number.

We have received from an obliging correspondent the *fifth* Report of the *British and Foreign Bible Society*, which we shall publish next month.

LITERARY INTELLIGENCE.

received from one of our correspondents, the following remarks on a publication, which has lately appeared, entitled, *Experiments and observations on Cutaneous Absorption* by D. Mussey, M. D. of Massachusetts. From the *Medical and Surgical Journal* conducted by Profrarton Philadelphia, from a copy of T. & G. Palmer. 1809."

lish these remarks for the great respectable class of our countrymen may be gratified and profit-

...thor of this treatise commencing at the objections, which have been raised to the doctrine of cutaneous absorption, by M. Senac, and by Drs. Rousseau,

Klapp, and Daingerfield of Philadelphia. After touching upon the motives which led him to the course of experimenting that he had pursued, he proceeds with a detail of the experiments, he had made with an infusion of the *rubia tinctorum*, or madder, applied to the external surface of the human body. In the first experiment he remained immersed "in a pretty strong watery infusion of the *rubia tinctorum* two hours and forty five minutes." The urine he voided three hours after he left the bath, "was slightly tinged with red, and treated with a solution of the common sulphat of iron, it gave a tinge of a purplish brown." In the second experiment, "I continued three hours in the madder bath. The portion discharged five hours af-

ter leaving the bath was a little deeper coloured than common Sherry or Sicily wine. Treated with the sulphat of iron, a strong purplish brown precipitate was produced." In the several succeeding experiments, the results were similar, the third excepted; in which however he remained immersed but one hour and five minutes.

In his subsequent experiments, he tested the urine voided after he had been into the madder bath by the "caustic or moderately carbonated potash, which turns urine slightly tinged with madder of a cranberry red." To detect whatever there might be of fallacy in the experiments, the caustic potash was put into urine, in which there could be none of the coloring principle of the madder, and no change took place in the color of the urine. Various other experiments were made with a view to ascertain if the change in the color of the urine could have taken place from other causes than the absorption of the coloring principle of the madder through the skin. None could be detected. No candid mind can peruse the pamphlet of Dr. Mussey without believing his experiments have been amply sufficient to demonstrate the doctrine of cutaneous absorption. This mode of experimenting evinces an original mind, while the variety of his experiments shew a clear and comprehensive view of the merits of his subject. With one exception, where the diction seems to savor of levity, his style is simple, precise, nervous, and in every respect peculiarly suited to the nature of his subject. We do not now recollect to have seen any similar production of a young man in our country and times, which has so much merit as has this pamphlet of Dr. Mussey, whether it be considered in relation to the originality and accuracy of his mode of experimenting, the plain, simple manner of narrating his experiments, or the importance of the fact they establish. The Lyceum of Philadelphia would do no more than justice to Dr. Mussey, were the society to award to him the premium, which they had offered to any gentleman who should satisfactorily discuss the subject after

the manner they had pointed out. It is therefore with much pleasure we recommend its perusal (in the last number of professor Barton's Medical and Physical Journal *) to all the lovers of philosophy and medicine in our country.

Private intelligence has been received that the author of the above pamphlet has tried a number of experiments with tincture of rhubarb, and has demonstrated by alkaline tests, that it is absorbed through the skin as well as the madder. The urine voided after immersion in the above tincture upon the addition of an alkaline test became of a bright orange color.

* *In justice to the merits of the Medical and Physical Journal of Philadelphia, we are compelled to remark, that it comprises such a history of the new facts, which are daily unfolding in physics and medicine, that it deserves the perusal of all who cultivate a knowledge of those sciences.*

A work is about to issue from the press of T. B. Wait, and Company, entitled, *Sacred Extracts from the Scriptures of the Old and New Testaments, for the more convenient attainment of a knowledge of the inspired writers—For the use of schools and families.*

The following passage, from the advertisement of the editor, will show the principles, upon which the selection has been made. "He solemnly assures the readers of this volume, that in exercising his judgment and taste, respecting the passages best adapted to interest and instruct youth, he has most religiously endeavored to avoid all bias in favour of any particular sect or opinion. He affects no indifference toward the several schemes, which are professionally derived from the sacred writings: but he conceived that this was not the place to allow his preference and convictions to appear. He has ever come to the task of preparing the copy for the press, under a lively sense that "the ground was holy;" and he has endeavored to "put off" all prejudices and prepossessions. By such as examine it with a similar spirit, he rejoices in the persuasion that

List of New Publications.

of views and impartiality will be allowed him; highly prized, than any other commendation." ill, as it ought, be more

LIST OF NEW PUBLICATIONS.

ORIGINAL.

on the Evidences of the Religion, delivered to the us on Sunday afternoon, in ge of New Jersey, by the el Stanhope Smith, D. D. his, Hopkins and Earle,

Reviews and Spirit of the lagazines, No. 6, for June E. Bronson and others.— nd Earle, Philadelphia, and Mallory, and Co. Boston.

ston Directory, containing of the inhabitants, their 1, places of business, and houses. With lists of the nes, and wharves; the ces, public offices, and with other useful informa- tion, E. Cotton, 1809.

urse, delivered before the t Governor, the Council, wo Houses composing the re of the Commonwealth of setts, May 31, 1809; being of General Election. By ood, D. D. Pastor of the Medford. Boston, Russell r, 1809.

well Sermon, preached , 1809, at Newark, New- Edward D. Griffin, D. D. N. J. E. E. Gould, 1809.

NEW EDITIONS.

tical Treatise on Bills of , Checks on Bankers, Prom- tes, Bankers' Cash Notes, Notes. By Joseph Chitty, e Middle Temple. A new rom the second corrected ed London edition; with

the addition of recent English and American cases. By Joseph Story, Counsellor at Law. Boston, Far- rand, Mallory, and Co. 1809.

The Life of Petrarch, collected from Memoires Pour La vie de Pe- trarch, by Mr. Dobson. The first American from the seventh London edition. Embellished with two handsome engravings. Philadelphia, A. Finley, and W. H. Hopkins, 1809.

Memoirs of an American Lady; with Sketches of Manners and Scenery in America, as they existed previous to the revolution. By the author of "Letters from the Moun- tains," &c. Two volumes in one. Boston, W. Wells, T. B. Wait, and Co. Hastings, Etheridge, and Bliss, 1809.

The Rudiments of Latin and Eng- lish Grammar; designed to facilitate the study of both languages, by connecting them together. By Alexan- der Adam, LL. D. Rector of the high school of Edinburgh. Boston, William Andrews, 1809.

IN THE PRESS.

Collins and Perkins of New-York, have in the press, a Dissertation on the Mineral Waters of Saratoga. Second edition, enlarged, including an account of the waters of Balls- town, embellished with a Map of the surrounding country, and a view of the Rock Spring at Saratoga. By Valentine Seaman, M. D. one of the Surgeons of the New-York Hospital.

Lincoln and Edmonds, Boston, have in the press, Murray's Sequel to the English Reader.

POETRY.

For the Panoplist.

A DEDICATION HYMN,

Composed by the Hon. B. BIDWELL,
Esq. Sung at the dedication of the
meeting-house, in Lec.

BE sacred this sequester'd place ;
These walls we consecrate to God,
Who tho' he fills heaven, earth, and
space,
Yet makes his churches his abode.

Within this house, may social prayers
From off'ring hearts, like incense
rise ;

And mental praise and vocal airs,
Prelude the music of the skies.

Here may the gospel's heaven-taught
page
Be weekly open'd and explain'd,

While blooming youth and hoary age
Imbibe its truths with love un-
feign'd.

Here free from passion, toil, and strife,
And every care, that intervenes,
May mortals pass the bounds of life,
To meditate on future scenes.

While conscience heaves repentant
sighs,
For sin against a holy God,
May faith behold, with raptur'd eyes,
Salvation in the Savior's blood.

Long may this building be sustain'd,
A temple for the God of love ;
And children's children here be
train'd,
For glory in the world above.

TO CORRESPONDENTS.

We have received from the Rev. Dr. Kendall a further communication on the subject of our review of his Sermon, and our remarks on his Address to the Reviewers.* To this review and these remarks, we refer our readers, who wish to re-examine this subject. In addition to what we have already said to relieve the Doctor's mind, as to the charge in which he supposed himself involved, by a passage in our remarks, introductory to the review, we willingly say, because we respect his character, and wish to promote his usefulness, that, while we adhere to the correctness of the following, as general remarks, viz. "The popular cry against confessions, though specious in its pretensions, we can view in no other light, than that of a masked attack upon the doctrines of grace," and that, "in general it is aimed at the prostration of evangelical truth"—and while we "repeat the expression of our regret, that Dr. K. should have placed himself in a situation to feel himself implicated," by the above remarks ; yet, as we originally intended to make it depend upon himself, whether or not they should apply to him, after a personal interview with the Dr. and a frank disclosure on his part of his views of the evangelical doctrines of the Gospel, we have great satisfaction in expressing our full belief, that the remarks alluded to are not applicable to Dr. K. While we dissent from the Dr. in his opinion of the expediency of *Creeds and Confessions*, and lament his having joined the public hue and cry against them, at a time when so many have departed from "the faith once delivered to the Saints," we yet believe, because he has declared it, "that his general views of the doctrines of the gospel," correspond with those of the "learned and pious Dr. Doddridge ;" and that such as this amiable divine believed to be the truth of God, are the doctrines, which it is his aim to preach and defend ; and in pursuing this course, he has our sincere wishes for his success.

We have received several communications, which shall have due attention. Correspondents are requested to forward their favors, early in the month:

* See *Panoplist and Magazine*, Vol. I. Pages 125, and 227.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 2.

JULY, 1809.

VOL. II.

BIOGRAPHY.

SOME ACCOUNT OF SIR ISAAC NEWTON.

SIR ISAAC NEWTON, a most celebrated English philosopher and mathematician, and one of the greatest geniusses that ever appeared in the world, was descended from an ancient family in Lincolnshire, where he was born in the year 1642. His powers of mind were wonderfully comprehensive and penetrating. Fontenelle says of him; "that in learning mathematics he did not study Euclid, who seemed to him too plain and simple, and unworthy of taking up his time. He understood him almost before he read him: a cast of his eye on the contents of the theorems of that great mathematician, seemed to be sufficient to make him master of them." Several of his works mark a profundity of thought and reflection, that has astonished the most learned men. He was highly esteemed by the university of Cambridge; and was twice chosen to represent that place in parliament. He was also greatly favored by queen Anne, and by George the first. The princess of Wales afterwards queen consort of England, who had a turn for philosophical inquiries, used frequently to propose questions to him. This princess had a great

regard for him; and often declared, that she thought herself happy to live at the same time as he did, and to have the pleasure and advantage of his conversation.

This eminent philosopher was remarkable for being of a very meek disposition, and a great lover of peace. He would rather have chosen to remain in obscurity, than to have the serenity of his days disturbed by those storms and disputes, which genius and learning often draw upon those who are eminent for them. We find him reflecting on the controversy respecting his optic lectures, (in which he had been almost unavoidably engaged,) in the following terms: "I blamed my own imprudence, for parting with so real a blessing as my quiet, to run after a shadow."

The amiable quality of modesty stands very conspicuous in the character of this great man's mind and manners. He never spoke, either of himself or others, in such a manner, as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable; and he did not assume any airs of superiority over those with whom he associated.

He never thought either his merit or his reputation, sufficient to excuse him from any of the common offices of social life. Though he was firmly attached to the church of England, he was averse to the persecution of the Non-conformists. He judged of men by their conduct: and the true schismatics, in his opinion, were the vicious and the wicked. This liberality of sentiment did not spring from the want of religion; for he was thoroughly persuaded of the truth of Revelation; and amidst the great variety of books, which he had constantly before him, that which he loved the best, and studied with the greatest application, was the Bible. He was, indeed, a truly pious man: and his discoveries concerning the frame and system of the universe, were applied by him to demonstrate the being of a God, and to illustrate his power and wisdom. He also wrote an excellent discourse, to prove that the remarkable prophecy of Daniel's weeks, was an express prediction of the coming of the Messiah, and that it was fulfilled in Jesus Christ.

The testimony of the pious and learned Dr. Doddridge to the most interesting part of this great man's character, cannot be omitted on the present occasion. "According to the best information," says he, "whether public or private, I could ever obtain, his firm faith in the divine Revelation discovered itself in the most genuine fruits of substantial virtue and piety; and consequently gives us the justest reason to conclude, that he is now rejoicing in the happy effects of it, infinitely more than in all the applause which his philosophical

works have procured him, though they have commanded a fame lasting as the world."

The disorder of which he died, was supposed to be the stone in the bladder; which was, at times, attended with so severe paroxysms, as to occasion large drops of sweat to run down his face. In these trying circumstances, he was never heard to utter the least complaint, nor to express the least impatience.

He departed this life in the eighty-fifth year of his age; and in his principles and conduct through life, has left a strong and comfortable evidence, that the highest intellectual powers harmonize with religion and virtue; and that there is nothing in christianity, but what will abide the scrutiny of the soundest and most enlarged understanding.

How great and satisfactory a confirmation is it to the sincere, humble Christian, and what an insurmountable barrier does it present to the infidel, to perceive in the list of Christian believers, the exalted and venerable names of Bacon, Boyle, Locke, Newton, Addison, and Lyttelton! men who must be acknowledged to be ornaments of human nature, when we consider the wide compass of their abilities, the great extent of their learning and knowledge, and the piety, integrity, and beneficence of their lives. These eminent characters firmly adhered to the belief of christianity, after the most diligent and exact researches into the life of its Founder, the authenticity of its records, the completion of its prophecies, the sublimity of its doctrines, the purity of its precepts, and the arguments of its adversaries. *Murray*

RELIGIOUS COMMUNICATIONS.

ON JUSTIFICATION.

(Concluded from page 17.)

But before we attend to the application of Christ's righteousness to us, it is necessary to obviate an inconsistent consequence drawn, by many, from the above conclusion, viz. *that if Christ has made full atonement for the sins of the whole world, then all mankind will be saved.* This consequence rests altogether on the absurd idea, that the payment of a debt entitles to a reward: Whereas Christ teaches, that when we have suffered the penalty and done all the law requires, we are unprofitable servants, we have done but our duty. As our surety Christ has paid our debt, both of passive and active righteousness, but he has done no more. He neither loved nor served God more than he ought, therefore, in the eye of law, is an unprofitable servant, he has done but his duty; and can claim no more for us than an exemption from the demands of the first covenant. By obtaining our discharge, he opened a way for God to bring in another "Covenant, established on better promises: *Wherefore,*" said the apostle, "*ye are dead to the law by the body of Christ, that ye should be married to another, even to him who was raised from the dead.*" Though the death of Christ brought in universal redemption from the penalty of the first covenant, yet, it gives no claim to gospel salvation for any one. It merely opened a

way for God to offer salvation in a new and better covenant. The law as a covenant of life, has become as a dead husband to us, by the death of Christ, that we may be united to him in this new covenant, as the only way of salvation; but we have no right to his interest, the inheritance of heaven, until we be married to him in the second covenant. To that we must look for every good, for time and eternity. If we fulfil the condition of this covenant we shall be safe, otherwise, we must abide the consequences of disobedience.

Having stated the demands of law on us, as fallen creatures; and showed that Christ, in our nature and as our covenant head, has answered these demands and delivered us from the law, as a covenant of life, and by his obedience, attained to its righteousness, we now proceed to inquire, how his righteousness applies to us unto justification of life.

We have no occasion for fine spun, metaphysical arguments on this subject. It is sufficient for my purpose to observe, that our loss and recovery were in the way of a covenant transaction, through a constituted public head. While our first parents were the whole of human kind, and as such, the natural and necessary representatives of their future generations, God was pleased *graciously* to covenant with Adam that if he would faith-

fully do his duty, or, even obey in one particular precept he should be established in life, happiness, and divine favor; that is, be entitled to the heavenly inheritance. But, in case he should eat of the forbidden fruit, *dying he should die*: from father to son, from generation to generation, *death temporal and eternal should be his portion.*

In like manner, when Christ offered to redeem the forfeited inheritance, and to save that which was lost, by giving his life for the life of the world; the Father, in the covenant of redemption, accepted his offer, on condition, he would not only honor the law with his perfect obedience, as Adam ought to have done, but pay the penalty he incurred by disobedience; in which case, he further engaged to bring in another covenant on better promises than the first, by means of which, he should have a seed, a *seed of promise*, which should be counted to him for a generation, and to whom, the inheritance should descend.

With this better covenant we are all concerned, and with this only for the first is taken away. In this, God covenants with man through Christ, to give eternal life to all who believe in Jesus. *Faith in Christ*, is the sole condition of this better covenant, which, we eminently style the *covenant of grace*. On this condition the obedience of Christ is the ground of our justification by the law; and on the same condition his death is a standing expiatory sacrifice for the personal sins of every individual. But we may not separate what God has joined together. Christ's obedience and death constitute his right-

eousness, as our sponsor, as explained above. Agreeably to which, God declares his righteousness for the remission of sins, that he may be just, and the justifier of him that believeth in Jesus.

Faith in Christ, is of infinite importance. In relation to our justification, it is that without which we cannot be saved. It will not, therefore, be amiss, just to mention here two or three characteristic marks of this faith. "Faith operates by love," not in and through, but *by*. Faith proceeds from *love*, as that by which alone it can act. As the waterwheel goes *by* water, so love to the person, character, and government of Christ, carries round the wheel of faith in all its various exercises. Love in proportion to its strength, produces trust and reliance on Christ, which are the very essence of faith. Hence arises another characteristic, viz. "faith is the substance of things hoped for, and the evidence of things not seen." Trust and reliance rooted and grounded in love, realize and anticipate the promises: the *believer* is as confident of them, as if they were in actual possession. This is followed by a third characteristic—"Faith purifies the heart as God is pure." The more we love, trust, and confide in Christ, so much more shall we strive to be like him. *Love* assimilates the heart to the object of love. It is impossible it should be otherwise: hence we read that, "Beholding the glory of the Lord in the face of Jesus Christ, we are changed into the same image, from glory to glory as by the Spirit of the Lord."

Such is that faith, which is the term of acceptance with God in the covenant of grace. It is a direct act of love and obedience; and expresses a right frame of spirit. It is the spirit of Christ, and unites us to him, the *true vine*, as his spiritual branches; and as such, it is the appointed term of adoption into God's family, as heirs and coheirs with Christ, who is accepted and justified:—"Ye are all the children of God by faith in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Our faith, however, is not the procuring cause of righteousness, nor does it work the righteousness of the law; but is that act, by which, we have spiritual and real union to Christ, both in the temper of our minds, and in a covenant relation, and so, are one in him, as he and the Father are one. In virtue of this union, what Christ has done, as our sponsor or mystical head, we are accounted as doing. As is the vine, so are the branches. Is Christ justified, so are his members, "there is no condemnation to them who are in Christ Jesus." Abiding and acting in him, we have his obedience accounted to us: It is the obedience of his mystical body. Accordingly, St. Paul says, "The law is fulfilled in us who walk not after the flesh but after the Spirit." The law viewing the believer in Christ, sees no fault and acquits him, and the judge must pronounce sentence of justification.

To sum up the whole in a word, by a divine and gracious appointment, our faith constitutes us spiritual members of Christ. He, as federal head of fallen man, has,

by his obedience and death, attained to the righteousness of the law, and is justified. His justification, according to the covenant of redemption between the Father and the Son, extends to all his spiritual members; therefore, all that are united to him by faith, are justified with him.

May we have grace, in all things, to adorn the doctrines of God our Savior, who gave himself for us that he might redeem us from all iniquity, and present us faultless before the presence of his glory with exceeding joy.

— JOB.

ON THE DIVINITY OF CHRIST,
NO. 9.

OBJECTIONS CONSIDERED.

IV. CHRIST acknowledges the Father to be the only true God. John xvii. 3.

Answer. Since there is but one true God, each person in the godhead is that *one only true God*. But it is not said that the *Father only* is the true God exclusively of the other persons of the divine Trinity; nor will these words of Christ support us in saying so.

V. It is objected that Christ disclaims some perfections of the Supreme God. Now if he wants any perfection essential to the Deity, he is not God in the highest sense.

Answer. As we allow this consequence, so we think it may as justly be concluded, that if Christ has any perfection truly divine, then he is truly God, and does not want any essential perfection. And as we have endeavored to prove that divine perfections are ascribed to him, we will now consider whether any essential perfection is disclaimed by him, or denied to

him. I say, *essential perfection* of the Deity. For it is allowed that there are *personal attributes*, such as unbegotten, only begotten, &c. by which the divine persons are distinguished. But the essential attributes of Deity are, we conceive possessed by the Son of God. And we shall now consider what is urged to the contrary.

1. It is said that Christ disclaims omnipotency, when he says John v. 19, I can do nothing of myself. Surely this is not the voice of a God, but of a man.

Answer. But he says also in the same verse "What things soever the Father doth, the same also doth the Son likewise." This I think is the voice of a God, and not of a mere man. He who doth all things that the Father doth must be almighty. Besides, it has been shown that he is almighty both from his titles and his works.

When Christ says that he can do nothing of himself, his meaning may be that he does nothing of himself separately, without the concurrence and co-operation of the Father. They are united in operation, as well as in essence. Or rather, Christ here speaks as Mediator, an office which he holds and executes under the Father, and agreeably to his commandment. But his condescending to become the servant of God for our sakes is no evidence that he is not by nature God Almighty. As the Son of God, and Mediator, he received all from the Father. And it was fit, that what Christ received from the Father be ascribed to him, as the Fountain of all power and perfection.

It is objected that Christ disclaimed absolute goodness; rebuking the young man who called him *good master*; adding, there is none good but one, that is God.

Answer. The words of Christ "Why callest thou me good," seem to have been spoken by way of inquiry, rather than rebuke, and to admonish him that, to call one absolutely good, was a higher expression of honor than was proper for a mere man, and that he should not have called him good master unless he meant to honor him as God. And if Christ had spoken in a way of reproof for his giving him a title, which properly belonged to God alone, kneeling before him in a worshipping posture, while he viewed him but as a mere man, I see not that this implies a disclaiming any divine perfections, though he would not receive idolatrous honors from one who believed him to be but a man.

It is also objected that Christ was not omniscient, and therefore was not God in the highest sense. For he owned that he knew not the day, or hour of his second coming, but that this was known to the Father only. Mark xiii. 32.

This seems to be one of the most considerable objections, that I have met with. And it has been supported and pressed with great acuteness and spirit. Let us see if this *dignus vindice nodus* can be untied.

Here let it be remembered, that it is testified of Christ, that he knew all things. The apostles had told him so, nor did he intimate that this was their mistake. It is also certain that he has that knowledge, which qualifies him

to be the Governor and Judge of the world. He has that knowledge which according to the Scriptures is peculiar to God, even the knowledge of the hearts of all the children of men. But what is alleged in the objection looks like a contradiction to it. How can these seeming contradictions be reconciled.

The common answer, (and I know no better) is to this effect, Christ being a true man as well as God, his human nature was subject to the imperfection of a finite being. His knowledge was limited. His human mind at that time knew not the day or hour of his coming. It was not then revealed to him as man. Though as God he knew all things, yet a human mind is not capable of omniscience. And the time of his coming, and the end of the world was not to be known by men, and so was not revealed to Christ as the prophet who was sent into the world to teach mankind. The knowledge which he had as teacher was such, as qualified him to execute this office according to the orders he had received. And he might truly say that as a man, instructed to teach his disciples the words of eternal life, he knew not what they inquired for.

But to this it is strenuously objected,

1. That this distinction of two natures is not intimated in these discourses of Christ.

I answer, The Scriptures testify that Christ is God, and that he is man. This is more than intimation, it is a plain proof that he has two distinct natures.

If it is impossible for the same nature to be less than fifty years old, and yet older than Abra-

ham, when Abraham had been long dead; if a mere man cannot at the same time be in distant places, in heaven and earth; if every thing could not be made by a mere man who had no existence till long after the world was created; if it is impossible, that a mere man should be God over all, blessed for ever, sustain the peculiar names, titles, and attributes of the Supreme Being, do those works which are peculiar to him, and be the object of religious worship to angels and men, then Christ, of whom all these things are affirmed, had a nature distinct from the human. And it is in vain for any to say that this is a mere shift, a cunning invention of men.

2. It is objected, that Christ could not truly say that he knew not the day of judgment, if he knew it as God. For though we may affirm a thing of a person which belongs only to a part of him, yet we cannot truly deny any thing of a person, if it belong to any part of him.

I answer, Christ might truly say that he knew not the day of judgment, though as God he was omniscient, if this had not been revealed to his human understanding, and if it were sufficiently evident that he meant only to disclaim this knowledge in respect of his human mind. Expressions are true, if the intended meaning of them is true, and sufficiently obvious. And the intended meaning of language is often determined, not barely from the words separately taken, but from the words compared with the known character of the speaker, the subject to which they have relation, with other circumstances. Now supposing

Christ to be God (which as respondent I have a right to suppose, especially after the arguments which have been adduced in proof of it) taking it also for granted that he was a man, it must now be plain and obvious that if one who is God and man shall own himself ignorant of any thing, he must mean not that he is ignorant of it as God, for God is omniscient, but that he is ignorant of it as man whose knowledge is limited. Therefore they who believed that Christ is God and man, would be in no doubt what his meaning was, and that it was true in the sense obviously intended. It looks more like sophistical cavilling, than fair, candid reasoning for any to say that expressions are not true, when the intended meaning is true, and so obvious to those to whom they were addressed, that they could not be fairly misunderstood. A thing may be truly denied to a person though it belong to a part of him, when it is apparent, that the denial is meant only in respect of the part of which it may truly be denied. So when man is said to be immortal, this is denying mortality of him. Yet this is often said in respect of his soul, though in respect of his bodily part he is mortal. So Christ hath said, He that believeth on me shall never die, though all men are mortal.

3. It is further argued, If Christ had a divine knowledge, his disciples must be supposed to believe it, and then no doubt they directed their question to the divine knowledge, rather than the imperfect human capacity.

Answer. We willingly allow that Christ's disciples believed

that he, as God, was omniscient. They said they were sure that he knew all things. And therefore when Christ said that he knew not the time of his second coming, it must be so plain and obvious that this was not meant of his divine nature that there could be no room for doubt, or danger of mistake.

But I should think that Christ's disciples directed their question to him as their teacher, and were not so absurd as to expect to receive any information of which he, as man, was ignorant. If they directed their question to him as the omniscient God, yet the answer which Christ gave them shews that he did not answer them as God who knoweth all things.

4. It is further objected, that Christ says the Father *only* knows the day of his coming; which plainly excludes every other person. And as Christ is confessedly a distinct person from God the Father, this knowledge is denied to him by consequence. Yea, it is expressly said in Mark xiii. 32, that the Son knoweth not that day. And his saying that that day is not known to men, or angels, or the Son, shews that he speaks of the Son in his highest character, as superior to the angels and inferior to God alone.

Answer. If we look back to the 26th verse we shall see that Christ is here speaking of himself as *Son of man*, or in his human nature, which being personally united to the divine *logos* has a dignity superior to the angels, and inferior only to God.

Whereas it is said that the *Father only* knoweth the day of the coming of the Lord, whence

it is argued that Christ in his highest character knoweth it not. It may be answered that the title, *Father*, is not only attributed to the first person of the godhead, by way of distinction, but was also a common appellation given to the divine being, among both Jews and gentiles. Whoever was acknowledged as God was also styled *Father*. If the word *Father* be thus understood in these words of Christ which we are now considering, the purport of them will be that neither men, nor angels, nor even Christ himself, as man, knew the day of his coming, but God only, and so no person who is God is denied to have this knowledge. And if by *the Father*, the first person of the godhead, be more especially designated, yet the other divine persons, particularly the Son of God, who is in the Father and one with him, cannot reasonably be supposed ignorant of that which is said to be known to the Father only. The Father who is termed the Fountain of the Deity, or rather the original of the divine persons is here considered as representing the whole godhead. To conclude that the Son of God, as God, is ignorant of that which is said to be known to the Father only would be as unreasonable as it would be to conclude that the Father is not omniscient, because Christ says that "no one (*oudeis*) knoweth the Father but the Son," who is also said to have a name which no one knoweth but himself. In short, there are so many examples in Scripture, in which universal expressions must be taken in a limited sense, that one is ready to wonder it should be so insisted on, that the exclu-

sive term *only* be taken without the restriction, when there are so strong reasons to the contrary—

V. It is objected, that the way, in which we interpret this text will make the plainest speech uncertain and insignificant.

But this is said without reason. It is an approved rule of interpretation, that the meaning of expressions is to be determined, not only by the bare consideration of the words taken singly, but also by considering every circumstance, which may help us to discern what is the true intent of them. It is an approved rule of interpreting the Scriptures, to explain particular passages so, as to preserve consistency through the whole. Agreeably to these maxims we have endeavored to explain the text we have been considering; nor do we apprehend that any unreasonable, unallowable license has been taken by wresting and straining the words in a manner not warranted by parallel examples, as has been shown. And, upon the whole, the sense which we have given is not unobvious, when all circumstances are duly considered; and if it seem to any to be attended with any difficulty, it is as nothing compared with the absurdity of supposing such a person, as the Son of God is represented in the Scriptures, to be in his highest character and capacity, ignorant of the time of his coming, and the end of the world. And if the sense we have given appear sufficiently plain, obvious, and even necessary when all circumstances are considered, the objection, that *the evangelists subjoin no caution against taking the words in the obvious sense, is obviated or superseded.*

The words of Christ, Matt. xx. 23. Mark. x. 40, have also been urged as an objection to his proper divinity: "To sit on my right hand and on my left is not mine to give, but it shall be given to those, for whom it is prepared of my Father." But there is no foundation in the Greek text for any to pretend, that Christ disclaims a right to dispose of the honors and rewards of his kingdom, and assign to his servants their respective rank. For the words in the original are, "To sit on my right hand, and on my left, is not mine to give, save to those for whom it is prepared." What is added by the translators, by way of supplying a supposed ellipsis, rather obscures and perverts, then clears the sense of the words. Indeed, to say that it belongs not to Christ to assign his servants their rank, or the honors which they are to receive in his kingdom, would be contrary to so many plain and express Scripture testimonies that one might wonder that learned and ingenious men should ever suggest such a thought. Has not Christ said that *He gives his sheep eternal life*, John x. 28. That the Father hath given him power over all flesh, *that he should give eternal life* to as many as are given to him, John xvii. 2. Paul also expresses his assurance that there was laid up for him a crown, which *the Lord, the righteous judge should give to him, and all who love his appearing*, 2 Tim. iv. 8. In the epistles, which Christ sent to the churches in Asia, how often do such expressions as these occur; to him that overcometh *will I give to eat of the tree of life.*

Be thou faithful unto death, and *I will give thee a crown of life.* To him that overcometh *will I give to eat of the hidden manna.* To him that overcometh *will I grant to sit with me in my throne,* &c. And again. Behold I come quickly, and my reward is with me *to give to every man according to his work shall be.* More proofs to some purpose might be adduced, but these seem sufficient.

(To be concluded in our next.)

THE PECULIAR DOCTRINES OF THE GOSPEL EXPLAINED AND DEFENDED.

[The following letter, from Noah Webster, Esq. to a friend in Boston, written for private use, is now published at the earnest request of some gentlemen of piety, who had read the original; the author having, on revision, made some alterations, and added a few remarks to elucidate particular points. Such parts as were of a more private concern are omitted. EDITORS.]

New Haven, Feb. 23d, 1809.

DEAR BROTHER,

I have read the little pamphlet, entitled a "Review of Hints on Evangelical Preaching," which you sent to me, requesting my thoughts on the subjects of which it treats. That the writer and the publisher of that review may have been actuated by very honest motives, I would not dare to question. Multitudes of respectable and intelligent men in this country, and probably in Europe entertain the same unfavorable opinion of what is called *evangelical preaching*. I once entertained similar opinions, though probably not to the full extent with the writer of the review. But I was opposed to every thing, that looked like *enthusiasm* in religion, and talked much about the propriety of being a

rational Christian. I am still opposed to enthusiasm, but I am now convinced that my former opinions were erroneous, and that I formerly included under that term, a belief in some of the fundamental, and *most rational* principles of the gospel.

That some preachers, who call themselves *evangelical*, may utter opinions which are *not* evangelical, is not at all improbable; nor is it to be expected that no man, who ministers in holy things should go too far in depreciating the moral duties. Minds, impelled by zeal, may acquire a momentum that may carry them beyond the gospel mark, at which they aim. But, if I understand the reviewer, he not only censures what may be really wrong in zeal, but aims to make the *moral duties* the essence of the gospel, which the publisher of the pamphlet calls the *benevolent and moral religion of Jesus*. And this I understand to be the creed of many respectable men in this country. I am probably as sincere a friend to the moral duties, as the reviewer; but that these constitute the groundwork of the gospel, I believe to be a fatal error, a rock on which perhaps more intelligent men are shipwrecked than on any other. Were there no other defect in this creed, this alone would overturn it, that no man, destitute of a principle of holiness, or a supreme love and regard to his Maker, can perform the moral duties, in the manner which the laws of God require. His motives cannot be pure; they cannot spring from the right source; nor will any man, without a higher principle, than a mere regard to social happiness ever be

able to perform all the moral duties with steadiness and uniformity.

But let us examine this scheme of religion on other grounds. It is the principle of our religion, and of all true religion, that there is a God of infinite perfection, who is the Author of whatever has been created. This Being is man's Creator, and of course, his sovereign Ruler; and if his sovereign Ruler, he has a right to give laws to man for his government. From God's sovereignty, or his character as Creator and Governor of the universe, results necessarily his *right* to the supreme reverence of all the rational beings he has created; and from this sovereignty, and from the perfection of his nature, as well as from his benevolence to man, in creating him, and supplying him with all the means of happiness, results God's *right* to man's highest love and gratitude; for nothing is more obvious than that supreme excellence is entitled to the first place in our esteem. Our *first* class of duties then respects our Maker, our Preserver, our Benefactor, and Redeemer. These duties, I apprehend, are dictated by reason and natural religion, as well as commanded in the Scriptures. They result necessarily from our relation to the Supreme Being, as the head of the universe.

In the next place, men are made for society. Our natural propensities lead us to associate with each other; and society is necessary to the continuation of the species, as well as to our improvement, protection, and happiness. From this association of men, and the various interests involved in it, result numerous

social duties, which we comprise under the general term, *morality*. These constitute the *second* class of the duties of men. This distribution of our duties is precisely that which Moses has made in the ten Commandments, which were originally divided and engraved on *two tables*. The *first* table contained our duties to God; the *second*, our duties to each other; and this distribution is expressly recognized by our Savior, who declares that the *first* and great commandment is to love the Lord our God with all the heart, with all the soul, and with all the mind; and that the *second*, which is like to it, is to love our neighbor as ourselves.

Now let me ask the advocates of a *moral* religion, with what propriety or by what authority, can we dispense with the *first* table of the law, or even postpone it to the *second*? Are not the duties of *piety* as necessary and as positively commanded as the duties of *morality*? and more, are they not placed at the head of the list? The command, "thou shall have no other God before me," which enjoins supreme love, reverence, and adoration, as duties to the Creator of the universe, *precedes* all the other commands, not only in the order of arrangement, but in the order of *propriety*, resulting from God's character and supremacy. The Scriptures inculcate this doctrine from beginning to end; and it is as consonant to reason, and the moral fitness of things, as it is to the Scriptures.

To illustrate great things by small, let me state the following case. The father of a family, wishing to furnish his children with the means of enjoying hap-

piness, tells them "I have the means of supplying you with every thing you can desire. I will build, for each of you, a house in my neighborhood, and I will send you every day, whatever you want or can enjoy, and you shall have no trouble in living, except in dressing and preparing the provisions and materials I shall send, to suit your own desires. But to secure to yourselves the continuance of my favors, it is necessary that you comply with two conditions—the first is, that you shall treat me with the respect due to a parent, and call daily at my house to thank me for the benefits you receive. The second is, that you shall treat each other with the utmost kindness and justice." Suppose then that these children, placed in this eligible situation, and living in profusion on their father's daily supplies, do actually comply, in a good degree, with the second condition, performing all their social duties, with tolerable, or even with strict punctuality; but pass thirty, forty, or fifty years without once calling upon their benefactor, to make to him their grateful acknowledgments. What shall we say to such base ingratitude? But suppose further, that these children, instead of a pious veneration, and daily expressions of gratitude to their kind father, should declare that *they owe to him no immediate duties*: that to be kind and just to each other is all that is necessary to fulfil the conditions, on which they hold their estates and enjoyments, and some of them even reproach their father as a hard master, and treat him with open contempt! What can be said in vindication of such conduct?

children claim from the almighty benefactor a confession of his kindness? Much they expect, or even a more splendid gift, and a more splendid reward! I leave this case, brother, to be decided by the advocates of a religion; of moral duties; refer you however to a single passage of Scripture, in which God, as the Father and Ruler of the universe, claims his rights with the benignity of a God.

Can he pretend to honor his father, and to be a master, where is his honor? Can he pretend to be a master, where is his honor? Mal. i. 6.

Can we understand any thing of the character and moral government of our relation to the independent creatures, who regard to him as the cause and last end of all things, is the foundation of religion in the heart—as a basis to the perfection of moral government, as it is the happiness of his rational creatures.

Perfect excellence is entitled to supreme love and reverence, and God being the only Being of that character in the universe, what intelligent creatures can pretend to him the first place in hearts, or they do not regard to the standard of moral government which God has established, if they do not conform to that standard, they cannot pretend to the happiness which results from such conformance we are repeatedly in the Scriptures, that the love of God is the beginning of wisdom; the foundation on which the whole system stands,

God then claims from us, as the first duty, a supreme regard to his character and laws, which is to be manifested by the duties of piety, prayer, worship, fear, love, attendance upon his instituted ordinances, and a reference to his will as the only rule of our moral and religious conduct; in short, an unreserved submission to his laws and government. He, as the Sovereign of the universe, has a right to this regard, he demands it as his right, and according to my view of his character and government, he cannot dispense with it. I should even say, with reverence, it would be an imperfection in his government if he could.

But this is not all. While God makes his own glory the chief object of his works and government, he has made holiness or conformity to his image, the condition, on which his rational creatures are to enjoy supreme happiness. The connexion between holiness and future felicity is inseparable. The happiness of a future life, is represented as consisting in the enjoyment of God's favor and presence. How, let me ask, can a soul enjoy the divine presence, without supreme love to the divine character? What joy can a soul experience in the presence of a God, to whose attributes and laws, it is not previously reconciled? How can a soul be delighted with the favor of God in heaven, which has never loved him supremely on earth? Is the heart to be changed after death? This, we are forbid to believe. A man may, in this life, perform moral duties, without any particular regard to his Maker, and without any particular relish for

his character and government. He may perform good works to his fellow men, even from a sense of their fitness and propriety, without performing a single act of homage to the Supreme Being, although, as I have before remarked, without a reference to God's will, he will rarely perform them with uniformity, even in the view of the world. But the natural heart is enmity against God; and if such moral man dies without a change in the affections of his heart, what qualification will he possess for that heaven, whose employment consists in *loving and praising* God? How will he relish the joys of pure and holy spirits? It is impossible. Even in this life, nothing is more painful to a man than the presence of a kind benefactor whom he has injured. Were a man of mere morality to be instantly transferred to the presence of the glorious Jehovah, his sense of ingratitude to his Maker and Benefactor, would fill his soul with unutterable torment. To a soul, not previously prepared, by pious affections, to relish the joys, that must spring from the presence and favor of a pure and holy Being, heaven itself would be a hell. An unholily being cannot be happy in the immediate presence of a holy God; at least, in my apprehension it appears to be impossible. Hence it appears that regeneration and holiness of heart, are in the very nature and fitness of things necessary to the enjoyment of heaven; and the gospel doctrines really stand as well on the immutable order of things in the universe, as on the positive declarations of Christ and his apostles. We are placed on this

earth in a state of trial and probation, furnished with intellectual powers to learn the character of God and our own duty; with the word of God to direct us, and a free will to accept or reject the offers of salvation. To complete the means of salvation, a Mediator has been provided, to make an offering of himself for our sins and satisfy that law which we have violated, and which we ourselves are certainly unable to satisfy. In this state, the seeds of holiness are to be planted in the heart, and are destined to grow and ripen into a full harvest of felicity in a future life. *Holiness*, in this life, is the *germ of heaven*. But holiness, in a scriptural sense, and indeed in any sense, is a distinct thing, from a principle of morality. Morality or good works respect our fellow-men; holiness respects God. It is that state of the heart which proceeds from supreme love to God, faith in Christ, and entire submission to the divine commands. Without this holiness, the Bible informs us, no man shall see the Lord. And this holiness is indispensable to the performance of good works. As faith without works is dead; so good works are the fruit of faith. And according to the gospel, it is not possible for moral duties to be acceptable to God, unless they proceed from faith and holiness, or from a supreme regard to God's will, as their spring or motive.

These doctrines involve the necessity of regeneration, a doctrine which many men, called Christians, deny, and which the morality-system utterly excludes. I know not how men who believe the Scriptures can reason away

doctrine so fully and expressly revealed as that of the new-birth. The passages of Scripture which directly assert the necessity of such a change, I need not recite; they must be familiar to you, but I will make a few remarks on this subject.

That the heart of man is naturally destitute of holiness, or true love to God, is equally proveable from the Scriptures and from observation. That the natural heart is at enmity with God, one would think any person must admit, who reads history, or observes the state of society within his own view. But I want no other evidence of the fact, than that which is furnished by the men who make morality or good works the basis of all religion and the ground of acceptance with God. The disposition to exclude the duties of piety as of primary importance, in a scheme of religion; or a disposition to obtain salvation, by the merit of moral duties, in exclusion of the merits of Christ's righteousness, without a supreme love to God and his laws, and an entire dependence on sovereign grace, is to my mind a demonstration that the natural heart is "enmity against God." Indeed it is an astonishing proof of pride and ingratitude, that men who acknowledge themselves to have been created without any agency of their own, and who cannot raise an arm or draw a breath without the agency of their Creator, should attempt to prove that they can obtain salvation by their own works, without divine aid, and without the infusion of a principle of holiness by the same Spirit which first breathed into man

the breath of life. Why is it more improbable that God should exert his sovereign power, in regenerating the soul, to make it a suitable being to dwell in immortal glory, than that he should form the body, as a suitable being to inhabit the earth? It should be observed that the Supreme Being reserves to himself exclusively the glory of creation. He created man and the universe with all its furniture. He has placed the animals, plants, and minerals of this globe at the disposal of man. We have the means, under his providence, of multiplying the number of animals and plants, at pleasure; we can modify and use the species which he has made, but observe, we can *create* nothing; we cannot add a single new species to those which God has made. If the heart of man, in its natural state, is not qualified to be an inhabitant of heaven, and must be renovated, how is the change to be effected! The Scriptures every where represent the change of affections in the heart, as a *new birth* or *creation*; and if such is the change, who but God is to be the Creator?

Regeneration consists in an *entire change of the affections*. The natural man's affections are placed on temporal enjoyments and objects of this life. Hence the social duties are the sum of his religion. The affections of the regenerate heart are placed on God, as the first and noblest object of love; on Christ as the Redeemer, through whom man has access to God and happiness, and on the will of God as the only rule of his conduct. It looks to God as the Author of all good; trembles at the thought

offending him ; submits cordially to his commands and dispensations ; and reposes with delight and unshaken confidence on his promises. The real Christian does not, in his moral conduct, make his own honor, interest, or reputation, the primary rule of decision ; but endeavors to regulate his actions by God's law ; "for of him, and through him, and to him are all things." In short, his heart recognizes the great truths delivered by our Savior, that the *first* and *great* commandment is to love the Lord our God with all the heart, soul, strength, and mind ; and that the *second* is, to love our neighbor as ourselves. This is unquestionably the order of pious affections ; the order of nature ; the order of moral fitness ; and the order of the gospel. And how is it possible for men who study the universe and read the Scriptures, to attempt to invert this order ? From what cause proceeds this unnatural perversion of truth, as immutable as God himself ? Is it not the natural pride, and the evil propensities of the human heart ? Why does man wish to dispense with the duties of piety, and obtain salvation upon the strength of duties performed to his fellow-men ? Is there any thing painful or mortifying in piety, and a dependence on divine grace for salvation ? If there is, the heart is wrong. There is certainly no durable pleasure in sin. Long before I had these views of the gospel scheme of salvation, I was convinced that sin even in this life, produces more pain and misery, than real pleasure. No, my friend, there is no substantial satisfaction in this life, except in

conforming to the laws of the Supreme Lawgiver. As his laws and character are the most excellent, and as intellectual happiness can proceed only from truth and excellence, it results that man must enjoy the most happiness, when his heart is reconciled to the divine laws, and most conformed to the divine character.

So far are the duties of piety and religion from being painful, that the human mind, roving from one temporal object to another, unsatisfied with the pleasure they afford, perplexed with doubts, and like Noah's dove, finding no solid ground on which to rest, never enjoys permanent peace until it has sought a refuge in that ark of divine safety, the Redeemer's kingdom. The soul of man, is, I am persuaded, never tranquil, till the will is subdued, and has yielded, with implicit submission, to God's sovereign grace. This submission, however humiliating it may appear to the natural man, is accompanied or followed with unspeakable satisfaction. The most dignified attitude of feeble, sinful man, is that of a penitent at the foot of the cross imploring pardon from an offended God ; and I firmly believe, that every man must be brought to this posture, before he can enjoy any permanent tranquillity of mind in this life, or possess any qualification for the happiness of the next.

These sentiments may perhaps expose me to the charge of *enthusiasm*. Of this I cannot complain, when I read in the gospel, that the apostles when they first preached Christ crucified, were accused of being full of new wine : when Paul was

charged by Felix with being a madman; and when Christ himself was charged with performing miracles through the influence of evil spirits. If therefore I am accused of enthusiasm I am not ashamed of the imputation. It is my earnest desire to cherish evangelical doctrines, and no other. That the opinions here expressed are substantially true, I firmly believe; and I number it among the strong arguments in favor of the truth of these doctrines, and of revelation, that pious men in every age, have entertained similar views, and experienced corresponding affections of the heart. In every period of the church, and in every country, where the true religion has been professed, men of piety have had substantially the same views of the character of God, and of the duty of man; the same supreme love to their Maker; the same submission to his will, faith in his promises, and zeal in his cause, as were manifested by Abraham, by David, and the apostles. This uniformity of affections among pious men, in distant countries and periods of time, affords a solid proof of the truth of their religion, and of its divine original; for nothing is uniform but truth; nothing unchangeable but God and his works.

Nor is the opposition to this scheme of religion, in my apprehension, less an argument of its truth. In every age, men who are unwilling to submit to God's sovereignty, and who desire to have as little dependence as possible on his power and mercy, have opposed the religion which gives to God his true place in the universe. The men who now

reject the doctrines of the divinity of Christ, of regeneration, of the atonement, of saving faith, and of free grace; follow the footsteps of the chief priests, scribes, and pharisees; substituting external duties for the doctrines of the cross. But, in my apprehension, we must receive these doctrines, or reject the Scriptures, as a forgery, and Christ as an impostor. To reject the Scriptures as forgeries, is to undermine the foundation of all history; for no books of the historical kind stand on a firmer basis, than the sacred books. The correspondence of the geographical descriptions, interspersed in various books, with the real state of the countries described, as it now exists, will demonstrate the historical truth of the Scriptures, beyond the possibility of cavil.

If then the Scriptures are ascertained to be faithful histories, or relations of many facts still capable of unequivocal proof, we have a pledge that the writers have not deceived us, in regard to facts not now equally susceptible of proof; and we have the strongest ground to believe that they are what they are declared by the writers themselves to be, the records of God's revealed will. No historical facts are better attested than the miracles performed by Jesus Christ; and to deny the facts is to set aside all history. If Christ then performed the miracles ascribed to him, he must have been a divine person, or a mere man possessed of divine powers for particular purposes; but he could not have been a mere man, for he expressly declares that "Before Abraham was, I am," John viii. 58. "And now, O Father, glorify thou me with thine own self,

with the glory which I had with thee *before the world was,*" John xvii. 5. We must therefore admit with the apostle, that Christ was "God manifest in the flesh," or place these declarations to the account of falsehood, and hold Christ for an impostor; which no believer in the Scriptures will have the hardness to do. I once had doubts on this subject; but my mind is now satisfied of the divinity of our Savior. "Never man spake as he spoke." The prophecies respecting Christ, and the astonishing train of events, recorded in the Jewish history, as preparatory to his appearance, have had no small effect in satisfying my mind on this subject. Let any man attend, among other prophecies, to the clear predictions of Christ, in the ninth and fifty-third chapters of Isaiah, and he will find abundant evidence of Christ's divinity, and the inspiration of the Scriptures. It cannot be said that these predictions are forgeries, for we have ample proof that they were written several centuries before the birth of Christ. A part, if not the whole of the Old Testament was translated into Greek, by the seventy, nearly three centuries before Christ appeared, for the benefit of the Jews, who, after their captivity and dispersion, had lost a knowledge of the Hebrew language; and this translation is now extant. In addition to this, it has been justly remarked that the quotations from the Old Testament by the apostles and evangelists are taken from the Greek copy. If then the predictions of the prophets are genuine, as I firmly believe, they must have been

dictated by the Spirit of God. Now the prophets apply to Christ not only the attributes, but the title of Jehovah *אֱלֹהֵינוּ* *Jehovah our righteousness*, Jer. xxiii. 6, and xxxiii. 16. I have long regretted that, in the common version of the Bible, the original word *Jehovah* has not been generally retained in the translation. I think the original loses much of its force in the English word *Lord*, and when applied to Christ, the evidence of the divinity of Christ, contained in the title, is, to an ordinary reader entirely lost, or much impaired.

To those who object to this doctrine of Christ's divinity, on account of its mysteriousness, I would reply, that there is nothing more mysterious in this doctrine, than in every thing else, respecting God and his works. Men should not stumble at mystery, after having disposed of the difficulties attending the belief of a preliminary mystery, the least comprehensible of all. The existence of a God, infinite, eternal, and unchangeable, in his being and perfections, is, in my apprehension, by far the greatest mystery, that can be presented to the human mind. Yet few men hesitate to believe in the existence of such a Being. Men who are not staggered at this first and greatest mystery, one would think, could not hesitate to give their assent to doctrines involving less difficulties; for when once the existence of a God of unlimited power is admitted, we may safely admit the existence of any facts, however mysterious and astonishing, that do not involve an absolute contradiction. I am not perfectly satisfied with the

used in creeds, "three persons in one God," the terms are not scriptural, and may not give the understanding in its fullness on this subject. I give the doctrine just as the Scriptures represent it, without attempting to explain it in terms of my own. I bow to this, as to other mysteries in the kingdom of nature, providence, and grace. All creation is full of mystery, indeed the constitution of man, is perhaps as great a mystery as any other. The universe is an intelligent principle, with a certain organic structure of bones, flesh, vessels, and nerves, is perhaps as really incomprehensible by us, as the existence of God, or the divinity of Christ; for we cannot comprehend degrees of incomprehensibility. Explain to my understanding, how a man, by an act of will can move a finger, and ask me if I may safely undertake to unfold any mystery in the gospel. Explain to me, the nature of attraction, in gravitation, cohesion, or magnetism; let me see the process of vegetation on the earth, and of mineralization beneath its surface; let the chemist in his laboratory see two invisible colors combined in a certain proportion, producing that visible substance, water, and the substance decomposed and reduced into gases; in short, let me to my comprehension, the operations of heat, the operations of expansion and of congelation, before I complain of the mysteriousness of Christ's divinity. What can we see, my dear friend, in heaven or on the earth beneath, that we do comprehend? Surely not of our limited capaci-

ties have no right to expect we shall be able to understand all the works and counsels of the infinite Jehovah. It is our duty to admire and adore, to love and obey. In short, it is the duty of man to be *humble*. Indeed it is a remarkable fact, that God rarely communicates to man the consolations of his grace, and evidences of his favor, till severe convictions have reduced him to a strong sense of the *feebleness* of his powers, as well as of the *sinfulness* of his heart. "God resisteth the proud, but giveth grace to the humble."

Men who depend on their own works for salvation, appear to question the special influences of the divine Spirit, in renewing the heart. It is difficult to reconcile this skepticism with a belief in the Scriptures, which repeatedly and unequivocally assert the fact. Real Christians have the witness within themselves; that is, they have evidence from their views of divine things and the affections of the heart, which leave little or no room to doubt the divine influence, which produced them. The operations of the Spirit are very various. In some persons, convictions produce anxiety and terror which drive them almost to despair. In others, convictions are less violent, but produce a solicitude which leads the subjects of them to read the Scriptures; to inquire the way to Zion; to attend to the means of grace, and gradually to renounce all reliance on themselves, and to seek God through Christ with humility, prayer, and submission. In some cases, though less frequently, persons, without much previous distress have opened to their minds, most luminous views

of the excellence of the divine character, of God's love and mercy in Christ, and seem to pass at once from death to life; and from the most determined enmity of heart and opposition to the Christian scheme of salvation, to the most cordial delight in the doctrines of the gospel. These facts which are within the observation of every honest inquirer, correspond with the account Christ himself has given of the operations of the Spirit, which are compared to the blowing of the wind, whose effects only are perceived. Many persons, whose views and affections are evidently changed, are not sensible of any particular operation on their hearts. They have new affections and views, but know not the time or the manner in which they received them. In others, the impressions are too sensible not to be recognized. I know there are men who denominate such impressions *enthusiasm* and *spiritual delusion*. But the instances of such sensible changes of the heart, in persons of sound judgment and cool, dispassionate minds, not prone to yield to fanciful suggestions and transient feelings, furnish evidence of the reality of such special agency of the divine Spirit on the heart, which I cannot think it right to reject.

That the operations of the Holy Spirit are sometimes accompanied with a *light* exhibited to the imagination, is not generally believed; but I am inclined to believe the fact on the authority of well authenticated cases. I see no more reason for disbelieving the fact, than for rejecting the account of St. Paul's conversion; for the soul of man

is undoubtedly the medium through which the Supreme Being makes his communications. At the same time there is so much danger of deception, in the force of the imagination, that I think the evidence of such facts should be very clear to encourage confidence. The proof of a real change of heart should rest on the subsequent life; for "the tree is known by its fruit." But that God does make special communications of his favor to man, through the intellectual and spiritual principle, or soul, and that he often grants the requests of his children, by a direct agency, independent of visible means, are facts fully revealed in the Scriptures, and well known to Christians.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," is the repeated promise of our Savior; a consolatory promise that many pious souls have known to be fulfilled, to their unspeakable joy, and to the great confirmation of their faith.

These are points which I am sensible, are not generally believed. But why should they be questioned? For what purpose was the soul infused into man? Why was man distinguished from the brute? If man was made to perish like the beast of the field, of what use is his intellectual part? The animal appetites of the brute, afford perhaps, in the gratification, as much pleasure as those of man. Surely then man was endowed with superior powers and faculties for some important purpose. For what purpose? The soul bears some resemblance to divinity, and is evidently designed for

ments of a superior rank. To direct the intellectual powers to their proper objects, is doubtless necessary for man to have a revelation of God's will; and such revelation requires a special communication from God.

It may be said, that such special communications were undoubtedly made, but having been made, the substance of them recorded in other communications are necessary. This may, in a general sense, be true; but I see no improbability in God's continuing to make special communications from himself to man, by illuminating his mind, in the present, as well as in former periods. The instances, in which such revelations are distinctly recognized, may be rare; but some well authenticated facts of this kind, may serve to confirm the truth of former revelations, and to fortify the faith of Christians.

Such instances now, as in former ages, may be intended to preserve some important principle in the economy of Providence and grace; and are probably in most instances, given in answer to fervent prayer. It is no objection to these instances that such communications are not general or common; more than it is to the special infliction of punishment, by divine Providence, on some heinous crimes, or other crimes apparently as if they were suffered to pass, for a moment, unpunished. If a man, riding in company, should, with an oath and a lie on his tongue, declare that the ground he is on never stumbles, and his horse should instantly break the man's neck, no man could hesitate to believe it the most probable, that the Almighty had interposed, by his

agency, to execute sudden vengeance on the offender. Yet many other men, committing a like offence, may escape present punishment, without, in the least, impairing the evidence of God's special interference in the case stated. For it is the character of God, as represented in the Scripture, and manifested every day, to exercise mercy rather than vengeance, and by a few instances of his wrath, to give examples and evidences of his power and government, to recal other offenders to their duty. It is equally probable that special communications of his will, and of his favor, may be made, to strengthen the faith, and animate the hopes of those who confide in him. Not to believe in such instances is to discredit all human testimony. If you will take the trouble to converse with experienced Christians, and read the written accounts of their lives, you must, I think, be satisfied, that God does, at times, as directly interpose, in behalf of those who *ask him in faith*, as he did in restoring health to the sick, and sight to the blind, under the ministration of our Savior on earth.

Such facts serve to establish the doctrine of a *special providence*, the truth of which I once questioned, but now fully believe. Indeed it is surprising I could ever entertain a doubt on the subject; for it is as unphilosophical as unscriptural, to admit a general providence without a special one; as a general providence implies particular providences. I was probably led into this error by the false philosophy which prevails in the world, by propagating which

men strive to exclude the agency of God from all direct concern with the affairs of this world, and of the universe. This philosophy substitutes for the mighty hand of Deity, the operations of *second causes*, and *laws of nature*. We are taught in our youth that nature or created things, are subject to certain *laws*, such as *attraction*, *gravitation*, and *repulsion*; and with the help of these, we pretend to account for all the phenomena of the universe, without the direct agency of a supreme, intelligent Cause.

But what are the *laws of nature*? *Nature*, in its most comprehensive sense, means all that is *made* or *produced*, and *laws*, when applied to such created things, signify the regular motions, operations, and changes of these things; or the causes by which they are produced. If the laws of nature are the motions and changes of bodies, then they are *effects*, and not causes, and we ascribe the phenomena of the universe to the *effects* of something else. If these laws are the producing or primary cause, they must be the supreme Author himself, whom all rational men must admit to be an intelligent Being. Is it possible that laws or principles, competent to carry on the stupendous operations of the universe, can be attached to matter, and not immediately dependent on the almighty Author! Is matter susceptible of such active principles, independent of an intelligent mind? I would not dare to circumscribe, even in thought, the power of Jehovah; but I have given up this philosophy, and am compelled to resolve all the *laws of nature* in-

to the direct agency of the *almighty first Cause*. The operations of nature are evidently the effects of that power constantly exerted, which first called all things into existence. Hence their uniformity, for nothing can be uniform, but God and his operations.

The Jews were an illiterate people, cultivating neither arts nor sciences, to any considerable degree; yet, surprising as it may appear, they were, for ages, the only people whose history has come down to us, who appear to have had just ideas of the only true philosophy, which, mounting to the true source of all created beings and their operations, ascribes all events to Jehovah. Upon this scheme of philosophy, the difference between miracles and natural events is, that natural events are the *usual*, *constant*, and *regular* operations of divine power, and supernatural events are the *unusual* and *special* operations of the same power, which astonish men, merely because they are not frequent. It cannot be the *magnitude* of the event which excites our wonder; for we have no ground to suppose the raising of the dead is a *greater* act of divine power, as it regards the Supreme Being, than the growth of a tree. If any person should incline to allege that the difference between a miracle and a natural event, is, that a natural event takes place by means of some medium or instrument, and a miracle, without such medium, this would only compel us to mount one step higher to find the immediate agency of God. The waters of the Red Sea were removed to make a passage for

Israelites, by a "strong east wind;" but it was "God who directed that wind to blow," and the effect produced may have as really supernatural as the raising of Lazarus from the dead. There is nothing therefore in reason which can make me doubt, that a moral government may be established, and even require, in every period of the world, special interpositions of power, divine and supernatural; nor can I see any such special interpositions, being more improbable, than the first formation of man, by placing matter into a particular organic frame, and infusing into it intelligent principle. The Being who created the universe, as it and all the beings that inhabit it, by such exertions or exertions of power, general or particular, as best suit his own views.

The doctrine of predestination and election is one which is much contended by some denominations of Christians. But I see not how this doctrine can be separated from the being and attributes of an infinite God. If God is infinite, there can be no thing as *past*, and *future*, or succession of ideas, in the divine mind. The terms *predestination* and *foreknowledge*, are therefore inapplicable to the eternal Being; and are used in reference to finite beings, who have a succession of ideas. A finite being must know with certainty every event, *future* as well as *past*; and if events are already known to him, they can be unalterably determined: how can he know them, but in consequence of his own determination? If they are not certainly known to him; and

this supposition involves both a limitation of his knowledge, and an imperfection in his attributes. I conceive therefore the Scriptural doctrine of election stands on the very character and attributes of that Being, "with whom is no variableness, neither shadow of turning." Yet we are conscious of free agency in our determinations. That man, is not, in a strict sense perfectly free, that is, independent of God, in determining his actions, we must believe, for there can be but one such being in the universe, as a perfectly independent mind; but I see no contradiction nor absurdity in the doctrine of a predetermined order of events in the universe, and at the same time, the possession by man of such a freedom of will, as to render him accountable for his actions. The first is affirmed in the Scriptures, and in my apprehension, is inseparable from the sovereignty and infinite perfections of the Deity; while the last is equally affirmed in the Scriptures, and authorized by our own experience. The terms *unconditional election*, I think, are inapplicable to the subject; for we have the Scriptures for our authority, supported by every principle of reason, that every man's future state will be determined by his voluntary obedience or disobedience. I think it better to submit and obey, than to perplex our minds with abstract reasonings on subjects beyond our comprehension.

To many men, the doctrine of *free, unmerited grace*, in the salvation of sinners, is very offensive. Such persons seem to suppose they can merit salvation and claim it as a right. But was not our

first formation an act of free grace and uncontrolled sovereignty? Was not the gift of an intelligent mind to man, distinguishing him from the brutes, an act of sovereign grace? Did a man ever plant a field with corn, and claim from the Almighty, as a *right*, a fruitful harvest? Why then object to free grace in the works of salvation? Surely man, a feeble frail being, who holds his life and all his powers, at divine sufferance, should be more humble.

But is there nothing for man to do? He is commanded to "work out his salvation with fear and trembling." Yes, my friend, man has much to do, he must work out his salvation with fear and trembling; but the misfortune is, a great part of the world wish to work out their salvation *without* fear and trembling. They are willing to be honest and just to their fellow men, and then confidently claim salvation from their Creator, without fearing his laws or trembling at his judgments; without performing the duties of piety, submitting to his will, or accepting a Savior; in short, without that humility, which gives God all the glory, and that holiness without which there can be no enjoyment in heaven. The condition of salvation which God has imposed is, that *the heart must be right with God*; not with man, for man is not the lawgiver or judge, but *with God*, the only being who has the right to judge, and the power to punish or reward.

Mau comes into the world without any knowledge of his Maker, and with a heart opposed to his law. His business is to learn the character of God,

from the Scriptures, and from the works of nature and providence; then to learn his own sinfulness and frailty, and his obligations to love and serve his Maker. Being convinced of his own sinfulness and utter helplessness without divine aid, it is his duty to abandon every sin, to humble himself before his Maker, repent of all his transgressions, bow to God's sovereign will, implore his pardon, and cordially accept of the Savior, as his only hope and refuge. On such conditions salvation is freely offered; and those who comply with them, may expect the consolations of the Spirit, and good hope through grace, of their acceptance with God. But men cannot expect these consolations, until they are humbled. Those who proudly rely on their own good works, virtually tell their Maker, they do not want his assistance and grace; and God gives his Holy Spirit to those only who ask it in humility. God is the Sovereign of the universe. He *does* govern it; he has a right to govern it; and men, if saved, can be saved only on the conditions which he has prescribed. He reserves to himself the whole glory of saving sinners, and the hearts of his children rejoice in the divine determination.

I am therefore of opinion that the doctrines of divine sovereignty, the divinity of Christ, regeneration by the Holy Spirit, and free grace through Christ, are fundamental in the gospel scheme of salvation. Those who reject these doctrines appear to me to tear out the vitals of christianity, leaving nothing but a lifeless skeleton. The cold doctrines of Arminianism almost exclude the d-

vine agency in man's salvation. They supersede the necessity of a Redeemer, and of public worship, for morality may be taught in families and schools. In short, they never reach the heart, and appear not to alter the life and character.

Such are not the doctrines of the gospel. These elevate the soul to God, the Fountain of light, life, and blessings; they subdue the natural pride of the heart, control the passions and change the affections. They infuse a principle of supreme love to God, and create a faith in Christ which tranquillizes the soul, dispels the gloomy anxieties of skepticism, alleviates the cares, and enlivens the joys of life; and to crown all, reposes, with delightful confidence, upon the almighty arm of a Redeemer for salvation.

Nor are the temporal benefits of real religion less conspicuous, in the effects they produce in families, and in society. In minds the best regulated by family discipline, and the rules of civility, there will at times break forth sallies of envy, jealousy, petulance, and discontent, which annoy the peace of families and of neighborhoods. Nothing seems effectually to restrain such passions but divine grace. The fear of man, and a regard to decorum will not produce the effect, in minds of a particular structure. But the humbling doctrines of the gospel change the tiger to a lamb. Real religion, which implies a habitual sense of the divine presence, and a fear of offending the Supreme Being, subdues and controls all the turbulent passions; and nothing is seen in the Christian, but meekness, forbearance,

and kindness, accompanied by a serenity of mind and a desire to please, as uniform as they are cheering to families and friends. On this subject I speak with delight from observation.

At the same time, real religion inspires mutual confidence, it establishes a guard over the heart, and creates a security for fidelity and affection, in husband and wife, parents and children, brothers and sisters, neighbors and friends, which cannot be derived from authority or instruction; from the force of law, or the influence of example.

These, my dear brother, are some of my views of the calvinistic doctrines and their effects. These doctrines, in the main, I do believe to be *evangelical*, and my belief is not the effect of education, for formerly my opinions were unfavorable to some of these doctrines. My belief is the fruit of some experience, and much inquiry and reflection.

It is with heart-felt regret, that I see a large portion of the world so inattentive to religion. Men often live for many years, gazing upon the stupendous fabric of the universe, apparently without a sentiment of piety; and wander among the charming beauties of the earth, where the power, the wisdom, and the beneficence of the Creator are displayed on every flower, and every leaf, with as little admiration and gratitude, as the beasts that graze on the field. Equally insensible are they to the beauties of the divine character, unfolded in the works of providence and grace; forgetting that the same God who arrays the lillies of the field, with more than Solomon's glory, is ready to clothe

his children with the splendid robes of the Redeemer's righteousness. And what is astonishing, but often true, the more temporal blessings men enjoy, the less disposed are they to love and obey their heavenly Benefactor: a truth which gave occasion for our Savior to remark, how difficult it is for a rich man to enter into the kingdom of God. It is a melancholy proof of the depravity of the human heart, that men often invert the order of things, and suffer their gratitude to abate, in proportion as their wealth increases. Indeed it is extremely painful to a reflecting mind, to observe men in affluence, who live amidst a profusion of every thing the bounty of heaven bestows, indulging in sensual gratifications and rolling in splendor; but forgetting, or in-

sulting the Benefactor, while they riot on the benefit.

But I must come to a conclusion; or instead of a letter, I shall write a book. I could dwell on subjects of this kind with pleasure; but if what I have written is the truth, it is enough: if not, it is too much. If my opinions are erroneous, I should be happy to be corrected; if they are substantially true, I hope they will have their due weight. As pilgrims on the same journey, it *would* be for our mutual happiness on the road, "so to be agreed as that we might walk together," and be united in principle as well as by the most endearing of all ties, Christian love.

I am, with sincere affection,
Yours, &c.

NOAH WEBSTER, JUN.

SELECTIONS.

THE CHARGE OF SEDITION AND FACTION AGAINST GOOD MEN, ESPECIALLY FAITHFUL MINISTERS, CONSIDERED AND ACCOUNTED FOR.

These that have turned the world upside down, have come hither also.

The unbelieving Jew.

(Concluded from p. 26.)

THE fact, that the character of *seditions, troublesome, and disorderly* has been constantly given by wicked men to the servants of God, was established in the last number. We are now to inquire what it is in true religion, that gives occasion to this charge, and makes the world to believe it.

That there must be something of this kind is very evident. So uniform an effect, could not take place without an adequate cause.

And, to a serious and attentive observer, I am persuaded it is not difficult to discern. The general cause of this effect is, that, in an equivocal sense, the charge is just. True religion does, indeed, give trouble and uneasiness to wicked men, while they continue such; and it cannot be supposed, but they will deeply resent it. In order to illustrate this a little more fully, I beg your attention to the three following observations.

The example of the servant of God, is a continual and daily reproach, to the conduct of the men of the world. Nothing can preserve the heart of any man, but some degree of self-satisfaction. As a divided heart turns the wicked into a good man, so the continued example of the servant of God, turns the wicked into a good man. To reproach his conduct, is to disturb his dream, and to wound his peace. And as the example, however finely disguised, is the dominion in every unenlightened heart, how offensive is every species of reproof, be it of this character? Now, what is the example of every good man, but a severe and sensible, though silent, reproof to the wicked? With whatever specious arguments men may sometimes plead for sin, with what plausible pretences they may excuse and palliate it to their own minds, when it is brought before the view with true religion, it is not able to bear the comparison.

The example of good men to the wicked is, like the sun to the weak eye, distressing and painful. It is excellent in itself, but it is offensive to them. They may speak so, it flashes light upon the conscience, rouses it from its state of insensible security, and directs its arrows, and sharpens its sting. What else was it that produced the first act of violence that stands upon record, the murder of Abel by his brother Cain? Of this the apostle John speaks in the following terms, "Not as Cain, who was of that wicked one, slew his brother: and wherefore slew he him? Because his

own works were evil, and his brother's righteous."

And, as every worldly man's own conscience is thus made troublesome to him by the example of the children of God: so it tends to set sinners at variance with one another, and exposes the conduct of each to the censure of the rest. Sin, however universally practised, is yet generally shameful. Conscience though bribed, and comparatively blind in a man's own case, is often just and impartial, at least under far less bias, in the case of others. It is in this way, and in this way alone, that the public honor and credit of religion is preserved, amidst so great a majority who are enemies to it in their hearts. Must not then, the example of a strict and conscientious person, set in the strongest light the faults of those who act a contrary part, so often as they happen to fall under observation together. Nay, does it not open the eyes of the world upon many lesser blemishes which would otherwise escape its notice? The degree of shame that attends any practice, is always in proportion to the sense which the bulk of mankind have of the evil of it. And this sense cannot, by any means, be more strengthened, than by an example of what is good; as deformity never appears so shocking as when compared with perfect beauty. Thus a truly pious man is, by every instance of his visible conduct, exposing to reproach some one or other, and by consequence provoking their resentment.

It is for this reason that men discover such a proneness to disparage every profession of piety

superior to their own. How common is it to ascribe every such appearance to weakness or hypocrisy. In the generality of wicked men this is not so properly malice as self-defence. If they should allow the excellence of such a character, it would be condemning themselves out of their own mouths. Their inward reflection, in all probability, is perfectly similar to that of the Pharisees, when Christ asked them, Whether the baptism of John was from heaven, or of men? "They reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him?" In the same manner, should any confess the excellence of a conduct opposite to their own, it would be impossible to avoid saying to them, Why do ye then so sin against light?

Every one will see, that this must necessarily hold most strongly in the case of those whose office, or whose work, is of a public nature. They are like a city set on a hill. As their character is most conspicuous, it is, by necessary consequence, most useful to the good, and most provoking to the wicked. Faithful ministers of Christ, for instance, are the lights of the world, and by their piety and diligence, are a standing reproach to the world lying in wickedness. But, in a particular manner, they must be the objects of the hatred and resentment of those of their own order, who will not follow their steps. This is an evident consequence of the principle above laid down. As their character suffers most by the comparison, their passions must necessarily be most inflamed. Let

a minister of Christ be ever so guarded in his speech, ever so inoffensive in his carriage, ever so distant in reality from injuring others; if he be more frequent and more affectionate in preaching, if he is more assiduous in the duties of his function, this must naturally excite the resentment of the lazy, slothful part of his profession. This of itself, is injury enough to those who love their worldly ease, and have more pleasure in the possession of their benefice, than the exercise of their office. Is this surprising? Not in the least. His conduct does indeed molest their quiet: it either forces them to greater diligence, or holds up their real character to light, and exposes them to contempt and scorn.

In order at once to confirm and illustrate this truth, observe that the force and malignity of envy in defaming of characters, is always in proportion to the nearness of the person to whom the character belongs. Distance, either of time or place, greatly abates, if not wholly extinguishes it. Suppose the character of a person drawn, who lived many ages ago, or even at present in a very distant country; suppose him represented as eminent in virtue of every kind, as remarkably diligent, as indefatigably active in doing good; there are few who shew any disposition to call in question the fact, or impute it to sinister motives. But let the same be the apparent character of any man among his contemporaries, and how many are immediately up in arms against him? How implicitly do they believe, and with what pleasure do they spread every idle calumny to his preju-

How is his piety immediately converted into hypocrisy, his into faction and ill nature, fervor and diligence into affection and love of popularity ; in a word, every valuable y into that vice, by which most commonly or most art-counterfeited.

at this difference of judgment is entirely owing to the n I have assigned, will further appear, if you consider, so soon as a connexion of time nature happens, by any mental circumstance to be established, the same invidious resentment immediately takes place at the most distant character.

What inveterate prejudice infidels generally show, at the characters of the true saints, and those of fathers of the Christian Church, because the establishment of such characters does naturally and manifestly infer the overthrow of the cause in which they are embarked. In ancient time, the wise men of athen nations are suffered to stand, without contradiction, the reputation which their countrymen in after-ages have thought fit to bestow upon them.

sometimes to serve a certain purpose, their character is used and magnified beyond reasonable bounds. What have been taken by those fathers, who patronize the most pernicious inventions and improvements in theology, to undermine the characters of the most eminent champions of the ancient religion ? What would some persuade us to believe of Athanasius and Augustine in earlier times, Luther, and Melancthon in later times ? Not that we have

not well attested evidence of their piety and integrity, but that, being of different sentiments from their accusers, the excellence of their character is too good a support to their cause.

2. Another reason why the servants of God are represented as troublesome is, because they will not, and dare not comply with the sinful commandments of men. In matters merely civil, good men are the most regular citizens and the most obedient subjects. But, as they have a Master in heaven, no earthly power can constrain them to deny his name or desert his cause. The reply of Peter and John to the Jewish rulers when they were commanded "not to speak at all or teach in the name of Jesus," was in the following terms, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."* With what invincible constancy and resolution did Shadrach, Meshach, and Abednego refuse to bow before Nebuchadnezzar's golden image ? The case of Daniel was perfectly similar, whom even the king's commandment could not restrain from prayer to God.

When good men are unhappily brought into these circumstances, their conduct is an apparent contradiction to authority. How ready are lordly and oppressive tyrants to style it obstinacy and pride ? And when are there wanting slavish and submissive flatterers near every inferior tribunal, to aggravate the crime, and to cry, "If thou let this man go, thou art not Cesar's friend ?" It is not to be imagined, indeed, but such as are

* Acts iv. 19.

strangers to true religion, must be greatly provoked at those who will not comply implicitly with their commands. There is a remarkable passage in a letter of Pliny the younger, to the emperor Trajan, which plainly points out the sentiments entertained by many on this subject. He was a man in other matters abundantly humane, and yet hear his own account of his treatment of the Christians when brought to his tribunal. "I asked them if they were Christians; if they confessed, I asked them again threatening punishment. If they persisted, I commanded them to be executed; for I did not at all doubt but, whatever their confession was, their stubbornness and inflexible obstinacy ought to be punished."

There is a love of dominion natural to all men, which is under no control or restraint in those who are void of religion. This must naturally dispose them to carry on their schemes, and to insist on having them universally complied with. It frets and provokes them, therefore, to find any who will not be subservient to their pleasures. A refusal to obey, on a principle of conscience, is expressly setting bounds to their authority, and saying, hitherto shalt thou go, but no further. How few are able to bear this with patience, the history of the world in every age is one continued proof.

Such refusals also, do always reflect some dishonor upon the measures to which they stand in opposition. Whatever any person refuses to do, he, as far as in him lies, represents as wrong and sinful; and, in some respects, unworthy or unfit to be

done. Thus it comes to be considered not only as withdrawing his own allegiance, but as corrupting and seducing others. And no doubt, it tends to draw the attention of the world to the disputed command, and makes some, perhaps, sift and examine what they had before blindly gone into without suspicion. Hence it naturally follows, that whenever such interference happens between human and divine authority, good men must be considered as disorderly and troublesome; and those of them of all others most troublesome, who with the greatest constancy adhere to their duty, or who, with the greatest honesty and boldness, resist and oppose corrupt measures.

3. One other reason why these servants of God are accused as troublesome, is because they are, in many instances, obliged, to bear testimony against the sins of others, and openly to reprove them. Reproof is plainly, of all others, the greatest offence and provocation of the proud, and draws down their heaviest resentment: and yet it is often unavoidable. There are some cases in which every Christian without exception, must feel the constraint of this divine law. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."* Some sins are so flagrant in their nature that, even to witness them with silence, would imply some participation of the guilt. In such cases it is the glory of the poorest and meanest servant of God, to resent the dishonor that is done to his name, and reprove the most exalted sinner.

* Lev. xix. 17.

his duty, and the odium from it, falls most freely on the share of the prophets and ministers of God, who received a commission to bear witness to his name and to plead for it. The faithful discharge of this duty, includes in it a plainness and boldness in reproof of every kind. They must not shrink to maintain the truth, and to set right the errors opposite to it, and to bring to all their guilty fruits, and to their dreadful consequences.

How offensive this to the world? It must certainly convince or provoke, reprove or inflame. When right is set, it says, in the mildest manner, to the lustful Sodomites, "Ye are brethren, do not sin against me," how fierce is the rebuke, "And they said, stand aside, we will not hear thee." And they said again, this law came in to sojourn, and will needs be a judge."* many martyrs to truth have been since the world

Without mentioning the Old Testament, you will find the baptist lost his life for speaking against the incestuous adultery of Herod and Herodias. The Lord Jesus, our Savior gives the following account of the hatred of the Jews to him, and the consequence of it. "The Pharisees and the scribes say, that we hear thee say, that thou sayest, that we should love our brethren, as ourselves; but we do not love our brethren, as ourselves; because I testify of it, that the works thereof are evil." In relating the history of the Pharisees, you will find, that what was the conspiracy of the Pharisees against him, dragging off the mask which they lay concealed, and covering the errors of their

* Gen. xix. 9.

of their practice. When they perceived that he spake against them,—they took counsel against him to put him to death; and accomplished it so soon as they could do it with safety. But there cannot be a better example, or indeed, a more lively and well drawn picture of the effect of plain and just reproof, than in the case of Stephen, when pleading his cause before the Jewish rulers. "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One; of whom you have been now the betrayers and murderers. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."† It is plainly for this reason that the apostles, in their prayers for assistance, do almost constantly ask, that they may be endued with a proper degree of boldness and resolution, "And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word."‡ Many other prayers are to be found in the apostolic writings which run in the same strain.§

It is very natural for every one at this distance, to imagine, that he could have been in no danger of making such an obstinate resistance to the truth, or persecuting, with such implacable enmity, those who espoused it. But, my brethren, all worldly men, in every age, have still

† Acts vii. 51, 52, 54. ‡ Acts iv. 29.
§ See Eph. vi. 19. 2 Thess. iii. 2.

the same abhorrence of the faithful servants of God; the same impatience of reproof, when it touches themselves. Our Savior draws their character with great beauty, in speaking to the Pharisees; "Wo unto you Scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets"* It is very delicately hinted in this last verse that they were of the same nature, that they grew, as it were, upon the same stock, and therefore it might be expected that they would bring forth the same fruit. I cannot but here mention a remark of a very eminent writer upon this passage; "That all nations partake much of this disposition of the Jews, to honor the dead saints, and persecute the living."†

I have taken notice above, that in every period of the church the most faithful of the servants and ministers of God, have, in fact, been counted troublesome by corrupt and worldly men. The same passages of history constantly shew, that this has arisen chiefly from their attempts to stem the tide of prevailing vice; from their boldness and faithfulness in reproofing fashionable crimes. In the twelfth century, Arnulphus, a devout man, and excellent preacher, speaks thus to the

clergy: "I know that you seek my life, and will shortly kill me: But why? I speak the truth to you, I reprehend your pride and haughtiness, avarice, and luxury: therefore I please you not."‡ And in the fourteenth century, an ancient writer speaks of the court of Rome in the following terms: "For what can you conceive will happen where virtue was long ago extinct and buried? There surely truth is the highest crime, and of itself sufficient to procure the hatred of many. For how can we expect but that should happen, where a true word cannot be spoken without a great reproach, where the worst of men are promoted,—where simplicity is esteemed madness,—where good men are rendered ridiculous, insomuch that now scarce any of them doth appear to be laughed at. These few things truth itself hath dared to speak, whence you may gather what you are to think of many others, which fear doth force me to conceal."§ It is unnecessary to cite many passages to this purpose; I shall therefore conclude with the following just reflection of the pious, diligent, and catholic Mr. Baxter; "I see there is no help for it, but we must offend wicked men. It is impossible to avoid it, but either by our silence or their patience. Silent we cannot be, because the word of God commands us to speak; and patient they cannot be, because sin has the dominion in their hearts."

Witherspoon.

‡ Whitty's App. to his book on Idol-worship.

§ Petrarch's Ep.

* Matt. xxiii. 29, 30, 31. † Tillotson.

EXTRACT.

ROBERT LAVINGTON, a man who red fanaticism, in a charge of clergy, has these words : My brethren, I beg you will go with me against MORAL EVIL. We have long been preaching the reformation of the world by discourses of this kind. What success? NONE AT ALL. On the contrary we have vainly preached the people downright infidelity. We change our voice. We must preach Christ, and him crucified. It is not the LAW, but the GOSPEL is, now will be found to be, the way of God unto salvation, &c. Let me therefore again request, may I not let me CHARGE you, to preach JESUS, and salvation through his name. Preach the Gospel who bought us; preach repentance through his blood; preach the saying of the great Priest; HE WHO BELIEVETH IN JESUS, SHALL BE SAVED; preach repentance towards God, and faith in our Lord Jesus Christ."

—◆—
 ANGERING SOUL'S REFLECTION.

How doth my slothful soul
 lie down into the flesh, and
 itself in the love of this an-

imal life? How doth it hug and wrap up itself in the garment of this mortality, not desiring to be removed hence, to the more perfect and blessed state? The husbandman is indeed content to stay till the appointed weeks of the harvest; but would he be content to wait always? O my sensual heart! Is this life of hope as contentful to thee, as the life of vision will be? Why dost thou not groan within thyself, that this mortality might be swallowed up of life? Doth not the Scripture describe the saints by their earnest looking for the mercy of our Lord Jesus unto eternal life? Jude 21. *By their hastening unto the coming of the day of God,* 2 Pet. iii. 12. What is the matter that my heart hangs back? Doth guilt lie upon my conscience? Or have I gotten into a pleasant condition in the world, which makes me say as Peter on the mount, *It is good to be here?* Or want I the assurance of a better state? Must God make all my earthly comforts die, before I shall be willing to die? Awake faith, awake my life; beat up the drowsy desires of my soul, that I may say, make haste, my beloved and come away. FLAVEL.

 REVIEW.

DR. REES' CYCLOPEDIA, VOL. IX. P. 1.

CONSIDERABLE additions are made to the article CLAYTON, by the American Editors. Clayton came from England in Virginia, in his youth; pursued the study of botany through
 L. II. *New Series.*

a long life, with great diligence and success; was admitted a member of some of the most learned literary societies in Europe; and corresponded with Linnæus, Gronovius, and other

celebrated botanists. He seems to have been a learned, useful, and pious man.

The writers of the article CLIMATE coincide with the great body of the learned, in the opinion, that the temperature of the seasons, in every part of Europe, has undergone a great alteration, since the time of Augustus. The article is enlarged in this edition, with extracts from the very respectable essay on the subject by Dr. Williams, published in the same volume with his *History of Vermont*. We understand that Mr. Webster, in a paper communicated sometime ago to the *Connecticut Academy of Arts and Sciences*, has taken up the subject; and, by a thorough investigation of many facts, has shown, that there has been by no means such a change of climate in Europe as is generally supposed, and that, with similar cultivation, the same regions produced the same fruits eighteen hundred years ago, as are produced now. This paper, it is expected, will soon be printed, with other communications, in a volume now preparing for the press, by direction of the *Connecticut Academy*.

COLDEN. *Cadwallader*, is a new article of biography. The subject of it came from Scotland soon after his education was completed, and settled first at Philadelphia, and then at New York. He was a physician, a scholar, a botanist, and, during a great part of his life, a colonial magistrate. He corresponded with many learned persons in Europe, and gave them much information with respect to the infant colonies. He sustained the office of lieutenant governor

of the state of New York for several years, and died at a very advanced age in 1776.

VOL. IX. P. II.

UNDER the article COLLEGE, Dr. Rees had collected some account of nearly all the seminaries of liberal education in the United States. The American editors have added something to the information with respect to most of these Colleges. Their additions, however are not satisfactory. No mention is made of the studies in any of the New England Colleges; and but two or three of those in the other States are described with sufficient particularity, in this respect. The expense of board, tuition, wood, &c. &c. is placed, perhaps in every instance, considerably lower than facts will warrant. Much more information on this subject, might have been collected with very little trouble.

The character of COLLINS, the deist, is treated much in the same manner, as that of Mr. Chubb, upon which we have animadverted. As we shall have occasion to notice the same thing in the life of COOPER, *Lord Shaftsbury*, we say no more in this place.

Under the article COMPLEXION, the English editors adopt the opinion, that all the varieties of color and features observable in the human species, can be accounted for by the influence of climate, and various other causes both natural, and artificial. This opinion is ably supported, and with the exception of one thing stated to be a fact which we apprehend cannot be proved, we find no fault with the origin-

al article. But some person employed by the American publisher, has undertaken to be very *wise* and *philosophical* on the occasion; it is, therefore, proper that we spend a few moments in examining his additions. After stating 'that climate exercises an extensive influence over the complexion of man, and that this is abundantly proved by fact,' he sagely observes :

"But truth itself may be so far over-stretched, as to change its nature, and even assume the character of error, or, if not of actual error, at least of mere hypothesis."

We should want no other proof than this sentence affords, to convince us, that the author of it, neither knew how to write, nor how to think. *Truth be overstretched so as to change its nature!* Every schoolboy ought to know, that the difference between *truth* and *error*, is immutable and eternal. But we are further taught, that, after *truth has changed its nature*, it may assume the character of neither *truth* nor *actual error*, but of *mere hypothesis*. Thus truth among its variety of characters, may assume that of *Proteus*; for if it may be changed into *mere hypothesis*, we defy any mortal to tell into what it may not be changed. But to proceed:

"We know that warmth of climate will, in time, convert the fair and ruddy complexion of the Swede, the Dane, and the Scotchman, into the swarthy and olive complexion of the Spaniard and the Italian, and even into the tawny cast of the Moor. We know this to be true, because it is the result of actual observation. Changes of complexion similar to this are daily occurring before our eyes, even in certain parts of the United States. But we do not know that any warmth or other circumstances of climate can ever change the sanguine hue of the inhabitants of the north of Europe, into the ebon-dye of the natives of Congo. I

say we do not know this to be the case, because the event has never yet occurred. No white men or their descendants have ever yet been turned into *real blacks*."

If we may be permitted to ask a *philosopher* a question, we would inquire why he did not state the negative evidence which enabled him to assert, in such unqualified terms, that "the event has never yet occurred," and that "no white men have ever yet been turned into *real black*?" And if this assertion was made without evidence, does it not look like a *petitio principii*, of which a philosopher ought to be ashamed?

Our writer then denies that the Portuguese at Senegal, have become *perfect blacks*; but admits that "their complexion has indeed undergone a very remarkable change, and made considerable advances towards blackness." He states also that "their complexion has remained stationary for this century past, without acquiring a deeper dye." This last assertion seems hardly susceptible of accurate proof, it being quite difficult to evince that a man's skin is not a single shade darker than that of his ancestor a hundred years ago. The argument from these assumptions is as follows :

"It appears, therefore, that climate has long since produced its maximum of effect upon them, and can approximate them no nearer to the hue of the aboriginal African. If during the term of *four centuries*, climate cannot convert a white man into a negro, there is the most solid ground to believe that, as a physical cause, it is totally inadequate to the task."

We should draw a different argument from the same facts. It appears to us more correct to say, if in the comparatively short period 'of *four centuries*, the

Portuguese at Senegal have undergone a very remarkable change in their complexion, and made considerable advances towards blackness, is there not the most solid ground to believe, that in thirty or forty centuries their descendants might become "*perfect blacks*."

"But," continues the writer, "if climate cannot change a fair European into a jetty African, much less can it work in the opposite direction, and change the African to the European complexion."

The force of this *a fortiori* reasoning we confess ourselves unable to discover. The question of the influence of climate we have always considered to be a question of fact only; and to say that it is harder for climate to change the descendants of a black man in white men, than the contrary, is extremely ridiculous.

"The immutability of the African dye appears to be fairly recognized even in the Scriptures of truth. For it is there intimated in plain terms, and in the most forcible manner, that the Ethiopian can no more change the color of his skin, than the leopard can change the color of his spots."

It is a pity the reader had not been informed where to find this curious passage of Scripture. But suppose the Bible *had* said any such thing, who in the world ever supposed that the Ethiopian or any body else, *could* change the color of his skin? The writer proceeds thus:

"But in a case so plain and demonstrable as the present one, we have no need of deriving our authority from *holy writ*. Observation is alone sufficient for our purpose. There are now, in various parts of the United States, families of negroes, constituting the fifth and even sixth generation, in descent from their native African progenitors. Yet after such an immense lapse of time, no material change has taken place in their complexion. In point of color they are as *real negroes* now, as their ancestors were when imported from Africa nearly two

hundred years ago. A knowledge of this fact ought to have made Dr. Smith of Princeton, extremely cautious how he hazarded a contrary statement."

We cheerfully refer it to our readers, as a perfectly well known fact, that successive generations of negroes, in the United States, do gradually lose 'the jetty blackness of their ancestors,' and undergo considerable changes in the formation of their features. As to the insinuation to the disadvantage of Dr. Smith, his able essay is in no danger from such puny attacks, as the one we are now considering.

The writer closes apparently with great self-complacency, in the following paragraph:

"The question respecting the mutability of the complexion of man is a philosophical one. And, as *philosophers*, we have certainly no solid ground to believe, that the extremes of this complexion can ever be changed into each other by the influence of climate. It is remarkable that the doctrine of entire mutability on this subject, is and always has been, advocated by men much more distinguished for their piety and Christian zeal, than for their knowledge of nature."

We are taught in this passage, it seems, that *philosophical questions* are to be determined without any regard to the decisions of inspiration on the subject. And though as Christians we are to believe the Bible, which is appealed to by this writer "as the Scriptures of truth," and which has most explicitly decided this question, yet as *philosophers* we are to consider that as plainly and demonstrably impossible, which as Christians we most assuredly believed. Away with such paltry sophistry. We have said that the Bible has decided this question; and surely there is no need of proving to the reader of the Bible that this assertion is correct. We only mention that it is most un-

equivocally revealed in the Old and New Testament, that Adam was the father of the whole human race; and the whole scheme of redemption was formed in accordance with that truth.

As for the sneer at the close of the article, we dismiss it without any farther remark.

On the style we would merely observe, that "*approximate*," as an active verb, is not authorized by good writers; and that to call five or six generations of men an "*immense lapse of time*" is extravagant.

(To be continued.)

RELIGIOUS INTELLIGENCE.

UNITED STATES.—MASSACHUSETTS.

List of Donations to the Massachusetts Missionary Society. 1808.

Sept. 29.	From Braintree 75 of Rev. Mr. May's Ordination Sermons	§ c.
Oct. 5.	Henry Morse of Leicester, being a fine for horse racing	4 10
Nov. 7	A female friend in Medford	50
1809.		
April 24.	John Foster	15 50
	Sally Foster	2 56
	The late Richard Devens, Esq. 10 shares in the Massachusetts Fire and Marine Office	
	Cash, from the same	602 59
May 27.	From Rev. Mr. Hopkins	23 50
29	Rev. Jacob Norton, from Isaac Wilder, Hingham	3
	Rev. Dr. Emmons from his Society	32 90
	Rev. Jonathan Strong, from a friend to be laid out in Bibles	7
	Rev. Samuel Worcester, from his Society	216 70
	By do. from associated ladies of his society	146 75
	Rev. Dr. Spring, from his Society	94
	Thomas Wales, of Bridgewater	3
	Rev. F. Sears, from Abel Perry, of Natick	3
	Rev. Joseph Emerson, from a young man	1
	Rev. Dr. Parish, from his Society	14 92
	Rev. Nathaniel Howe, from his Society	24 5
	Rev. Mr. Hopkins, from his Society	66 50
	by do. from Ladies	80 89
	Rev. Peter Sanborn, from his Society	18
	Mr. John Dunson	6
	A young woman	1
	Contribution at the Old South Meeting house	153 18

Account of Donations to the Cent Society. 1809.

May 29.	Rec'd of Dr. Emmons from ladies in Franklin	18 50
	Cælia Wade of Scituate	52
	Sarah Bailey Do.	52
	Rev. Jonathan Strong of Randolph	1 50
	Sophia Walker from ladies of the South Society in Danvers	23 30
30	Rev. Mr. Emerson from Ladies in Beverly	62 30
	Rev. Mr. Worcester Do. Salem	14 8
	Rev. Mr. Howe, from ladies in Hopkinton	3 68

	D	C
30 Rec'd of Rev. Mr. Saunders, from two Ladies, - - -	1	4
Rev. Mr. Tompkins, from Ladies in Haverhill - - -	10	16
From the W. Parish in Bradford; - - - - -	15	48
Rev. Peter Sanborn from Reading - - - - -	7	56
Rev. Isaac Bremen in cash - - - - -	8	82
do. Dr. Doddridge's Rise and Progress, Haweis' Sermons, and three Pamphlets		
Rev. Mr. Goffe, from Ladies in Sutton, - - -	3	58
A Lady - - - - -	-	52
A Lady - - - - -	-	60
Rev. Elijah Parish, D. D. - - - - -	10	62
Rev. Mr. Litchfield, from three Ladies - - -	3	38
Mrs. Fear Crocker, N. Bedford, from Ladies - - -	13	50
Ladies in Newtown from Rev. Mr. Greenough's parish	3	75
Rev. Mr. Burr, of Sandwich - - - - -	6	63
Rev. Mr. Barker, of Middleborough - - - - -	7	50
James Baker, Dorchester - - - - -	9	50
Mrs. Whitney, Lunenburg - - - - -	6	24
Rev. Mr. Chapin in Milford - - - - -	-	1 50
A gentleman a friend to missions - - - - -	-	1
Deacon Thayer in Braintree - - - - -	-	2 50
Rev. Dr. Hopkins, Salem - - - - -	-	4
Rev. Mr. Cleaveland, Wrentham - - - - -	-	3
ditto from a female do. - - - - -	-	1
Mr Jonas Jenkins, Scituate - - - - -	-	52
A Lady in Jefferey - - - - -	-	3
A Lady in Framingham - - - - -	-	2
Rev. Ashael Huntington, Topsfield - - - - -	-	19 50
Ladies in Hingham - - - - -	-	1 4
A Lady in Boston - - - - -	-	10
Two Ladies in Wrentham - - - - -	-	1 4
Mary Green, Carlisle - - - - -	-	50
Number of Ladies in Boston - - - - -	-	55 41
In Bibles from a number Ladies in Boston \$20. Total \$339 9		

N. B. The total amount of the Collections, received by Mrs. Simpkins in seven years is more than three thousand dollars. TO DO GOOD AND COMMUNICATE FORGET NOT.

EXTRACT OF A LETTER FROM THE
CORRESPONDING SECRETARY OF
THE PHILADELPHIA BIBLE SO-
CIETY, TO THE REV. DR. MORSE.
Philadelphia, June 30, 1809.

Rev. Sir,

THE extent to which Bible Societies may promote the best interests of mankind, it is impossible from present experience to calculate, as the scene enlarges every day before the eyes of the observer. Our most sanguine calculators acknowledge, that they had no anticipation that the applications to our society for Bibles, would have been so numerous as we find them. At every meeting of the Managers there is some new call. Prisons, Hospitals, Frontier Settlements, Indians, People of color, are to be supplied with Bibles. The Missionaries employed by various religious societies, and other public spir-

ited individuals have become the agents to distribute the Bibles furnished by the Society, among the destitute in various parts of the country.

In our own city applicants for bibles are very numerous, many of whom are of that class of society who might find a temporary privation of the Scriptures, an irretrievable loss. I mean the young.

But our experiment affords a very imperfect view of the magnitude of this enterprize, when compared with the prodigious view exhibited by the fifth Report of the British and Foreign Bible Society. You have that report when it was read at the last meeting of the managers it excited astonishment; but let it speak for itself. I cannot avoid remarking however, that it is matter of religious gratitude as well as of benevolent pleasure, to see the wealth of this world diverted

channel so pure and so benevolent man.

I inform you that we made application to receive a part of the very donation of the British and Foreign Bible Society to ours, in French, Gaelic, and German Bibles, and New Testaments. The Committee of that Society ordered the same to be delivered to us, at the prices, which has greatly enhanced the value of their original donations.

We have received also an estimate of the prices of the different editions of the Scriptures, published by the Society, from their bookseller. We intended as a basis for calculation, and we find from it, that we are able to furnish ourselves, at a price not less than in London. At our commencement, we were necessitated to purchase Bibles; but the members always looked forward to the time when they would print their own: and in order to render their Bibles as cheap as possible, they determined their thoughts towards stereotype printing. Accordingly their Treasurer was directed at the last meeting, to ascertain the price of a set of stereotype for the Bible. The state of the world, indeed will not permit us to attempt stereotyping the Scriptures at present, but in the mean time we may ascertain facts and make computations. Perhaps the printing of the Bible, may be a business of concert among the Bible Societies, in this country.

The execution of the plan may not be long delayed. The circulation of copies of the Scriptures, and the dispersion of them, by the Society cannot fail, as moral men do some good; and let us be assured that the blessing of God will never be withheld from his word. Let us be careful that while party spirit, is not every sect to too high an estimate of its own merits, and too low an estimate of the merits of all others; extinguishing Christian benevolence, and kindling hostile feelings; and let us, by calling the attention to the Scriptures alone, bring in a common enterprise, not prone to sectarian strife,

and by making men and Christians better acquainted with each other's virtues will tend to harmonize Society.

Accept, reverend Sir, the consideration with which I am yours.

JAMES GRAY, *Cor. Sec.*

FIFTH REPORT OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

YOUR Committee have now to report to the British and Foreign Bible Society their proceedings during the fifth year of its institution.

In conformity to the arrangement usually adopted, your Committee will first advert to their Foreign Connections: and, although their correspondence has been circumscribed, in some degree, by the unpropitious state of affairs on the Continent, they have still sufficient documents to prove the continuance of the deep interest excited, in various parts of Europe, by the establishment of the British and Foreign Bible Society; and of a zealous and successful co-operation with its endeavors to promote the circulation of the Holy Scriptures.

From the Bible Society at Basle a single letter only has been received, dated October, 1808; the contents of it, however, are interesting and important.—This letter expresses the most cordial and grateful thanks to this Society, for the assistance afforded by it in promoting an edition of the German Bible by standing types:—it contains information that the New Testament, which, some months before, had issued from the press, had received the fullest approbation of those to whom it had been sent; together with an assurance, that the Old Testament would be completed by the end of the year; and further, that the demands for this Bible were so numerous, that it was expected they would exhaust the first impression. The Basle Society, accordingly, look with confidence to the hope of being soon enabled to proceed to a second and third edition.

The following intelligence, which is also stated in the letter from the Bible Society at Basle, will be heard with interest:—First, That a com-

pany of active Christians in Basle had determined to print an edition of the New Testament, for the benefit of the Grison Mountaineers, who have a peculiar dialect; with an intention that it should be gratuitously distributed, or sold at a very cheap rate. This work will be peculiarly acceptable to the Grisons; as the former editions of the New Testament have become so scarce among them, that a copy of it is rarely to be procured, and only at a very exorbitant price: Secondly, That they had supplied the Protestants in different parts of the interior of France with a considerable number of French Bibles at reduced prices; and that the returns of such sale had enabled the Basle Society to undertake a new edition of the New Testament in French. It was their wish to have printed the whole Bible, but their exertions to procure funds for this purpose had hitherto proved unsuccessful. Your Committee, however, hope, that the supply of a set of stereotype plates, now preparing by their directions, and intended for the use of the society at Basle, will materially assist the accomplishment of so desirable an object.

The progress which had been made in printing the Bohemian Bible at Berlin, was noticed in the last Report of your Committee. They are now authorized to announce the completion of it, in a mode which has obtained the decided approbation of very competent judges. It will be no less satisfactory to the Society to be informed, that the rapid circulation of this work has greatly exceeded the expectations of the Bible Society at Berlin. It was finished only at Michaelmas, 1807; and, although the Protestant Congregations using that language, in Bohemia and Silesia, do not exceed fifty, the whole edition of 3000 copies (92 only excepted) had been sold, or gratuitously distributed, within a period of fifteen months; and the Berlin Society express great regret, that the edition was not more extensive.

The notification of the completion of the Bohemian Bible by the Committee of the Society at Berlin was accompanied with an expression of

their earnest wishes to be enabled to print the Scriptures in the Polish dialect. They lamented, at the same time, the absolute insufficiency of their funds for this undertaking; and the very scanty supplies received during the preceding twelve months, precluded all hope of any considerable addition to them, in a country labouring under general and severe distress.

Your Committee, equally convinced of the utility of an edition of the Polish Bible, and of the impossibility of its being undertaken without the assistance of the British and Foreign Bible Society, have cheerfully supplied a fund for this purpose, by three successive Donations, amounting in the whole to 800*l.* Of this sum 600*l.* have already been received by the Society at Berlin; who, encouraged by this liberal grant, determined to increase their impression from 5,000 to 8,000 copies of the Polish Bible entire, and 2,000 extra New Testaments; and had entered into engagements with a printer to complete it by Midsummer 1810. The estimated expense of this work amounts to nearly 1,400*l.* sterling.

Your committee have next the satisfaction to report the establishment of a new Association at Stockholm, under the sanction of the King and Privy Council, with the designation of the "Evangelical Society." The object of this Institution is two-fold—the circulation of the Scriptures, and the distribution of Religious Tracts; but, by a fundamental rule of the Institution, each object will have its separate fund, and a distinct account of its income and expenditure, which will be submitted annually to the public. The correspondence of your Committee will consequently be confined to that part of its object which assimilates itself to their own.

From recent inquiries it appeared, that the poorer classes in various parts of Sweden, were in great want of Bibles: and the Society at Stockholm had in consequence proposed to print an edition of the Scriptures in the Swedish language; but the limitation of their means obliged them to confine their intended operations, in the first instance, to the New Tes-

tanest. Some donations had indeed been received by them; and more were expected: but, as from the pressure of the times, and the impoverished state of the country, they could not entertain the smallest expectation of procuring, for some years, the types requisite for this limited undertaking; your Committee have been induced to authorize the Committee of the Evangelical Society at Stockholm to draw for the sum of 300*l.*, in aid of their fund, for the express purpose of printing the Swedish Bible on standing types.

Intelligence has been very recently received from Sarepta, by which it appears, that the Ministers of the United Brethren, encouraged by the grant of 600 rubles, and a promise of further assistance from this Society, had actually proceeded, in compliance with the recommendation of your Committee, to commence the Translation of St. Matthew's Gospel into the Kalmuc language: and your Committee entertain a confident expectation, that these pious laborers will not desist from their work, till they have completed the translation of the New Testament.

Nothing more strongly marks the general approbation of the principle of our Society, and the beneficial influence of its example, than the establishment of similar Societies in distant parts of the globe. It is with much satisfaction, therefore, your Committee report that, in addition to the Associations already produced, both in Europe and Asia, a Bible Society has been formed in Philadelphia, for the immediate purpose of distributing the Scriptures in Pennsylvania, and in "those portions of the States of Jersey and Delaware which are contiguous to Pennsylvania;" but with an ulterior view of producing similar establishments throughout the several States in the American Union. To promote this undertaking, the assistance of the British and Foreign Bible Society (to whose example and efforts the Managers expressly attribute its origin) was urgently solicited; and your Committee did not hesitate to grant it, by a donation of 200*l.*; accompanied with an intimation, that

their aid would be further enlarged, in proportion as the Philadelphia Society extended the sphere of its operations.

By late intelligence from Philadelphia, it appears, that the Society considered itself sufficiently advanced to be enabled to order a supply of Bibles and Testaments for distribution. For this purpose, copies were required in Welsh, Gaelic, French, and German; and, as these could not be procured within the United States, your Committee have directed them to be furnished at the cost prices.

Your Committee are now enabled to state the result of their communications with Bengal. The intelligence of the supplies granted by the British and Foreign Bible Society, for the purpose of aiding translations and publications of the Scriptures in the various dialects of the East, arrived most opportunely, and animated the hopes and endeavours of all concerned in this desirable undertaking. It was intended to appropriate the amount of these supplies to the expense of preparing and printing editions of the Gospels in Malayalim, Chinese, Persian, Hindostanee, Bengalee, Mahratta, and Sanscrit. Of these versions, some had previously issued from the Missionary press at Serampore, independently of the aid of this Society; others are printing; and all are in a state of preparation. Of the Gospel in the Chinese character, a specimen has been received by your Committee; and the execution of it appears to be much superior to any that, under present circumstances, could be made in this country.

It was not to be expected that works of such magnitude (not to mention the expectation of a further extension of them) could be undertaken without a very considerable and increasing expense. Your Committee, on receiving the above intelligence, immediately resolved to appropriate, for three successive years, an annual sum of 1,000*l.*; and they have taken steps to obtain from their Correspondents in India, such further information on this very interesting subject, as will, they trust, enable them, in their next Report, to afford

full satisfaction to every friend of the Institution.

Under this head it remains only further to notice, that the supply of 500 English Bibles and 1,000 English Testaments, consigned by your Committee to India, had proved most reasonable and acceptable; as several of the Chaplains on the establishment in Bengal had expended large sums in providing Bibles and Testaments for the use of the British soldiery and other Europeans there. Your Committee, impressed with this consideration resolved to grant a further supply of English Bibles and Testaments to the same amount as before.

It has been the invariable object of your Committee not only to supply the want of the Scriptures whenever it has been stated actually to exist, but to provide new editions for circulation whenever they could foresee the probability of doing it to advantage, as far as a prudent management of the funds of the Society would admit. Under the influence of these considerations, editions of the New Testament in Spanish, Portuguese, and Italian, have been published. Other editions in Dutch, Danish, and modern Greek, are now in the press.

The Members of the Society will recollect the remarkable instances noticed in the Third and Fourth Reports, of the ready disposition evinced by the Spaniards to receive copies of the New Testament. The accidental arrival of a Spanish frigate, during the course of last year, afforded a proof, no less gratifying, of the same disposition. The earnestness with which the men of the ship solicited copies, the joy expressed by their countenances and actions in receiving them, and their immediate application to the perusal of them, afforded unequivocal demonstration of the high value which they set upon the gift. Several of the officers of the ship, and about 300 of the men, were present at the distribution; and the Priest of the frigate himself sanctioned it, by accepting two copies of the New Testament for his own use, and by recommending the perusal of it to the men.

On this subject your Committee

have further to add, that 775 Spanish Testaments were distributed to the prisoners of that nation, at Portsmouth, previous to their return to Spain, and most gratefully received.

With respect to the Italian New Testament, your Committee have most satisfactory assurances of the practicability of beneficially distributing it, in Malta, Sicily, and Italy, in all which places an anxious desire to possess it has manifested itself: and 500 copies have been already consigned to the care of a respectable Correspondent at Malta, on whose zealous services every reliance may be placed.

The object of your Committee, in printing Dutch and Danish editions of the New Testament, was, to supply the prisoners of war of these countries, and the Danish and Dutch colonies in the East and West Indies, now under the British government. For the immediate supply of the Dutch prisoners, your Committee deemed it expedient to direct the purchase of a considerable number of Bibles and Testaments already printed.

The number of Portuguese at Portsmouth and other parts of this country, together with the facilities now afforded for communication with Portugal and the Portuguese Islands and Colonies, suggested the determination to print an edition of the New Testament in their language for their use.

With respect to the edition of the New Testament in Modern Greek, the prospect of an extensive circulation of it is very encouraging, particularly among the Greeks dispersed throughout the Turkish empire, and a large population of the same people at Smyrna, amounting to fifty or sixty thousand families, amongst whom scarcely a single copy of the New Testament was to be found. This work will have the advantage of a correspondent original Text in parallel columns.

Your committee have also taken measures for printing, in the North of Sweden, 5,000 copies of the New Testament in the Lapland language; and 250*l.* appropriated to this object will be remitted, if the prospect of

pletion should be such as to fit this application of the funds of the Society.

The preceding details comprise the result of the more important foreign transactions of your Committee; and what further reconnected with this subject is more briefly mentioned.

Your Society will recollect the instances given to Dr. Knapp, and in the last Report, to send a set of Bibles and Testaments for the use of the German Colonies on the Volga. It now remains to receive the arrival and distribution of

A Correspondent of your Committee, who undertook a laborious journey for the purpose of conducting them to the place of their destination, and who himself distributed a considerable number of copies, of the joy and gratitude with which they were received. The judicious precautions were taken by him, that they should be free of all expense, and to be sent only among the poor who could not purchase them. In each copy distributed by your Correspondent alluded to, the following inscription was inserted:—"This Bible is the gift of the English Bible Society, to be sold, but to be made use of."

In the preceding detail, the efforts of the Society will be much aided in learning that a further set of Bibles and Testaments has been procured for the use of the German Colonies on the Volga. Your Committee have accordingly directed orders of each to be sent from

the types and paper presented by the Society to the Missionaries at Constantinople, for an edition of the Scriptures in Turkish, have escaped the perils to which they were so peculiarly exposed, and have also reached the place of their destination.

Orders of the Scriptures, either in whole or in part, granted by your Committee for the accommodation of our countrymen in distant lands, foreigners, have been very numerous. They have been sent for gratuitous distribution, as it is expedient, to the East In-

dies; the coast of the Mediterranean; to Quebec, Halifax, and Prince Edward's Island, in North America; to the West Indies and Spanish Main; to Gibraltar; to the Cape of Good Hope; to Madeira; and to Stockholm. Your Committee will not detain the Society by a specification of the number of copies sent to each particular place, as it will appear in the Appendix to their Report.

Your Committee, having been informed that there were many refugees from Finland at Stockholm, who had no means of procuring the New Testament in their own peculiar dialect, directed a number to be purchased for their use; and have now the satisfaction to report, in the words of their correspondent, that they were received by them with indescribable joy.

It may also be proper to notice the safe arrival of the Bibles and Testaments sent by your Committee to Steniack in Nova Scotia, for sale or distribution, as connected with the intelligence, that the recommendation of your Committee to form a Bible Society in that province has been adopted; and that measures are now taking for carrying it into complete execution.

(To be concluded in our next.)

At a meeting of *The Bible Society of Massachusetts*, July 13, 1809, the following officers were elected, viz. William Phillips, Esq. *President*; Mr. Samuel H. Walley, *Treasurer*; Rev. Joseph S. Buckminster, *Corresponding Secretary*; Rev. John Pierce, *Recording Secretary*; and Rev. John Lathrop, D.D. Rev. Joseph Eckley, D.D. Rev. James Freeman, Rev. Elihu Porter, D. D. Rev. Abiel Holmes, D. D. Rev. Thomas Baldwin, D. D. Samuel Salisbury, Esq. Hon. William Brown, Francis Wright, Esq. Hon. Isaac Parker, Hon. Peter C. Brooks, John Tucker, Esq. Joseph Hurd, Esq. Dr. Redford Webster, Samuel Parkman, Esq. Joseph May, Esq. Mr. Joseph Sewall, and Henry Hill, Esq. as *Trustees*.

INSTALLED over the Congregational Church and Society of the North Parish in Thomastown, the

Rev. JOHN LORD. Introductory prayer by the Rev. *John R. Cutting*, of Walldoborough; Sermon by Rev. *Josiah Webster*, of Hampton, N. H. from 1 Tim. iii. 16. Inducting prayer by Rev. *Jonathan Huse*, of Warren;

Charge by the Rev. Mr. *Johnson*, of Belfast; Right hand of Fellowship by Rev. *Thomas Cockran*, of Camden; and concluding Prayer by Rev. *Henry True*, of Union.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

Reports of Cases argued and adjudged in the Supreme Court of the United States, in the years 1807 and 1808. Vol. 4. By *William Cranch*, Chief Judge of the circuit court of the District of Columbia. Flatbush, N. Y. I. Riley. 1809.

An Oration, pronounced at Watertown, July 4th, 1809. At the request of the Republicans of Watertown, and the adjacent towns, in commemoration of the anniversary of American Independence, by *Timothy Fuller*, Esq. Boston, J. Belcher, 1809.

The Mystery of Godliness, a Sermon, delivered at Thomastown, June 15, 1809, at the Installation of the Rev. John Lord, to the Pastoral Office in that place, by *Josiah Webster*, Pastor of the Church in Hampton. Newburyport, Thomas and Whipple. 1809.

An Oration, pronounced July 4th, 1809, at the request of the Selectmen of the town of Boston, in commemoration of the anniversary of American Independence. By *William Tudor, jr.* Esq. Boston, J. Belcher, 1809.

An Oration in commemoration of the anniversary of American Independence; delivered in Boston, July 4th, 1809, at the request of the Bunker Hill Association. By *William Charles White*, Esq. To which is added, an Introductory Address, by *David Everett*, Esq. Boston, J. Belcher, 1809.

A Report of the whole trial of Gen. Michael Bright, and others; before Washington and Peters, in the Circuit court of the United States, in and for the District of Pennsylvania, and in the third circuit; on an indictment for obstructing, resisting,

and opposing the execution of the writ of arrest, issued out of the District court of Pennsylvania; in the case of *Gideon Olmsted* and others, against the surviving Executrices of *David Rittenhouse* deceased. By *Thomas Lloyd*; the arguments of Counsel, and charge of the Judge revised by each, respectively. Philadelphia, P. Byrne. 1809.

American Ornithology, or the Natural History of the Birds of the United States, comprehending those resident within our territory, and those that migrate hither from other regions, among which will be found a great number of land and water birds hitherto undescribed, &c. &c. By *Alexander Wilson*. Philadelphia, Bradford and Inskeep. 1809.

The American Register, or General Repository of History, Politics, and Science, part 2, for 1808. Philadelphia. 1809.

The New York Medical Repository, No. 48, completing the second hexade. E. Cotton, agent, Boston, 1809.

The Letters and a Sermon of the Rev. *William Romayn*, M. A. to a friend on the most important religious subjects, during a correspondence of twenty years. N. York, J. Shedden. 1809.

Letters supposed to have passed between *St. Evremond* and *Waller*. To which is prefixed a biographical sketch of *St. Evremond*, *Waller*, and several of their cotemporaries. By a gentleman of Baltimore. Baltimore, Cole and Thomas. 1809.

A practical Essay on the Analysis of Minerals, exemplifying the best methods of analysing Ores, Earths, Stones, Inflammable fossils, and Min-

stances in general. By Fred. Accum, teacher of Practical Chemistry, Pharmacy, and Mineralogy, first American, from the third edition. Philadelphia, Kimber and B. and J. Kite. 1809.

United States' Spelling Book, appropriate Reading Lessons, an Easy Standard for Spelling, and Pronouncing the English Language, according to the established by John Walker, Critical and Pronouncing Dictionary. By sundry experienced writers. Pittsburgh (Penn.) Zamerer. 1809.

Reports of Duties on American Goods produce imported from the United States into Great Britain, according to the provisions of Act Geo. III. cap. 85. N. York, E. C. 1809.

Selected Reviews and Spirit of the most interesting Magazines, No 7, and Vol. 2, 1809. By E. Bronson, and others. Philadelphia, Hopkins and Earle, and Mallory, and Co. Boston. Reports of Cases argued and decided in the Supreme Court of the State of Virginia: with Select Cases relating chiefly to points of Law decided by the Supreme Court of Chancery for the Richmond District. The Second edition, revised and corrected by the authors. By W. W. Hening and William Bradford. Flatbush, N. Y. I. R. 1809.

NEW EDITIONS.

General View of the Doctrines of Christianity; designed more especially for the edification and instruction of families. Boston, Haswell, Etheridge, and Bliss. 1809.

Poems of Mrs Elizabeth Carter, revised by Rev. Montague Pennington, Vicar of Nathborn. Boston, Greenleaf. 1809.

Selected Poems of Robert Burns, consisting of Original Letters, Poems, and Critical Observations on his Songs, now first published.

By C. Cromeck. Philadelphia, and Inskeep, and O. C. Greenleaf. Boston. 1809.

Elements of General History, ancient and modern, By Alex. F. Tytler, professor of History in the

University of Edinburgh, &c. Philadelphia, F. Nichols. 1809.

The Life of Petrarch, collected from Memoires Pour la vie de Petrarch, by Mrs. Dobson. The first American, from the seventh London Edition. Embellished with two handsome engravings. Boston, Farland, Mallory, and Co. 1809.

Considerations on the Nature and Efficacy of the Lord's Supper, by the Rev. Vicesimus Knox. To which are added, Prayers composed and used by Samuel Johnson, L. L. D. New York, J. Shedden, 1809.

Reports of Cases argued and determined in the High Court of Chancery in Ireland, during the time of Lord Redesdale. First Volume. Containing the Cases from the Beginning of Easter term, 1802, to the end of Easter term, 1804. By John Schoales, and Thomas Lefroy, Esq. Barristers at Law. N. York, I. Riley. 1808.

The Works of the Rev. Jonathan Edwards, Minister of the Gospel in Northampton, Massachusetts, and afterwards President of the college in New Jersey. In 8 volumes. Worcester, Isaiah Thomas, Jun. 1809.

Letters from a late eminent Prelate to one of his Friends. First American Edition. Boston, Munroe, Francis, and Parker. 1809.

A Farewell Sermon, preached May 28, 1809, at Newark, New Jersey, by Edward D. Griffin, D. D. Second Edition. Thomas and Whipple, Newburyport. 1809.

WORKS PROPOSED.

A. Finley, Philadelphia, proposes republishing a History of the Apostles and Evangelists, writers of the New Testament. By Nathaniel Lardner, D. D.

E. and E. Hosmer, Albany, propose by subscription, a work entitled the Testimony of Christ's Second Appearing; containing a general statement of all things pertaining to the faith and practice of the Church of God in this latter day. Published by order of the Ministry in union with the church.

Ezra Sargent of New York, and Munroe, Francis, and Parker, of Boston, propose to republish

Universal Biography, containing a copious account, critical and historical, of the life and character, labors and actions of eminent persons of all ages and countries, conditions, and professions, arranged in alphabetical order. By J. Lempriere, D. D. Author of the Classical Dictionary.

John Morgan, and Thomas S. Manning, Philadelphia, propose republishing Dr. Johnson's Dictionary of the English Language, in 2 vols. quarto, into which will be introduced Mason's Supplement, and Walker's Pronunciation.

Mathias James O'Conway, Philadelphia, proposes to publish by subscription, a Practical Anglo Spanish Grammar, wherein will be exhibited the whole variety of Spanish Construction, illustrated with copious ex-

amples, consisting of familiar and commercial phrases.

Hopkins and Earle, Philadelphia, propose to publish immediately Helps to Composition, or Skeletons of Sermons. By the Rev. Charles Simeon, M. A. in 5 volumes, 8vo.

Munroe, Francis, & Parker, of this town propose to print a third edition of the plays of William Shakspeare: with notes by Samuel Johnson, George Steevens, Isaac Reed, and other Annotators. THE WORK will contain the same number of pages as the Second Boston Edition of Shakspeare's Plays, in nine duodecimo volumes, fine wove paper. The volumes will be published monthly, bound in extra boards, at one dollar per volume. Those who subscribe for eight copies, and are accountable for the pay, will be entitled to a ninth set gratis.

OBITUARY.

DIED at Keene, (N. H.) on Saturday 13th of May, 1809. DANIEL NEWCOMB, M. D. late of Boston, aged 24. The death of this young man, science and religion unite in deploring. His father, the Hon. Daniel Newcomb of Keene, (N. H.) early inspired his son with a taste for letters, and formed his mind to usefulness. Strength of intellect and independence of character were his most distinguishing traits from the schoolboy to the bachelor of arts. Harvard University admitted him among her *alumni*, when he was but eighteen years old. The interval between his leaving the university and the day of his death was wholly devoted to the profession of medicine. Such was his industry, and so judiciously directed were all his labors, that few young men in this part of our country have made so much progress towards usefulness and eminence in the same space of time as had Dr. Newcomb. After having availed himself of the first advantages afforded by our country to the medical student, and received the degree of Doctor in Medicine at the University of Penn-

sylvania, he settled in the practice of medicine at Portland; but soon relinquished that place for the metropolis. He removed to Boston during the January of 1807. Here he had determined to wait, resting entirely upon his personal merits and exertions for an introduction to the practice of the healing art. His mind began to turn upon religious concerns more than it had done, soon after he came to Boston; although he had ever been distinguished for correctness of conduct and an integrity never to be scrupled. He began to realize that his hopes for salvation must rest on a different basis than his own merits or exertions, that the dying love of a crucified Redeemer was his only safety, and that he must cheerfully take up the cross and obey the gospel. Of these sentiments and principles he made public profession. The symptoms of consumption first appeared about two years before his death. Notwithstanding his debility and expectations of soon leaving this world, like the sincere Christian and the calm philosopher, he doubled his diligence to be found *doing when*

his Lord should come. He not only faithfully attended those, who resigned their health to his skill, but he was active in storing his mind with all knowledge suited to extend the sphere of his usefulness. While he saw the king of terrors aiming at him the fatal blow he collected the materials and wrote a Dissertation on Cancer; which the Boylston Medical Committee of Harvard University honored by awarding to it the premium; before the completion of which he was forced by his disease to leave Boston for the country. During his

whole sickness, his mind continued unimpaired. Religion and science buoyed up his sinking spirits. The Bible and Euclid* made him forget for a while his pains, and he died as he had lived, the humble and intelligent Christian.

* During his last illness Dr. Newcomb read the principal part of Euclid's Elements of Geometry, "that he might," as he used to express it, "preserve his mind free from impair, and leave the world with his reason unclouded."

DIED, on Friday, the 28th inst. the REV. JONATHAN FRENCH, pastor of the South Church in Andover, in the 70th year of his age, and 37th of his ministry.

HEAV'N gives us friends to bless the *present* scene;
 Resumes them, to prepare us for the *next*.
 All evils *natural* are *moral* goods;
 All discipline, *indulgence*, on the whole.
None are unhappy; *all* have cause to smile,
 But such as to themselves that cause deny.
 Our *faults* are at the bottom of our *pains*;
 Error, in *act*, or *judgment*, is the source
 Of endless sighs: we *sin*, or we *mistake*,
 And *nature* tax, when false *opinion* stings.
 Let impious grief be banish'd, joy indulg'd;
 But chiefly *then*, when grief puts in her claim.
 Joy from the *joyous*, frequently betrays,
 Oft lives in vanity, and dies in woe.
 Joy, *amidst ill*, corroborates, exalts;
 'Tis joy, and conquest; joy, and virtue too.
 A noble fortitude in *ills* delights
 Heav'n, earth, ourselves; 'tis duty, glory, peace.
 Affliction is the good man's shining scene;
 Prosperity conceals his brightest ray;
 As *night* to stars, *woe* lustre gives to man.
 Heroes in battle, pilots in the storm,
 And virtue in calamities, admire. YOUNG.

.....
 Errata. In the present volume, page 17, for סבס read סבס Page 66,
 in a part of the impression there is an error in the Hebrew words; it should
 read thus סבס סבס

POETRY.

A RURAL MEDITATION.

WHAT soft delight the peaceful bosom warms,
 When nature, drest in all her vernal charms,
 Around the beauteous landscape smiles serene,
 And crowns with every gift the lovely scene !
 In ev'ry gift the donor shines, confest,
 And heav'nly bounty cheers the grateful breast.
 Now lively verdure paints the laughing meads,
 And o'er the fields wide-waving plenty spreads.
 Here woodbines climb, dispensing odors round ;
 There smiles the pink, with humble beauties crown'd ;
 And while the flowers their various charms disclose,
 Queen of the garden, shines the blushing rose.
 The fragrant tribes display their sweetest bloom,
 And every breezy whisper breathes perfume.

But this delightful season must decay ;
 The year rolls on, and steals its charms away.
 How swift the gaily transient pleasure flies !
 Stern winter comes, and ev'ry beauty dies.
 The fleeting bliss while pensive thought deplores,
 The mind in search of nobler pleasure soars ;
 And seeks a fairer paradise on high,
 Where beauties rise and bloom, that never die.
 There winter ne'er invades with hostile arms,
 But everlasting spring displays her charms :
 Celestial fragrance fills the blest retreats,
 Unknown to earth in all her flow'ry sweets.
 Enraptur'd there the mind unwearied roves
 Through flow'ry paths, and ever-verdant groves :
 Such blissful groves not happy Eden knew,
 Nor fancy's boldest pencil ever drew.
 No sun, departing, leaves the scene to mourn
 In shades, and languish for his kind return ;
 Or with short visits cheers the wintry hours,
 And faintly smiles on nature's drooping pow'rs.
 But there the Deity himself displays
 The bright effulgence of his glorious rays ;
 Immortal life and joy his smile bestows,
 And boundless bliss for ever, ever flows. STEELE.

TO CORRESPONDENTS.

The "*Further Particulars*" of the Rev. Mr. Newton, communicated by a correspondent, to whom we are under many obligations, came too late for this number, they shall have a place in our biographical department next month.

Several other communications have been received, some of which will appear in our future pages.

☞ The account of the transactions of the General Association, promised in our last, was not received in season for this number.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 3.

AUGUST, 1809.

VOL. II.

BIOGRAPHY.

MEMOIR OF THE LATE REV. JOHN WITHERSPOON, D.D. LL. D.
PRESIDENT OF NEW-JERSEY COLLEGE, AMERICA.

From the Evangelical Magazine.

DR. WITHERSPOON was a branch of a very respectable family, which had long possessed a considerable landed property in the east of Scotland. He was lineally descended from the Rev. John Knox, well known as the prime instrument of spreading and establishing the reformed religion in Scotland. The Doctor was born on the 5th of February, 1722; and his father was at that time minister of the parish of Yester. He was a worthy man,—eminent not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses. The father's example may be supposed to have contributed not a little to form in the son that taste and love of correctness, united with a dignified simplicity, for which he was so justly distinguished through the whole of his life.

Young Witherspoon was very early sent to the public school at Haddington; where no expense was spared in his education. Here he was distinguished for assiduity in his studies, for soundness of judgment, and for clear-

ness and quickness of perception.

At the age of 14 he was removed to the University of Edinburgh; where he continued attending the different professors, with a great degree of credit in all the branches of learning, until the age of 21, when he was licensed to preach the gospel. When a student at the Divinity Hall, his character stood remarkably high for his taste in sacred criticism, and for a precision of thinking, and a perspicuity of expression rarely attained at so early a period.

He had scarcely left the University when he was invited to be assistant and successor to his father, in the parish of Yester; but he chose rather to accept an invitation from the parish of Beith, in the west of Scotland; where he was ordained with the universal consent of the people, and where he afterwards received many pleasing tokens of their high esteem and cordial affection.

From Beith he soon received a call to the large and flourishing town of Paisley; where he

resided with high reputation, and laboured in the work of the Lord with uncommon success ; and there his name will long be held in sacred remembrance.

During his residence at Paisley he was invited to Dublin, to take the charge of a respectable congregation in that city. He was also invited to Rotterdam, in the United Provinces ; and to Dundee, in his own country : but he could not then be induced to quit such a sphere of comfort and usefulness as Paisley afforded him. He rejected also, in the first instance, the invitation of the Trustees of the College of New Jersey, in America. He thought it almost impossible to dissolve connexions at home, which had been so long endeared to him,—to leave a place where he was so much respected and so very happy : but urged by the friends whose judgment he most respected, and whose friendship he most valued ; hoping too, that his sacrifices might be more than repaid by his being made peculiarly useful in promoting the cause of Christ in the new world ; and knowing that Jersey College had been consecrated from its foundation to those great objects to which he had devoted his life, he consented, on a second application, to wave every other consideration, and to take the important charge to which he had been called, with the concurrent wishes and the highest expectations of all the friends of the College. Their expectations were not disappointed. The reputation and prosperity of the College under Dr. Witherspoon's administration, equalled the highest hopes that even the most sanguine entertained.

New Jersey College was founded, and has since been chiefly supported, by private liberality and zeal. Its finances were then in a very low and declining condition : but his reputation excited an uncommon liberality in the public ; and his personal exertions, which extended from Massachusetts to Virginia, soon raised its funds to a flourishing state.

But its chief advantages were derived from his literature, his superintendance, his excellent example, and from the general tone which he gave to the literary pursuits of the students. Formerly, the course of instruction had been too superficial, and the metaphysics and philosophy that were taught, tinctured with the dry and unedifying forms of the schools. This defect, however, ought not to be imputed to the worthy men who had before presided over the institution ; but rather to circumstances arising from the infant state of the country, over which it was not to be expected that they could, all at once, have a sufficiently commanding power ; but since the election of Dr. Witherspoon to the presidency, learning has received an extension, before unknown in the American seminaries. He introduced into their philosophy the most liberal and modern improvements of Europe. He included in the philosophical course the general principles of policy and public law ; he incorporated with it sound and rational metaphysics, equally remote from the doctrines of fatality and contingency ; from the barrenness of the schools, and from the excessive refinements of those contradictory, absurd, and im-

classes of skeptics, who wholly deny the existence of matter, or maintain that nothing at all exists in the uni-

verse. A number of men of distinguished talents, in the different liberal professions, who received the benefits of their education

under the auspices of Dr. Witherspoon, demonstrated how eminent his services were to the college of New Jersey. Under his auspices have been formed a great proportion of the clergy of the American Church; and he gave valuable instructions, America has many of her most distinguished legislators. Above thirty of his pupils have arisen to the rank of being members of the Congress; and among these are to be found some of the first characters for reputation and ability.

Dr. Witherspoon continued to improve the institution till the commencement of the American

war. But that calamitous event suspended his functions and dissolved the College. He then embarked upon a new scene, and appeared in a new character. Brought his distinguished abilities to the citizens of New Jersey, who regarded him as one of their delegates to that Convention which formed their Republican Constitution.

He was a member of the committees of the war, and he was sent early in the year 1776, as a representative of the State of New Jersey to the Continental Congress at Philadelphia. But he was thus engaged in service to his country in the character of a civilian, he did not lay aside his duties as a minister. He gladly seized every opportunity of preaching, and of discharging his sacred duties of his sacred of-

office. This he considered as his highest character, and honour in life.

The College having been collected as soon as possible after its dispersion, instruction was recommenced under the immediate care of the vice-president.* Dr. Witherspoon's name, however, continued to add celebrity to the institution; and it has fully recovered its former reputation.

At the close of the American struggle, the Doctor feeling age advancing upon him, was desirous of retiring from Congress, and, in a measure, from the burdens of the College. But, notwithstanding his wish for repose, he was induced, through his attachment to the institution over which he had so long presided, once more to cross the ocean to promote its benefit. He again visited Britain; but the fruit of his voyage was not answerable to the wishes of his American friends; yet they felt not the less indebted to his enterprize and zeal.

Doctor Witherspoon had now educated five hundred and twenty three young men, one hundred and fifteen of whom were afterwards ministers of the gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government: and on returning one day from the General Assembly of the Presbyterian church, then sitting in Philadelphia, he remarked to his particular friend, 'I cannot, my dear Sir, express the satisfaction I feel, when I observe that a majority of our General

* The Rev. Dr. Samuel S. Smith, who was unanimously chosen Dr. Witherspoon's successor, May 6, 1795.

Assembly were once my own pupils.'

For more than two years after his death, he suffered the loss of his sight; which contributed to hasten the progress of his other disorders. These he bore with a patience and cheerfulness rarely to be met with, even in those eminent for wisdom and piety. His activity of mind and anxiety to be useful, would not permit him, even in this depressing situation, to desist from the exercise of his ministry, and his duties in the College. He was frequently led into the pulpit, both at home and abroad, during his blindness; and he always acquitted himself, even then, in his usually accurate, impressive, and excellent manner. He had the felicity of enjoying the full use of his mental powers to the very last. He died on the 15th day of November, 1794, in the 73d year of his age.

He was buried in the public burying-ground in Princeton, where a handsome monument is erected to his memory, with a Latin inscription, detailing many of the leading events in his life.

Of Dr. Witherspoon's character as an *author*, it is not necessary to say much: his writings are before the public; and, to every serious, intelligent reader, they must discover an uncommon knowledge of human nature, and a deep and intimate acquaintance with the Holy Scriptures. They generally strike us as being at once eloquent and convincing, grave and attractive, profound and plain, energetic and simple. They evidently shew that the author's learning was very extensive; that God had given him a

great and understanding mind, a quick apprehension, and a solid judgment.

Dr. Witherspoon's talents were various. He was not only a serious writer, but one who possessed also an uncommon fund of refined humour and delicate satire. A happy specimen of this is seen in his *Ecclesiastical Characteristics*. The edge of his wit in that performance was directed against certain corruptions in principle and practice, prevalent in the church of Scotland; and no attack that was ever made upon the *moderate* clergy gave so deep a wound or was so severely felt.

As a *preacher*, Dr. Witherspoon's character stood remarkably high. In this department he was, in many respects, one of the best models on which a young pulpit-orator could form himself. It was a singular felicity to the students in the College of New-Jersey, that they had such an example before them. Religion, from the manner in which it was treated by him, always commanded the attention of the hearers, even when it did not savingly reach their hearts. An admirable textuary, a profound theologian, an universal scholar, simple, yet dignified, in his manner, he brought forth all the advantages derived from these sources, to the illustration of divine truth.

Though always solemn, affecting, and instructive, he was by no means the most animated orator. A peculiar affection of his nerves, which generally overcame him when he allowed himself to feel very keenly on any subject; obliged him, from his earliest entrance on public life, to impose a strict restraint on his sensibility.

was, therefore, under the
ty of substituting a gravi-
manner in room of that
and fire of which he was
ble by nature, and which
such admired in others,
managed with prudence.

as impossible to hear him
attention; or to attend
without improvement.
a happy talent at unfold-
true meaning of the sa-
riter of his text;—at coun-
ing and giving perfect
o every subject which he
and presenting to his au-
the clearest and most com-
sive views of it.

sermons of Doctor With-
s were distinguished for
us division, for profound
s on human nature and
life, and for luminous
ions of Scripture. In
courses, he delighted to
chiefly on the great and
ishing doctrines of the
; and these he brought,
is possible, to the level of
understanding, and to the
of every heart. He sel-
ose to lead his hearers in
lative discussions; and
entertain them by a mere
of talents. All ostenta-
the pulpit he viewed with

the utmost aversion and con-
tempt. During the whole of his
presidency, he was extremely so-
licitous to train those studious
youths who had the ministry of
the gospel in view, in such a
manner as to secure the greatest
respectability as well as useful-
ness, in their sacred profession.
It was his constant advice to
young preachers, never to enter
the pulpit without the most care-
ful preparation. It was his am-
bition to render those in the holy
ministry the most pious and ex-
emplary body of men in America.

His *personal religion* is well
known. Few men were ever
more anxious to walk closely
with God; and by a sober, right-
eous, and pious life, to adorn
the doctrines of the gospel. Be-
sides the daily devotions of the
closet and the family, he regular-
ly set apart, with his household,
the last day of every year for
fasting, humiliation, and prayer.
He was also in the practice of
spending days in secret exercises
of this kind, as occasion requir-
ed. He was enabled while on
earth, to 'continue patiently in
well-doing;'—and he is now in
heaven enjoying his everlasting
reward.

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST, NO. 10.

Concluded from page 52.

THE words of the apos-
tor. xv. 24—29, have been
as an unanswerable objec-
to the Deity of Christ.
cometh the end, when

he shall have delivered up the
kingdom to God, even the Fa-
ther, when he shall have put
down all rule, and all authority,
and power. For he must reign

till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all."

It has hence been argued that Christ must be inferior to God the Father, who will put all things under the feet of Christ. Since it is by a power delegated to him by God, that he reigns, and subdues his enemies.

Answer. Though Christ be true God, yet in the office of Mediator he sustained and acted in a character inferior to the Father, from whom he received his mediatorial commission with his powers and authority. By virtue of this power or authority he reigns, and subdues his enemies. The Father made him Lord and Christ, committing all power and authority to him as God, Man, Mediator. In this character he is, and acts under him, as his minister, and according to the commandment received from him. But his essential power or authority, as God must be distinguished from his delegated power or authority as Christ. The mediatorial authority indeed sets him above all power in heaven or earth, except the supreme power of the Deity. But as it was delegated to him by the Father, so Christ acts under him, acknowledges that he is above him, and does homage to him. But his voluntary condescension does not ungod him, but

he is still God over all blessed for ever.

It is further said that the Son shall deliver up the kingdom to God even the Father: which shews that he all along holds and administers it under him, which is evidence of his inferiority.

Answer. It is granted that when all Christ's enemies are subdued, and the ends for which he received his mediatorial authority attained, he will deliver up the Kingdom to God the Father. This is plain from the express testimony of the apostle. But as the Son of God was God before he was Christ the Mediator, so he will be God blessed for ever when his office and authority as Mediator shall be resigned to the Father, from whom he received it.

But it is further argued, that when Christ shall have given up the office and authority, which he holds under God as Mediator, then shall the Son also himself be subject to him who put all things under him, that God may be all in all. If Christ is under, or subject to the Father merely because he condescended, and consented to become Mediator, and the Father's minister, then, upon his resigning this office, he no longer would be subject to him, if he is God by nature. But the apostle says that when he shall have given up his mediatorial kingdom, then the Son shall still be subject to him who put all things under him, that is to the Father. This shows that Christ being under God does not arise merely from his becoming Mediator, but must be founded in inferiority of nature.

Answer. The Son of God has

ld right of dominion ; the
 ential to him as God,
 r delegated to him as Me-
 and the minister of God.
 r person is truly God is
 vereign Lord. The Son
 never was, nor will be
 l of this prerogative.

when he assumed our na-
 nd became Mediator, he
 d authority from the Fa-
 He was made Christ and

This delegated authori-
 ch Christ receives from
 ther comes also under a
 l consideration. 1. The
 gave him power and au-
 to be Mediator ; he fur-
 him with all suitable pow-
 holding and executing
 ice. 2. He has given him
 wer and authority as God-
 s the reward of his con-
 son, humiliation, obedi-
 nd fidelity in the execu-
 this his office.

as necessary that the Me-
 be authorized by God to
 ce. And as great author-
 well as power, was ne-
 to the effectual execution
 office, this was delegated
 rist by the commission
 he received from the Fa-
 He had authority, as Me-
 to make laws and ordi-
 for the church, to work
 s, lay down his life, and
 gain, govern the church,
 s world in subserviency to
 uments of his kingdom. He
 wer and authority to ap-
 blessings he had purchas-
 men, to call them into his
 m, to save them from sin-
 ery, and give them eter-
 y, to subdue all his and
 omies, to judge the world,
 nder to all according to their
 . All this Christ the Me-

diator has power and authority
 to do. And when all this is done
 and the end of his commission
 fully answered, he will resign
 his office of Mediator, as having
 nothing further to do in that
 character.

But Christ not only receives
 kingly power and authority to
 qualify him for the execution of
 the office of Mediator, but he
 also receives glory, power, and
 authority as God-man, in reward
 of his condescension, humilla-
 tion, obedience, and fidelity in
 undertaking and executing this
 office. Because he humbled him-
 self, and became obedient to
 death, God hath highly exalted
 him, that at his name every knee
 should bow, and every tongue
 confess that he is Lord. As
 sovereign authority is the insepa-
 rable prerogative of his divine
 nature, so it is derived or commu-
 nicated to the man Jesus Christ,
 by virtue of the union of the di-
 vine and human natures in the
 person of Christ. And as this
 personal union of the divine and
 human nature will never be dis-
 solved, so the kingly authority
 of Christ over his saints will be
 everlasting.

We must not then think that
 Christ as God-man will cease to
 be king, when he is no longer
 Mediator. He will never be de-
 graded, never divested of his
 lordship or dominion over the
 subjects of his kingdom. Though
 he will not hold or exercise au-
 thority as Mediator, after all his
 enemies are subdued, and his
 kingdom settled in peace ; yet,
 as the reward of his Mediatorial
 administration, he will for ever
 hold and exercise the honor and
 authority of *king of saints*. Of
 this the Scriptures assure us in

such plain and pointed language, that it seems rather strange any should imagine that Christ will ever abdicate or give up his royal crown and throne. What can be more express than the following testimonies. Heb. i. 8, Unto the Son he saith, thy throne O God is for ever and ever. Isa. ix. 7, Of the increase of his government and kingdom there shall be no end. Dan. vii. 14, His dominion is an everlasting dominion, and his kingdom that which shall not be destroyed. Luke i. 32. He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Rev. ii. 15, The kingdoms of the world are become the kingdoms of the Lord and his Christ, and he shall reign for ever and ever. How incredible is it, that God's own Son, the object of his highest complacency, and whom he delights to honor above all, should receive only a temporary, transitory crown, when our poor services and light afflictions in the way of duty have the promise of an eternal crown of glory.

It is easy to see that Christ's giving up his authority as Mediator, when a Mediator is no longer needed, (which I conceive is what the apostle means in the passage we have been considering) is quite consistent with his reigning king of saints for ever. And even in this character it may be said, without any prejudice to the essential divinity of the Son of God, that he shall be subordinate and subject to the Father, who put all things under him. For as the Son of God has a human nature, which will for ever remain personally united to him after he shall cease to be

Mediator, so he has an eternal kingly authority given or delegated to him by the Father as the reward of his merits, whereby his human nature is exalted in glory, honor, and authority above all creatures. But this everlasting dominion which Christ has received as the reward of his merits, being given or delegated to him by the Father, must be subordinate to the supreme, undelivered, essential dominion of the Father. As Christ the Mediator is subject to the Father, so when he shall be no longer Mediator, he shall still hold kingly authority, but still subordinate to the Father, who has crowned him with glory and honor for the suffering of death. But the subordinate everlasting royalty, with which Christ as God-man is invested, no more intrenches on the essential rights and prerogatives of his godhead, than the subordinate authority with which he was invested as Mediator.

Though it is said that the kingdom, or the authority which is delegated to Christ as Mediator will be delivered up by him to God, even the Father, yet we need not conceive that this act of homage is paid to the first person exclusively of the other persons of the godhead; but the Father who is styled the Fountain of the Deity, or the Original of the other divine persons, seems rather to be considered as representing the whole blessed and undivided Trinity. Nothing however need, or ought to be inferred from this implying a denial of the true and proper divinity of the Son of God the object of religious homage to men and angels.

What seems to have embarrassed and misled some in their res-

on this subject I conceive it is supposing that Christ is merely because the Father *him* God by delegating power and authority to

The Father indeed made *Lord and Christ* when he commissioned him to be Mediator has been noticed before. It is never said that he made God. Christ would not be able to sustain and execute the office of Mediator effectively, whatever divine assistance he is supposed to have had, had not been God. A mere man has not that personal dignity or those divine perfections, which are requisite for the attainment of those ends for which a Mediator was needed. Admit that a mere man by extraordinary assistance could do and all that Christ did as man, it would be but the doings and offerings of a mere man, and of a divine person, and so be insufficient and ineffective.

I have enlarged the more fully to the objection added on that passage of Scripture, which we have been considering, because some have thought it could not be well understood, and others have thought it very hard to be understood.

Whether any others have understood it exactly in the same manner, I know not. How far the observations are just and pertinent others will judge. I mention but one objection—I would not have noticed many as I have, if they had not been published and circulated among us.

II. It is said that Christ's divinity is inconsistent with the doctrine of his mediation. If Christ be God, he is the

party injured and offended by sin. And it is asked who is to be our Mediator when we address ourselves to Christ, as our offended God? To say he mediates with himself, is the same as to say we must go to him without a Mediator.

I shall not attempt to carry the discussion of this objection through that intricate labyrinth of subtilty, which has been formed for its defence. For I am weary of the business, and wish to cut it as short as I can.

It has commonly been thought and said, that Christ is admirably qualified to be a Mediator between God and men, by the union of the divine and human nature in his person; yea that he would not otherwise be such a Mediator as we need, or able to execute the office effectually. But the objection asserts that if Christ be God he cannot be Mediator, he being the party offended; for then he must mediate with himself, which is absurd.

But I conceive that it is not very difficult to give a sufficient answer to this puzzling question, who is to be our Mediator when we address ourselves to the Son of God, as our offended God? And the answer is, we go to him in the name of Christ, who being God and man in one person is appointed as Mediator to effect a reconciliation between the triune God and the sinner. Nor is it absurd that he who as God is offended by our sins should, as God-man, mediate a reconciliation between God and man. We need not a Mediator when we address ourselves to Christ authorized by God to be Mediator, though he be also God.

For as Mediator he is also a man, sustains a different character, or office, and acts in a different capacity from that of our offended Sovereign. And through his Mediation we address ourselves to God, especially to the Father, who is considered as representing and sustaining the majesty, and maintaining the rights of the Godhead.

God's ways are not as our ways, nor his thoughts as ours, but high above them. We should not imagine that his ways and dispensations are conducted exactly according to the model of human transactions. And yet, even among men, it is common for one to sustain different capacities. Yea, a person who has been jointly aggrieved with others, may act as a mediator to make reconciliation, and obtain satisfaction for the wrong or offence. Suppose a number of subjects should rebel against the lawful authority of the government, and commit acts of hostility, this would be an injury, and just offence to the several individuals of which the state consisted. Suppose those who hold the governing authority are willing to pardon the rebels on terms honorable to the government; but as guardians of the rights of the state, and the individuals belonging to it, and the authority of its laws, they will not do it unless the offenders will submit, and damages be repaired, and sufficient security for good behavior in future be given. Suppose one of the highest rank in the government should be authorized to mediate a reconciliation with the rebels on these terms; and in pursuance of the design of his mediation offers them pardon in

the name of the government on the terms mentioned, and be their surety for the repair of damages, and their future obedience, and so persuades them to return to their duty and accept the offered act of grace. A case like this, though but a fiction, may show that a person may at the same time be a party injured and offended, and a mediator. Though rebellion be an offence against every orderly citizen, and especially those who have governing authority, yet this hinders not but that one of them may act as a mediator to make reconciliation between rebels and the government, and so with himself, as a citizen and an officer of it.

When man became a sinner, Christ, though as God he was justly offended, yet was authorized, as God-man, to mediate a reconciliation. And it is by his mediation that we are restored to the favor of the godhead. Nor does this imply that he is reconciled, but only that he is willing to be reconciled in an honorable way.

It is further objected, that the human nature of Christ, though personally united to the divine, cannot upon our principles, be an effectual mediator, because, according to us, it has not sufficient knowledge of the state, the secret thoughts and desires of all men.

I shall only reply, we know not how far these things may be made known to Christ, as man, in consequence of the personal union with the divine nature. We do not, however think that the human mind of Christ is omniscient. But that Christ has all that knowledge, with every other qualification requisite in

mediator, wretched as
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we shall either at length find our way out, or the grace of God working on our hearts by means of those truths, which we hold will, as an antidote, check the malignant influence of those errors into which we have incautiously fallen, so that they shall not prove fatal. A scorner seeketh wisdom and findeth it not. But the Lord will guide the meek in judgment, and teach the meek his way.

A Christian of the Old School.

A LETTER TO A LADY IN HIGH LIFE, FROM A CHRISTIAN FRIEND.

A fragment of a real correspondence.

MY AMIABLE FRIEND,

YESTERDAY I had the pleasure of receiving your last letter, for which I sincerely thank you. Much I feared, that my freedom and plainness would give you offence, and that you would deign me no reply. Often have I thought of writing to you, and often have I desired an undisturbed interview, most affectionately to pour out all my heart. Now am I ready to tell you all my hopes, all my doubts and fears. But what will it avail? I am not insensible, that without God's blessing all my endeavors will prove fruitless. However weighty and judicious my words might be, before the passions of the heart they would resemble feathers in the wind. If deluded, you are building your hope on the sandy foundation of self righteousness, I know it is not in my power to undermine you. The Searcher of hearts, alone, can do it; yet

he may be pleased to use me as a humble instrument. Considering the acquaintance I have been providentially led to cultivate with you, and with which you have been pleased to favor me, I have deemed it my duty to address some thoughts to you, upon this all important subject. Under the guidance of the Holy Spirit, taking the infallible standard of the divine word for our rule, there is no danger of being too critical in self examination. If our hope be, indeed, founded upon the Rock of Ages, the more evidence we can obtain of the fact, the greater will be our spiritual satisfaction. Should it be founded on the sand, truly it is important, that we know it; for delusive hopes prevent our obtaining the "one thing needful;" and therefore, notwithstanding the partial and temporary pleasure they may afford, should be immediately renounced, as fatal to our happiness.

"But why so much ado about religion?" And why, especially, do I address so many searching inquiries to one of an amiable, unblemished moral character? My dear friend, if ever we should be so happy, as to arrive at the heavenly world, do you not imagine, that we shall there judge it an object, which was worthy of most diligent pursuit? Should we fail of eternal life, (awful thought!) and sink down to the pit, shall we not then lament, but to no purpose, our negligence in this deeply interesting business? In religion, we have to transact with a God, great and glorious, who is jealous of his honor, and will not give his glory to another. As Christians are bought with a

price of infinite value, so they are no longer their own. If we have the Spirit of Christ, without which he will not acknowledge us to be his friends, we shall feel it our privilege and delight, unreservedly to devote ourselves to his service. We shall feel an interest in his interest, and ourselves honored in the advancement of his glory. Permit me to offer, as other reasons for making religion the great business of life, the rapidly evanescent state of our probation, and the eternal, unalterable condition of our future existence.

To be indeed born again, to be translated out of darkness into God's marvellous light, to be delivered from the dominion of sin and Satan, and brought into the liberty of the children of God; to be united to the adorable Immanuel, by a living faith, to have his Spirit dwelling within us, and thus to be made alive from the dead; is a blessed attainment, but perhaps, not so easy, as you suppose. This is "the pearl of great price;" "the treasure hid in the field;" the "one thing needful;" the "good part, which shall never be taken away."

Those who are thus made new creatures, evince their change of heart, by supreme love to God, for his own sake; by a peculiar affection for all who bear his spiritual image; by a regard to the divine law, in its spirituality, purity, and extent; by an acquiescence and delight in the gospel method of salvation; by taking pleasure in the service of God, and placing a great value upon divine ordinances; by renouncing the world with its vanities, and making the kingdom of God the great object of pursuit. By

lences, upon which I gely expatiate, prove and know your own 'ou speak of satisfacteligh in religion. Exnature of these emoid decide for yourself, ey arise from self righ- or from evangelical

btedly, many who have their need of the phsoul, experience a self felicity in the performeligious duties. There, a genuine satisfaction, m a sense of the superellence of religion, in sidered, which can no e be found. When we ly enlightened, we ne- abhor ourselves, as ous Job. I hope your n from religion is of a il, scriptural nature ; nber, it is one thing to placency in the holy of Jehovah ; and a fferent thing, to rejoice racter falsely attributed I hope you possess a : and if you are thus essed, the pleasures of ense, will become cominsipid. As your spir- e, or relish for holy wails, so in a proporgree, will your sensual evanities of life subside. ace your affections on ve, you must necessa- ken off from things be- ou are suitably engaged ursuit of holiness, all not in some manner ad- ir eternal interests, will ntemptible. No man : two masters. Your st not be divided be- d and the world ; but

giving the supreme place in your affections, to the *Chief among ten thousands*, you must delight in making all your worldly happiness subservient to his will, and promotive of his declarative glory.

Do you indeed love Jesus, is the great question ; for in him is manifest all the fulness of the eternal godhead. If you love him, you will not place supreme delight in those things, on which he poured contempt. Can one in an elevated station, surrounded by all worldly allurements, be a meek and lowly follower of a crucified Savior ? With God, it is possible. Such instances have been exhibited ; but alas, how rare ! may you, my friend, exhibit, in a conspicuous manner, such an example. Let your light shine.

Before I conclude, I will briefly suggest another rule of trial. Such as have tasted that the Lord is gracious, are never satisfied with present attainments. If you have once tasted, you will hunger and thirst after righteousness. One glimpse of divine glory will make you beseech God, like Moses, to manifest himself clearly.

Next to closet devotion and communion with your own heart, let me recommend a lively intercourse with the Lord's people. If you are *alive*, this will afford you pleasure. They will know you, and you will experience with them a secret union of heart. Remember the choice of Moses, and the account of Ruth's cleaving to Naomi. David commends the society of the excellent of the earth, and declares all his delight to be in them.

Will you once more be pleas-

ed to reply with freedom, and let me know whether you can patiently peruse what I write. May our gracious God have you continually in his holy keeping,

From your affectionate friend,
Z.

A SECOND LETTER TO A LADY
IN HIGH LIFE.

MY DEAR FRIEND,

I thought I would forbear ; and had almost promised myself, that I would give you no farther trouble: but I know not how to forbear. Your soul is precious, and I fear you are still out of Christ. Might I be instrumental in bringing you to a saving acquaintance with HIM, how exceedingly would it rejoice my heart, and what mutual endearments would it occasion for ever. You will think me uncharitable, and contracted in my sentiments; but I beseech you, hear me, consider what I say, and compare it with the infallible rule of the Scriptures. And may the good Spirit of God, enlighten your mind, and communicate a humble, penitent disposition. Then you will not be offended with me, for my freedom. That you have a considerable share of religion, of a certain kind, I am fully persuaded; and perhaps it is as good as it can be, without partaking of an evangelical nature. Do not misunderstand me. I do not determine absolutely, that yours is not of the right kind. I only express my fears. This I would do with the most tender solicitude for your immortal welfare. I fear then, you have never been *slain by the law*, brought off from self dependance, and been made to realize that you

were a poor, perishing sinner, dependant entirely upon the sovereign mercy of God in Christ. I fear your education is your religion, and that you have never experienced that change of heart, figuratively expressed by the new birth, without which it is in the nature of things impossible to enter the kingdom of heaven. I fear that instead of renouncing your own righteousness, and depending *wholly* on the righteousness of Christ, you only look to him, to supply your deficiencies. But you must know, my dear friend, that Christ will be a *whole SAVIOR, OR NO SAVIOR*. He will have *none*, or *all* the glory of your salvation. One spark of religion, of the genuine kind, will secure to you eternal life. But should you possess as much as Saul of Tarsus, before Jesus appeared to him on his way to Damascus, and of as good a quality, you would still remain in the gall of bitterness and bond of iniquity. The love of Jesus must enkindle in your breast a hallowed flame, and then you will not be ashamed of the cross of Christ. But did you ever see Jesus? Is he precious to you, as he is to all who believe? Is he the chief among ten thousands, and altogether lovely? He is not except you have felt yourself a perishing sinner. I have not the least expectation of doing you good, unless God operate by the influences of his Spirit; and should he be propitious, we shall both be prepared to give HIM the glory.

Love God, and be not offended with the plainness of your affectionate friend
Z.

THE SOCINIAN SCHEME OF DIVINITY.

s. Editor,
 THERE are many readers of a paper, who are surprised to find many pages occupied with articles in favor of the proper worship of Christ, or remarks designed to repel attacks upon this doctrine. The Socinian and Unitarian controversies are of recent date in this country; and well educated people in many parts of Great Britain and New England, have yet to be convinced that in the midst of them a concert is concerted to silence the truth, which are singing hallelujahs to the Redeemer. Christians who have never been conversant with books of religious controversy, and who are unsullied by the touch of modern philosophical divinity, when informed that the Deity and atonement of Christ is deemed by any, who profess to regulate their opinions by the Scriptures, have manifested their astonishment at the possibility of such a thing. Many are anxious to know something of this new sect, who treat the opinions of our forefathers and principal reformers, with so much disrespect. I conceive it will be proper and useful, to give you some account of them.

The Socinians of the present day look up to Dr. Priestley, as their doctrinal father, and principal instrument of bringing their sect into credit, in Great Britain, and this country. This eminence he enjoyed until his death, which happened Feb. 1744. Thomas Belsham of London was a disciple and intimate friend of Dr. Priestley, and preached a funeral sermon, on the occasion of his death, in which he expressed his warmest

emotions of attachment. Mr. Belsham is now generally regarded as the champion of his party, and as sitting in the chair of Dr. Priestley. Some time since, this gentleman published a volume of letters addressed to a lady, purporting to be an answer to Wilberforce's *Practical View of Christianity*. In his second letter he has given us an abridgement of his system of divinity. I shall transcribe his own account word for word. The public will not then complain, that the subject is presented before them in a false, or partial light by an adversary, who misunderstands or misrepresents his opponent.

In the first letter, Mr. Belsham professes to have given a summary of Mr. Wilberforce's religious system. The beginning of the second letter is occupied with stating his "strong suspicions," that if Mr. Wilberforce should cast his eye upon the portrait just drawn "he would deny the resemblance, and think it impossible that he should patronize a theory, the prominent features of which are so odious and disgusting. After making some remarks on Mr. Wilberforce's want of comprehension, in not discerning the consequences of his own system, he thus proceeds:

"I shall now proceed to exhibit a concise view of rational christianity in its connexion with natural religion.

"Of rational religion, the first and fundamental principle is, that the Maker of the universe is infinitely powerful, wise, and good, and that it is impossible for him to act in contradiction to his essential attributes.

"GOD IS LOVE. Infinite be-

nevolence *alone* prompted him to action. And infinite benevolence, combined with unerring wisdom, and supported by irresistible power, will infallibly accomplish its purpose in the best possible manner. It appears in fact, that a limited quantity of evil, both natural and moral, was necessary to the production of the greatest possible good. Whence this necessity arises, we know not; but that it could not be avoided in a system upon the whole the best, we are well assured; for God would not choose evil for its own sake. Evil therefore is introduced and permitted, not because it is *approved*, but because it is *unavoidable*. It is in its own nature temporary and self destructive; and in the view of the Deity it is absorbed and lost in the contemplation of its ultimate beneficial effects, so that to Him the whole system appears wise, beautiful, and good.

“God is the Former, the Father, and Benefactor of the human race, whom for wise reasons, unknown to us, but perfectly consistent, no doubt, with his magnificent plan of universal order and happiness, he has been pleased to place in circumstances of frailty and danger, the natural consequence of which, in their progress through life, is the contraction of a certain degree of moral pollution, which, in the nature of things, and by the divine appointment, exposes them to a proportionate degree of misery here or hereafter.

“But this fact by no means proves a preponderance of vice and misery in the world; otherwise we must conclude that the Maker of the world, whose character we learn only from his

works, is a weak or a malignant being. The truth is, that although the quantity of vice and misery actually existing is very considerable, there is nevertheless, upon the whole, a very great preponderance of good in general, and, with few, if any exceptions, in every individual in particular.

“The almost universal desire of life and dread of dissolution, amounts to a strong presumption, that life is in general a blessing. And the disgrace universally attached to flagrant vice, proves that such vice is not common. Character is the sum total of moral and intellectual habits, and the proportion of virtuous habits, in the worst characters, exceeds that of vicious ones. But no character takes the denomination of virtuous unless *all* the habits are on the side of virtue: whereas *one* evil habit is sufficient to stamp a character vicious.

“God cannot be unjust to any of his creatures. Having brought men into existence and placed them in circumstances of imminent peril, though in the nature of things misery is necessarily connected with vice, we may certainly conclude that none of the creatures of God in *such*, or in *any* circumstances will ever be made *eternally miserable*. Indeed it is plainly repugnant to the justice of God, that the existence to any of his intelligent creatures, should be upon the whole a curse.

“The light of philosophy affords a few plausible arguments for the doctrine of a future life: there are some appearances physical and moral, which cannot be satisfactorily explained upon any

opposition. But since all powers are suspended, and admit of no revival by the revival of the object the expectation of an entirely unsupported experience and analogical speculations of philosophy commonly, and almost invariably, terminate in the void of a future existence.

Divine revelation offers a comfortable and welcome aid, and commissioned his faithful servant, Jesus of Nazareth, to teach the universal doctrine of the resurrection of the dead, and by his resurrection to confirm and justify his doctrine.

It hath authoritatively declared that the wicked will be suffering; nor could it be otherwise, if they were raised with the same habits and feelings which they descended to the earth without which their souls would be lost. But since misery for temporary iniquity is inconsistent with every principle of justice, and since a punishment from previous insensibility is indefinite misery, to be led by absolute annihilation is a harsh supposition, and not supported by any analogy, and not justified but upon the clear evidence, we are naturally inclined to conclude, that the suffering of the wicked will be remedied.

That they will terminate in a complete purification of the mind, and in their restoration to virtue and happiness. In this conclusion we are to be justified by those in the apostolical writings which declare, that the blessed gospel shall be far more extensive than the calamities of the fall,* and that Christ shall reign till all things shall be subdued unto him. †

* Rom. v. † 1 Cor. xv.

“The apostles were commanded to preach the gospel to the idolatrous heathen as well as to the chosen family of Abraham, and they were authorized to confirm their doctrine by miracles. These extraordinary powers are in the Scriptures called the Spirit of God, and the Holy Spirit; and the great change which took place in the views, feelings, and character of pharisaic Jews and idolatrous heathen, when they sincerely professed the christian faith, is called, a new creation, regeneration, rising from the dead, and the like. And as conversion to christianity was usually produced by the evidence of miracles this new creation, regeneration, sanctification, or passing from death to life, is in this sense ascribed to the Spirit of God.

“The Jews, having been chosen by God to peculiar privileges, entertained a very high notion of their own dignity, and expressed themselves in the most contemptuous language of the idolatrous gentiles, who were not in covenant with Jehovah. Of themselves they spoke as a chosen and a holy nation, sons of God, and heirs of the promises. But the heathens were represented as sinners, as aliens, as enemies to God, and the like. In allusion to which forms of expression the converted gentiles being entitled equally with converted Jews, to the blessings of the new dispensation, they are therefore said to be forgiven, reconciled, and saved, to be fellow-citizens with

* Rom. v. † 1 Cor. xv.

the saints, and of the household of God.

“The death of Jesus is sometimes called a *propitiation*, because it put an end to the mosaic economy, and introduced a new and more liberal dispensation, under which the gentiles, who were before regarded as enemies, are admitted into a state of amity and reconciliation; that is, into a state of privilege similar to that of the Jews. It is also occasionally called a *sacrifice*, being the ratification of that new covenant into which God is pleased to enter with his human offspring, by which a resurrection to immortal life and happiness is promised, without distinction, to all who are truly virtuous. Believers in Christ are also said to have *redemption through his blood*, because they are released by the Christian covenant from the yoke of the ceremonial law, and from the bondage of idolatry. Dr. Taylor has in general well explained these Jewish phrases in his admirable *Key to the apostolic writings*, prefixed to his *Commentary on the Epistle to the Romans*.

“The Scriptures contain a faithful and credible account of the *christian doctrine*, which is the *true word of God*: but they are not *themselves* the word of God, nor do they ever assume that title: and it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretension, and as such expressions expose christianity unnecessarily to the evils of unbelievers.

“Christianity sums up the whole of human duty in the love of God

and our neighbor: and req that *all* our time should b ployed to the best account that every action should b secrated to God, lays no upon ritual observations, a pressly abolishes that disti of days, which formed so co uous a feature in the most stitute. To a true Christian day is a sabbath, every pla temple, and every action t an act of devotion. A Ch is not required to be more nor permitted to take g liberties upon one day tha on another. Whatever is or expedient upon one day week is, under the Christia pensation, equally lawfa expedient on any other Public worship, however be conducted at stated inte and it has been usual fro earliest times for Christia assemble together, on th day of the week, to comm ate the death, and to celebri resurrection of their Mast

“This appears to me to true doctrine of reason an elation, in which the God ture is not represented as fro ver his works, and like a ciless tyrant dooming his h creatures to eternal misery the arbitrary exception of sen few; but as the wise, l olent, and impartial parent rational offspring, who is te them all under various pry of intellectual and moral pline, to perfect virtue and lasting felicity. Such is th of my faith and adoratio God of nature and of reve the God and Father of our Jesus Christ, that God wh istence, attributes, and g ment are the joy and con

of every enlightened and virtuous believer.”*

The public have here the modern Socinian system, placed fairly before them, by one of its most distinguished advocates. I have not leisure, nor room, to examine at any length, the particulars of this compendium. I shall add only a few remarks.

1. The writer admits, that evil exists in the world, and that “a limited quantity of it, both natural and moral, was necessary to the production of the greatest possible good;” but says, “we may certainly conclude, that none of the creatures of God, in any circumstances, will ever be made eternally miserable.” “It is plainly repugnant to the justice of God, that the gift of existence to any of his intelligent creatures, should be, upon the whole, a curse.” Yet our Savior says of Judas, “*It had been good for that man, if he had not been born.*” And if this may be the case with Judas, it may be with many others.

It is truly astonishing, to see universalists establishing themselves on this foundation, that because God is good and just, none of his creatures can be finally miserable. If there be any force at all in this reasoning, it applies equally to the present state of things. It is as much evidence of injustice in the Deity, that creatures should be miserable now, as at any future period. The greatest good of the universe, for aught that we see, may demand it then, as much as now. God can no more do little injustice, than great injustice. If benevolence actually forbids any

* See Belsham's Review of Wilberforce's Treatise, Letter II.

misery, then we must now conclude against the benevolent character of the Deity. If it does not, then creatures may be miserable ten thousand years hence, or at any future period, and God still be benevolent.

The whole argument on the Socinian part, is a mere *petitio principii*, a taking for granted the thing in dispute. They say, divine benevolence forbids eternal misery; and, taking this for granted, proceed to build their system, whereas the very question in dispute is, whether divine benevolence does forbid eternal misery?

But the logic employed, is worthy of the principles it is designed to establish.

2. This new system in consistency with one object it has in view, which is to degrade the character of the Savior, maintains the state of man to be such, that there is no need of a Redeemer. “If there is a preponderance of vice and misery in the world, we must conclude our Maker is a weak, or a malignant Being. The truth is, that upon the whole, there is a very great preponderance of good in general, and with few, if any exceptions, in every individual in particular. Character is the sum total of moral and intellectual habits; and the proportion of virtuous habits, in the worst characters, exceeds that of vicious ones.”

How different is the portrait of St. Paul. “There is none that doeth good; no, not one. By nature we are children of wrath.” And in reasoning respecting the necessity of Christ's atonement, he says, “Because we thus judge, if one died for all, then were all dead.”

If I were disposed to cite witnesses to the desperate depravity of the human heart, I might bring them from heaven, earth, and hell. Innumerable saints around the throne of God, are this moment celebrating the praises of that redeeming love, which snatched them from the eternal pit, to which they might have been justly sentenced for their rebellion. The earth is full of violence, and fraud, and oppression, and evil designs. The testimony to human depravity, is recorded on every page of history, in letters of blood. Hell with its myriads of miserable wretches, its curses and blasphemies, which are continually ascending, bears awful testimony to the fact in question.

But I forbear, my business is not to controvert any position at length, but only to remark. If the depraved and ruined state of man be denied, revelation is made a farce, and the gift of a Savior ridiculous.

3. The materiality of the soul, and its extinction after the death of the body, until the resurrection, is asserted by this system.

But to the penitent, *dying* thief our Savior said, "this day shalt thou be with me in Paradise." Paul was "in a strait betwixt two," whether he should choose "to abide in the flesh, which was needful" for his Christian brethren, or "to depart, and be with Christ, which was better." But what did he mean by *abiding in the flesh*, or what by *departing and being with Christ*, if the soul is material and has no separate existence. And why should he consider it better to depart or to die, if at death the soul ceases to exist, till the resurrection?

The truth is, according to Paul's belief, to be *absent from the body* is to be *present with the Lord*; and in that state are the *spirits of just men made perfect*.

4. The Spirit of God is asserted to be nothing more than the miraculous gifts, which were bestowed upon the apostles.

In the seventh Letter of Mr. Belsham, it is said, "the distinct personal existence of the Holy Spirit is, I believe, abandoned by every person, who has paid much attention to the phraseology of the Scriptures." And again, "The controversy" (respecting the personality of the Holy Spirit) "is almost as much at rest, as that concerning transubstantiation."

It is very difficult to decide, whether this is the result of ignorance, or a premeditated design of falsehood.

5. "A new creation: regeneration; rising from the dead," are only expressive of the great change which took place in the views, feelings, and character, of pharisaic Jews, and idolatrous heathen, when they sincerely professed the Christian faith. And as such a change was produced by the evidence of miracles, in this sense it was ascribed to the Spirit of God."

A new creation, then, is only a persuasion from testimony, that the gospel is the true system. And this can take place, only among pharisaic Jews, and idolatrous heathen. All who are educated in the belief of christianity, have no need of a change. This is thorough work; but it must be owned, that it is consistent with the rest:

6. "To be forgiven, reconciled, and saved, means, that the

s, under the new dispensation, are admitted to equal rights with the Jews; and to be deemed by the blood of Jesus only to be released from the ceremonial law." Such expositions are correct, they say, that of all the writers yet seen, the sacred writer is the most enigmatical, mysterious, and obscure.

you shall now hear the reason, why the Scriptures are not in this manner. "*The Scriptures are not themselves the word of God; nor do they assume that title; and it is very improper to speak of them such.*"

He is honest. It is speaking the truth and to the purpose. A rational mind could entertain no objection before this, that Mr. Bellamy did not believe the Scriptures to be the word of God. When he frankly confesses his infidelity, he will not be anathematized, if we assign him his proper station and rank him under the names of Hume and Vol-

"Christianity expressly teaches that distinction of days is so conspicuous a feature, that it is a mosaic institute. What is lawful or expedient on any day of the week, is equally lawful and expedient on any day."

At the close of this summary, the author says, "This appears to me, to be the true line of reason and revelation."

Nothing very particular appears in this summary, respecting Christ, and the part he sustains in the scheme of our salvation.

But this defect is supplied in the eighth Letter.

"Jesus," says the author, "is indeed now alive. But as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favors now received, nor yet of confidence in his future interposition in our behalf."!!

What a scheme of salvation and what a Savior is this, for a ruined world? Oppressed with a load of guilt greater than I can bear; a candidate for immortality; accountable to Him in whose sight the heavens are not clean; and my life exposed every moment to the ravages of death, I look about me for help. I ask for some propitiation, some atonement for rebellion against the majesty of heaven, committed against the clearest light, and the most endearing love, and I am directed for a Savior to one whose place of residence I know not, and in whose interposition I cannot confide." I ask for a Savior who is "mighty and faithful to save even to the uttermost," and I am directed to a mere man, a child of the dust; a peccable creature like myself! I feel the corruptions of my heart, rising up from day to day, and urging me on to offend against my God, and I know from experience that resolutions will not restrain them; I ask for a change of heart; the implantation of a new principle, which shall lead me to obey God, and I am told such a change is chimerical, and that there is no Holy Spirit!

What a gloomy, cheerless system is this, for a soul pierced through and through with the arrows of guilt and conviction?

Who would exchange for it, that blessed *hope*, for which the martyrs of the Reformation bled and died? Who would thus dare pour contempt on that eternal Son of God, whom they loved and adored, and into whose hands they have committed their departing spirits? Who would thus dare revile that fearful name, to which unnumbered millions

shout halleluias around the throne of God.

If Herod, and Caiphas, and Pilate joined to crucify the Lord of glory, they were less guilty than those, who, under the mask of friendship, and after all the accumulated testimonies of ages to the divine glories of his character, now "crucify him afresh, and put him to an open shame."

A Trinitarian.

SELECTIONS.

REMARKABLE CONVERSION OF TWO MAHOMETANS.

From Dr. Buchanan's Sermon before the Society of Missions to Africa and the East.

Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr was Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give you. Some particulars I had from others. His conversion took place after the martyrdom of Abdallah, "to whose death he was consulting;" and he related the circumstances to me with many tears.

Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and

to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, king of Cabul; and Sabat left him there and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia then residing at Cabul.* In the Mahometan states it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of

* The Armenian Christians in Persia have among them a few copies of the Arabic bible.

istian churches near the Sea. He accordingly left in disguise, and had gained entrance into the city of Bochara, in which, when he was met in the street by his friend who immediately recognis-

Sabat had heard of his flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored by the sacred tie of their friendship to let him live. "But Sir," said Sabat, when relating the story to himself, "I had no pity. I ordered my servants to seize Sabat, and I delivered him up to the Shah, King of Bochara. He was sentenced to die, and as he went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief of the city. I also went out near to Abdallah. He offered his life if he would spare Sabat. Christ, the executioner; by him with his sword he was executed. 'No,' said he (as if in a position were impossible implied with) 'I cannot spare Sabat.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging down, and he made no motion. A physician, by desire of the Shah, offered to heal the wound, but he would not recant. He made no prayer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes shining with tears. He did not speak with anger towards me. He looked at me, but it was with a countenance of meekness. His other hand

was then cut off. But, Sir," said Sabat in his imperfect English, "he never changed, he never changed. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

Sabat had indulged the hope that Abdallah would have recanted when he was offered his life; but when he saw that his friend was dead he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English government a mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the Northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public profession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

* One of those copies sent to India by the "Society for Promoting Christian Knowledge."

Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the east, being the general language of western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (*Neama Besharatin lil Arabi*) "*Happy News for Arabia*;" written in the Nabuttee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well known family in Arabia, for the truth of the facts.*

* Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's, College, Cambridge, Chaplain to the East-India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labors. Mirza Fitrut, another celebrated Persian scholar, who visited England some years ago, is engaged as the coadjutor of Sabat in his translation. Mr. Martyn himself is trans-

The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they despatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

FRAGMENTS.

....

"THAT part of the world in which christianity is established, infinitely surpasses the rest in all the sciences and improvements which raise one nation above another in reputation or power. Of this superiority the Europe-

lating the Scriptures into the Hindostance language. Sabat, soon after his arrival in Bengal, visited the baptist missionaries at Serampore, and remained there for two months and a half, that is from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn in his latest letters, speaks of his friend Sabat in terms of affection and admiration. Sabat accounted himself, at one time the best mathematician and logician in Arabia. Mr. Martyn was senior wrangler in mathematics at Cambridge, in the year 1801.

availed themselves to part in every project for aggrandizing their empire or commanding the globe into dependence on their arts or their power. Now the same attainments of science or policy might be employed to good purpose on behalf of religion: and though subservient to the desire of interest or ambition, not flatter ourselves, that they shall become noble presents in the hand of God, bringing the world to receive relief?"

Situation of the World at the appearance of Christ's appearance." preached Jan. 6, 1750, by Sam. Robertson, D.D.

UNDoubtedly we give offence if we exercise the precept of Christ as sole law of the church, by making the communion of Christian communions wider or narrower than was made them.

At the same time we give offence if we claim a right to judge others without. It is against common sense to separate from a society to whom they never seemed to belong, to debar them from the communion to which they never pretended to have any

Preachers cautioned against schism," by John Erskine, D.D.

Man [Christ] every other man insisted to goodness: All the pomp of power and the exertion of mercy, and seldom exerted any showy end but in order to gratify the desires of love."

I. *New Series.*

"Men should not suffer luxury to prey on the vitals of charity, or to waste the funds which enable them to do charitable things.

"The Character of Christ."—Rev. Thomas Mutter.

"WHEN God, of his bounty, has bestowed on us an abundance of the good things of life, it is but a small testimony of our gratitude to him to bestow some considerable portion of these in obedience to him to supply the wants of our indigent brethren. But the man of a selfish and cold heart goes away sorrowful when this is required of him; if he part with any share of his wealth on such an occasion, it is like tearing away the better part of himself."

"The man of vanity and ostentation is, in all his actions governed only by worldly censure and applause: he is at the utmost pains to make his virtues known, to have his good proclaimed, and to have his reward from men."

"On kind affection."—John M'Farlan, D.D.

"HOWEVER humbling the reflection, it is a fact, that, generally speaking, those who have power, and those who have none are actuated by the same principles; and the difference between the two classes appears, from multiplied experiments, to be a mere difference of situation."

"The Peace of the Grave," John M'Kenzie.

"THE preparations" [for the resurrection of Christ] "were now fully formed in both worlds, and all things stood in readiness

for the moment in which the arm of the Lord should be revealed.

Twice had the sun gone down upon the earth, and all, as yet, was quiet at the sepulchre. Death held his sceptre over the Son of God; still and silent, the hours passed on; the guards stood by their post, the rays of the midnight moon gleamed on their helmets, and on their spears: the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depths of the ways of God. At length the morning star arising in the east, announced the approach of light: the third day began to dawn upon the world, when, on a sudden, the earth trembled to its centre and the powers of heaven were shaken; an angel of God descended, the guards shrunk back from the terror of his presence, and fell prostrate on the ground: "his countenance was like lightning, and his raiment was white as snow." He rolled away the stone from the door of the sepulchre and sat upon it. But who is this that cometh forth from the tomb, with died garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength? It is thy Prince, O Zion; Christian, it is your Lord: He hath trodden the wine-press alone, he hath stained his raiment with blood; but now, as the first born from the

womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious; it was the jubilee of the universe. The morning stars sang together and all the sons of God shouted aloud for joy; the Father of mercies looked down from his throne in the heavens; with complacency he beheld his world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

"Now we know that our souls are independent of death; and in the same scene we may discover the pledge of God, that they shall be again embodied. The desolation which sin introduced into the kingdom of God is destined to meet entire redress from him who finished transgression. The revocation of the doom of death, the reunion of the spiritual substance with its material organ in the glories of perfection and immortality, is that final restitution of all things which the majesty of God seems to require, and of which he hath given assurance to men, in that he hath raised Jesus from the dead."

"The Resurrection of Jesus,"
Thomas Hardy, D.D.

REVIEW.

VIEW OF DR. REES' CYCLOPÆDIA, VOL. X. P. 1.

(Continued from page 85.)

inal article CONNECT- re correct than arti- erican geography usu- this work. Additions useful information are l the statements are ccurate. In the ac- ie courts of law, we d that the supreme rors has "two stated nually, viz. on the f the weeks preceding ssions of the General ' This is incorrect. ie court of errors sits year, viz. on the first f June, after the ion of the Assembly. have been desirable knowledge should have ed, and inserted, in ; but if we compare at has been inserted uments, there is more r praise than censure. ie word CONTAGION, in editors have insert- derable addition, in attempt to shew that fever and the plague gious diseases. They e it to be established question, that their rrect. We only say, ld quiet the fears of r countrymen could le to believe in this

ie article COOPER, sbury, though wholly e take the liberty of passages, which shew point of view, how all themselves liberal

and candid writers, endeavor to pervert the minds of their readers, in those miserable daubings of character, which they call biography. It is scarcely necessary to mention that Lord Shaftesbury was an active infidel through his whole life, that he was guilty of the vile hypocrisy of professing great friendship for christianity while attempting to overthrow it, and that his principles tended to the destruction of all virtue. Notwithstanding all this, when his life comes to be written for the *Biographia Britannica*, by a minister of that gospel on which he had cast systematic contempt, and when it comes to be transcribed and abridged for this Cyclopædia by another minister of the same gospel, nothing is said to warn the young of the snares spread for their souls by this artful destroyer, nothing of the flimsy sophistry and glaring contradictions which he has endeavored to conceal under splendid language and elaborate composition, and nothing of the guilt attending the man who labors to disseminate falsehood and error among his fellow men. On the contrary he is praised as a disinterested patriot and a sincere inquirer after truth and virtue. Take as samples the following passages :

"During the remainder of that Parliament, lord ASHLEY" (his title at that time) "was indefatigable in the promotion and support of every measure in favor of liberty, without regard to the person by whom it was introduced, influenced unquestionably by an attention to the

public good, without feeling the paltry motives which too frequently actuate political men."

Speaking of a private correspondence in which his lordship had been engaged, and which, "was on that account unfit for public view," the editor says,

"It nevertheless set his lordship's integrity in the most amiable point of light."

In the account which is given of his writings we are informed that,

"Lord Shaftesbury's Letter on Enthusiasm was written from excellent motives; that it contains many admirable remarks, delivered in a neat and lively strain, but that it wants precision, conveys but little information, and contains some exceptionable passages."

The same character is given of the Essay, in which he attempts to establish the preposterous doctrine that ridicule is the test of truth; and several of his other works are spoken of in still higher terms of commendation.

In summing up his character the editor says,

"Lord Shaftesbury, in all his works, shews himself a zealous advocate for liberty, the steady friend of virtue, and a true believer in natural religion. He sometimes professed himself a Christian; but his writings in many parts, render his faith in the divine mission of Christ very questionable."

This is just such a character as a confirmed infidel would have given, except perhaps he would have despised the affected prudery of saying, that "*his author's faith in the divine mission of Christ was very questionable.*" We have not room to say all that might be said with propriety, on the blame attached to those who call themselves Christians, and yet lend all their influence to

bolster up infidelity, and to give currency to the false and hollow professions of those, who do not all true virtue, deny the truth that bought them, and cast themselves tempt on the only system of religious truth which can be as comfortable here, or hereafter. What sort of a Christian is he, who holds that a declared, active champion of infidelity, possessed of talents, learning, and enjoying all the advantages of a preached religion can yet be "*the steady friend of virtue.*" Certainly he is not with him who said, "Man love not the Lord Christ, let him be *Ani maran atha.*" That our readers may see how contradictory and indefensible the doctrines of Shaftesbury are, we give a synopsis of them from Dr. D. Sermons on Infidel Philo-

Lord Shaftesbury declares

"That the belief of future rewards and punishments is necessary to virtue, and takes all motives to it;

That the hope of reward and the fear of punishments, make virtue mercenary;

That to be influenced by rewards is disingenuous and dishonest; and

That the hope of reward does not consist with virtue; and

That the hope of reward is not derogatory to virtue, and is a proof, that we love virtue for its own sake.

That the hope of reward and the fear of punishments, make virtue mercenary it may be accounted as, in many instances, an advantage, security, and support, of virtue; and

That all obligation to virtue arises from the advantage (i. e. the rewards) of virt-

from the disadvantages (i. e. the punishments) of vice :

That those are censurable, who represent the gospel as a fraud (or imposition ;)

That he hopes the discourses of Dr. Whichcot will reconcile the enemies of christianity to it, and make Christians prize it more highly than before ; and

That he hopes Christians will be secured against the temper of the irreconcilable enemies of the faith of the gospel ; and yet

He represents salvation as a ridiculous thing ; and insinuates,

That Christ was influenced, and directed, by deep designs of ambition, and cherished a savage zeal and persecuting spirit ; and

That the Scriptures were a mere artful invention to secure a profitable monopoly (i. e. of sinister advantages to the inventors :)

That man is born to religion, piety, and adoration, as well as to honor and friendship ;

That virtue is not complete without piety ; yet

He labors to make virtue wholly independent of piety :

That all the warrant for the authority of religious symbols (i. e. the institutions of christianity) is the authority of the magistrate :

That the magistrate is the sole judge of religious truth, and of Revelation :

That miracles are ridiculous ; and

That, if true, they would be no proof of the truth of Revelation :

That ridicule is the test of truth ; and yet

That ridicule itself must be brought to the test of reason :

That the Christian religion

ought to be received when established by the magistrate ; yet

He grossly ridicules it, where it was thus established :

That religion and virtue appear to be so nearly connected, that they are presumed to be inseparable companions ; and yet

That atheists often conduct so well, as to seem to force us to confess them virtuous :

That he, who denies a God, sets up an opinion against the very well being of society, and yet

That atheism has no direct natural tendency to take away a just sense of right and wrong :

That atheism is greatly deficient in promoting virtue ; and

That the natural tendency of it is to take away a just sense of right and wrong."

VOL. X. P. 2.

THE account given of St. Paul's two Epistles to the CORINTHIANS is selected with great propriety and judgment. The pertinency of the topics which the apostle introduces, and the evidence which these epistles afford in support of the Christian religion, are very clearly exhibited. We give this approbation with more readiness, as many articles relative to the Scriptures, and the truths they contain, are written in a manner which we are far from approving. The authors cited are Doddridge, Whitby, and Paley. No additions are made to the original article.

We were much surprised to find that the article *CORROX* has received no additions whatever from the American editors. On subjects so interesting to this country, as the cultivation of a staple commodity, it surely is not too much to expect that some

labor and expenses should be cheerfully bestowed by the publisher of an edition so important in itself, and so abundantly profitable to him, as the work under review. We beg leave to remind him of the following sentences in the advertisement, which accompanied the first number.

“As, however, all European publications are susceptible of amendment and addition in those parts, at least, which relate to the United States, the American editor has engaged, in the various departments of science and literature, the assistance of gentlemen, whose talents and celebrity do honor to their country, and will essentially enrich this great and important work.

“To the article *American Biography*, which has been very greatly not to say entirely neglected in all preceding works of the kind, a proper attention will be paid in the present.”

These promises we could not but recollect with pain on finding that nothing is said on the *culture of Cotton*, a subject which might undoubtedly be treated satisfactorily by many gentlemen in the southern states; or on the cause of the astonishing increase of our exportations of this article within the last ten years, a cause not only honorable to Mr. Whitney, the inventor of the machine for cleaning cotton, but amazingly productive of national wealth. According to the tables from the English edition, it seems that in the year 1799, there were imported into London and Liverpool from the United States, about 24,000 bales of cotton of 300 pounds each; and that in 1806, these importations had increased to 105,000, more than half of all the cotton brought to England that year. The great cause of this increase is the possession of Mr. Whitney's ma-

chine by the planters in the southern states. So important is this invention, that, as we are informed from good authority, four times as much cotton can be raised now, in many parts of Georgia and the Carolinas, as could have been raised with the same labor before the invention. In a cause decided in the circuit court of the United States, between Mr. Whitney and the violators of his patent, judge Johnson, in giving the opinion of the court, declared, that this machine had added *one hundred millions of dollars* to the value of the single state of Georgia; and that he could prove this assertion to any man's satisfaction by arithmetical calculation. Yet this invention almost unparalleled in its consequences, is not even mentioned by the American publisher. Nor have we found any reference to any other subsequent article, for further information. The least that a regard to propriety would have required in this place, is, we think, an authentic and full account of the culture of Cotton, of its preparation for market, and of Mr. Whitney's machine, with a delineation of it on a plate.

Under the word COVENANT, in *Theology*, the English editor seems to deny that “a constitution, such as that which some divines have supposed to be the covenant with Adam, whereby all mankind should become obnoxious to eternal misery for the transgression of one common head, is consistent with divine justice.” The denial is not direct in terms; but the whole paragraph taken together amounts to a denial. The Amer-

itors insert a few sentences
ect what may be errone-
the article.

not surprising that those
not believe in the atone-
f Christ should reject the
ie of the fall of Adam and
sequences. These main
of the Holy Scriptures
be received or denied to-
. But in a most unbecoming
ymment are those engaged,
dertake to decide by their
owers of reasoning, what
per, and what improper,
lone by the infinite Jeho-
In such presumption we
have no participation.

other article in this num-
received additions worthy
ition, except that of Cow
which is described as hav-
rvaded nearly the whole
th America.

(To be continued.)

Editors of the Panoplist.

als have been lately issued for
epublication of *Mr. Fellowes'*
igion without Cant." The
will undoubtedly be gratified by
account of that extraordinary
mance, that they may know what
re about to purchase. In the
ian Observer, vol. 1. page 519,
ill find a review of this work,
, if I mistake not, furnishes all
formation which can be wished.
ublication of this review will
leasure to one of your readers,
presume to many. I am, gentle-
ours, &c. X.]

work referred to by our res-
orrespondent, has already made
arance, not indeed under the
title of "*Religion without Cant*,"
ould probably have excited alarm
hristian public, but under the
icious title of "*A general View*
doctrines of Christianity." In
ice, however, the public are ad-
that, "the work is compiled
lls from a work of the Rev. Rob-
wes, entitled "*Religion without*
The republication, therefore, of
w of the original work, from the
n Observer, may still be proper

From the Christian Observer.

*Religion without Cant; or a
Preservative against Luke-
warmness and Intolerance,
Fanaticism, Superstition, and
Impiety.* By ROBERT FEL-
LOWES, A. M. of St. Mary
Hall, Oxford, Curate of Har-
bury, Warwickshire. 8vo.
8s. London. White. 1801.

WE have already had occasion
to introduce this author to our
readers as the writer of a pam-
phlet, entitled *The Anti-Calvin-
ist*; wherein he inculcated doc-
trines diametrically repugnant to
the word of God, and to the spir-
it and letter of the Articles of

and useful, in reference to the present
compilation, which, though purged of
some of the offensive and ridiculous, not
to say impious, passages of the *original*
work, retains the essence of its poison.
We the more readily comply with the
request of X. at the present time, be-
cause the republication, either entire,
or in a garbled, and disguised form,
of the general character of Mr.
Fellowes' "*Religion without Cant*," has,
in this vicinity, become an affair of con-
cert and system. As the Socinian host in
this country seem fond of appearing in
the field of religious controversy in the
borrowed armour of their brethren in
Great Britain, they will not complain,
if they are met by us with the
same weapons of defence, which have
been so ably and successfully employed
against the same attacks of their breth-
ren on the other side of the Atlantic. Be-
side, we think it desirable, that our readers
should know in what light this descrip-
tion of Christians, who have but recently
made their appearance in this country,
are regarded by those in Great Britain,
who are engaged in the same general
cause with ourselves. Especially do we
deem it important that the public should
be early apprized of what kind of books,
some in and around our capital have com-
piled and "designed for the edification of
families more especially, and recommend-
ed to them as a valuable manual for the
instruction of Children."

We were sorry to see the name of Mr.
Etheridge, from whose press so many
wholesome books have issued, prefixed
to this insidious work. We presume he
must have been deceived by its specious
title, as others probably will be. Editors.

our church. The main design of the present work appears to be, that of giving a more particular and labored representation of those doctrines; and of thus filling up those outlines of heterodoxy, which were merely sketched in the former publication.

These two works correspond also in another particular; they both abound in that species of cheap and convenient abuse, which consists in using hard names and coarse epithets, without being at the trouble of shewing the applicability of either. In this circumstance, the work now before us rather exceeds its predecessor; and the flowers of Billingsgate (as they are denominated by a writer in the Anti-Jacobin Review) which appeared to be just budding in the Anti-Calvinist, present themselves full blown in this later production.

Among the many false doctrines which Mr. Fellowes maintains, there is no one which he is more dogmatical in asserting, than that of the gospel being *nothing more than a rule of life*. With this doctrine the whole spirit and language of the present publication accords. It is a doctrine which has been raked up from among the dregs of Socinianism; which, if followed through its consequences, would bring us to the very threshold of infidelity; and which, in its simplest form, possesses a direct and positive tendency to paganize Christianity. It is, however, a doctrine which has no chance of being adopted by any persons, who, to a tolerable acquaintance with the sacred Scriptures, add a cordial belief of their truth. *Its falsehood will be detected,*

without any effort of examination, by all who consider the gospel in that light, in which St. Paul viewed it, when he declared, that "the gospel of Christ is *the power of God unto salvation* unto every one that believeth."

In the preface which Mr. Fellowes has prefixed to his work, there is one passage, which it would be highly improper to pass without some notice. We do not mean that, in which he supposes a connexion between *Christian benevolence* and a good dinner; for we believe that the idea of our being feasted into philanthropy will rather awaken the mirth, than offend the feelings of the reader. The passage to which we refer, occurs in the 19th page, where Mr. Fellowes having occasion to mention the act of adultery, expresses it, not in such terms as mark the criminality of the deed, but in such as are ordinarily employed to describe it, by the most light minded among the vulgar.

A considerable part of the work which we are considering, is of a polemical cast; and the object of attack appears to be twofold. On some occasions Mr. Fellowes assembles a hideous group of what he calls the fanatics, to whom he ascribes, *ad libitum*, a plentiful portion of absurdity, which he seriously and triumphantly sets himself to answer. On other occasions he takes a higher aim, and attempts no less than to overthrow some of those doctrines which have been heretofore considered as essential and fundamental parts of Christianity; which have been embraced and maintained by the wisest and best of men; but which Mr. Fellowes happening

to dislike, condemns as false in themselves and immoral in their tendency, and which he, therefore, labors *per fas atque per nefas*, to discredit and destroy.

In his assault on the fanatics, we should feel no difficulty in unreservedly wishing him success, if the weapons which he brandishes were better suited to the hand of a Christian minister; and we should, moreover, be ready to commence hostilities ourselves against the fanatics whom he has described, if we knew where to find them. Where Mr. Fellowes discovered them he has not informed us, and, therefore, we can only wish, that if his chastisement can possibly prove beneficial, it may speedily reach them; although of its benefiting them, we, ourselves, have no expectation, since, from Mr. Fellowes' description, they appear to be among the number of either the incurably idiotic, or the irrecoverably insane. Of this last circumstance our readers will judge, from the few following extracts from Mr. Fellowes' account of them:—"The fanatics make even religion itself the foundation of unrighteousness." (p. 4.)—"They make holiness to consist more in turbulence of sensation, than in rectitude of action." (p. 7.)—"They make the *delirium* of sensation a substitute for integrity of character;" (p. 27.) and yet, strange inconsistency indeed! "make great pretensions to superior sanctity." (p. 29.)—"They throw wide the gates of heaven to the sinner, and shut them against the righteous;" and "with them salvation depends upon the impulses of feelings." (p. 51.)—"They ascribe to

faith a power, superseding the necessity of instruction and the use of inquiry." (p. 97.)—"They confine the seat and habitation of faith, the bounds of its existence, and sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." (p. 120.)—"They feign that "man's depravity is incurable;" and "represent God as angry with us, for no other reason than *because we are born*." (p. 151.)—"They hold that grace "is often withheld" from the contrite, and often lavishly accorded to the hypocrite." (p. 189.)—"They "confine the agency of grace within the volatile gas of the sensations." (p. 191.)—"And, lastly, (to complete the picture) we are assured, that "the fanatic puts the victims of his rage to every torture, which he can contrive in this world, and then *breathes fervent wishes to heaven for their eternal damnation in the next!*" (p. 130.)

Of this delineation of fanaticism, we may now take our leave for the present; and proceed to the important task of noticing the attack which Mr. Fellowes has made on what we consider, and what our church has ever held, to be among the essential doctrines of the gospel of Christ.

The doctrine of original or birth sin is pronounced by Mr. Fellowes to be totally false. We pretend not to add to the authorities and arguments by which this doctrine has been, and still may be proved to be true. We shall, therefore, for the present, only trouble Mr. Fellowes with a request, that he will attentively

consider these two practical questions—How can any man, with a pure conscience and an upright mind, declare in the sanctuary, in the presence, and in the administration of the ordinance of God, that “all men are *conceived and born in sin*,” when he himself, at that very moment, is persuaded, that all men are *born innocent and upright*?—and how can he in that same ordinance, and on his knees before that same God, who seeth the heart and abhorreth iniquity, address a prayer to him, that he would grant to the infant, whom he is about to baptize, “remission of his sins by spiritual regeneration,” when he, at the same time, believes, that the infant neither wants such *remission*, nor is capable of such *regeneration*?

It may also be useful to consider, how far it is consistent with that morality, for the interests of which Mr. Fellowes professes so much zeal, that he should instruct the children of his parish in a catechism, which affirms, that we are “born in sin, the children of wrath,” when he thinks, and publicly declares, that such an affirmation is a *falsehood*; and not merely that it is a falsehood, but that it is such an one as is of the very worst moral tendency.

Mr. Fellowes talks much of the *dishonesty* and *falsehood* of the fanatics. But is he not apprehensive, that if any one of them, who retains any portion of his wits, should read the work before us, and compare some passages of it with others in the Common Prayer Book, he would find materials for a severe and irresistible retaliation?

Mr. Fellowes has discovered,

that the Ninth Article of our church is not very favorable to his sentiments on the subject of original sin; and he even *confesses* that it in some degree sanctions this doctrine; but adds, that “this article admits of an explanation that will entirely do away the mischievousness of the doctrine.” He also says. (p. 33.) “Though the doctrine should be more expressly authorized by the Articles than it appears to me to be, yet it cannot well be called the doctrine of the church of England, when it is not the doctrine of the majority of the members, who compose that church.” Again, “When we wish to ascertain the true doctrine and belief of the church of England, we are not to inquire so much what *was* the doctrine and belief of its clergy in past ages, as what *is* the doctrine and belief of the clergy, or the church, at the present day. That which *was* the doctrine and belief of the clergy in past ages, *was* the doctrine and belief of the church in *their* time; and that which is the doctrine and belief of the clergy in this age, is the doctrine and belief of the church in *our* time.”—Again, “As the majority of the *living* members, and particularly the most learned, upright, and judicious members of the church of England, constitute the church of England,* they may, without for-

* We were taught just before, that the clergy at large constitute the church of England. Now we are told, that the majority of the living members, and particularly the most learned, upright, and judicious members of the church of England, constitute that church! If the latter of these contradictory opinions be admitted, it will be necessary for a conscientious candidate for ordination, who wishes to subscribe the Articles in the sense

mally repealing any of the articles, put any construction upon them which they think best, and that construction is the legal doctrine of the church in their time; and in that sense, and according to that construction, the articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; and is, consequently, a better friend to the church of England, than he who may subscribe the articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy: and consequently, to the received doctrine of the church."

We really think that Mr. Fellowes can scarcely for a moment suppose, that such absurdities will impose upon any man of common sense, or that such dishonest sophistication will be acceptable to any man of common honesty.

In a note at the bottom of p. 131, Mr. Fellowes says, that governments should be taught "to labor to prevent these hell-born fiends, (the fanatics and atheists) from spreading their venom among the people; and this," he adds, "can only be done by compelling the ministers of the Establishment to teach NOTHING BUT THAT PURE MORALITY WHICH CHRIST TAUGHT, WITHOUT ANY CANT OR ANY MYSTERY." Now is Mr. Fel-

lowes, according to these rules, is the only legal one, to take an actual survey of the kingdom, and to poll all the existing individuals who profess to be members of the church of England; at the same time, taking with him a pair of intellectual and moral balances, nicely adjusted, in order to ascertain the comparative learning, uprightness, and judiciousness of these same living members of the church.

lowes sure that this expedient would avail? Is he certain that no better, no honester means can be devised for converting atheists and fanatics, and for restraining the propagation of their principles, than that of compelling the ministers of the establishment to abstain wholly from teaching those mysteries of Christianity which they have solemnly engaged, and are expressly ordained to inculcate? That cant should be discouraged, we allow; although we could wish that the repression of it among the ministers of the establishment were effected rather by their own good sense and discretion, than by the operation of political coercion. But when the suppression of those *mysteries*, which, though unfathomable to our understanding, are, nevertheless, fit objects of our faith; such as "the Trinity of persons in the undivided godhead, the incarnation of the second person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, and the mysterious commerce of the believer's soul with the divine Spirit"—when a *compelled* suppression of these mysteries is proposed, as a panacea for the moral disorders produced by fanatics and atheists, we must beg leave to question the judgment and skill of the prescriber. And whatever Mr. Fellowes may say or think, our hearts desire and prayer to God is, that the clergy of the establishment, of whom we are taught "to account, as of the ministers of Christ, and stewards of the mysteries of God," may have "utterance given unto them, that they may open their

mouths boldly to make known the mystery of the gospel."

It is a curious fact, and a striking instance of the inconsistency which attends all attempts to evade the force of plain truth, and to quibble away the dictates of common sense, that although Mr. Fellowes would allow, and even persuade government to *bind* the ministers of religion, by an act of rigorous *compulsion*, to teach nothing but morality; he, nevertheless, deems it inconsistent with rational liberty, that these same ministers should be bound, by their own voluntary and most solemn engagements, to teach no doctrines repugnant to those which are contained in the confession, to whose truth they have subscribed their assent.

But with instances of inconsistency and self contradiction, the present publication abounds. In one place we are taught, that in the first verse of the eleventh chapter of the Epistle to the Hebrews, the word *faith* means "those things which are revealed by God, but are invisible to our perceptions." (p. 104.) Fortunately, however, for truth, Mr. Fellowes afterwards changes his opinion, and quotes this very verse as referring to the act of faith in the mind of the believer. In p. 112 he tells us, that "the ceremonial laws of the Mosaic dispensation were intended merely to preserve unbroken the barrier between Jew and gentile." And yet, in the *very same page* (as if impatient to contradict himself) he declares, that "the Redeemer was, indeed, seen through the rites of the Mosaic dispensation." Again, in p. 208, he says, that grace, *mod-*

erates the rigor of the law, and mitigates its penalties; and yet he asserts in the same page, nay, in the same period, that *grace establishes the law*; and moreover speaks in p. 210, of the moral law being "*perfected by the sovereign excellence of Christian charity*." Again, in p. 179, apostrophizing the Christian, he says, "It is only by personal acts of sin, *hardening into habits of sin*, that thou becomest a transgressor, subject to the wrath of God;" and yet in p. 220, he declares that "the moment we have violated *any one* duty of truth, justice, and humanity, or any one saying of the perfect law of Christ, that moment we are polluted with guilt; and, without repentance, obnoxious to punishment."

Of Mr Fellowes' opinions on the subject of regeneration, it is unnecessary to say more, than that he maintains that regeneration is "only another name for repentance *confirmed*;" and that he believes, that "there are some persons who need no repentance."

His ideas respecting the operations of divine grace, and the efficacy of prayer, may be collected from the following quotations.—"Though devotion excite the most agreeable sensations, these sensations ought not to be esteemed supernatural calls or miraculous experiences; for they proceed from natural causes, and are generated by the moral organization of man, &c."—"Prayer is a help to holiness; and when fervent and sincere, procures a refreshing supply of those wholesome moral energies, those spiritual gifts, which, by whatever name they may be expressed, are cer-

ly ultimately derived from Father of Spirits; not by immediate and miraculous disposition of his power, but through the channel of that moral order of things which he established, and the moral constitution of man, which he ordained (p. 187.)—"Grace operates by general laws." (p. 190.)

One measure of grace, properly used, will bring us another.

One temptation combated and vanquished, brings strength to resist a stronger; till, by degrees, the habit is formed, and fiercest assaults of the adversary are derided." (p. 202.) For

the opinions on the subject of grace, Mr. Fellowes indeed presents his readers, by telling them on the preceding page, that "most of the promises of grace, which are contained in the Scriptures, are retained to the apostolical age:" and by stating, as a mere probability, that, "the expressions, 'ye shall have, &c.' (1 Cor. xi. 9—13, have a relation to the faithful in all future ages." Mr. Fellowes' views of this subject admit still farther illusion, from a sentiment which he expresses, in his 231st page, where he says, "Reason and conscience are the great antagonists with which God has provided us to combat temptation. Should we but carefully cultivate our rational faculties, and our natural sense of right and wrong, and which are so capable of improvement, no temptation should be able to bring us into temptation." Here we are told, in the former part of this passage, "reason and conscience" are

great antagonists, with which we are to combat temptation; in the latter part of it, that

"our rational faculties and natural sense of right and wrong," are sufficient antagonists. We have very much doubt, whether St. Paul was of Mr. Fellowes' opinion. That apostle speaks, on one occasion, of our resisting the tempter, *stedfast in the faith*; and, on another occasion, when enumerating the defensive as well as the offensive instruments of Christian warfare, he directs, that *above all*, we should take the *shield of faith*, wherewith, says he, "ye shall be able to quench all the fiery darts of the wicked;" he also mentions "the sword of the Spirit, which is the word of God." Ephes. chap. vi. ver. 16, 17.

But we are not certain that Mr. Fellowes will admit St. Paul's authority, in opposition to his own. We cannot indeed conceive how Mr. Fellowes can believe the inspiration of that apostle, since he not only retails the ridiculous notion, "that St. Paul being bred a pharisee, spake in the 9th chapter to the Romans, and is there to be interpreted, *ex mente Phariseorum, according to the doctrines of the pharisees concerning fate, which they had borrowed from the Stoics*;" but also says, concerning his Epistles in general, that the matter of them is, perhaps, in some degree, tinged with the rabbinical philosophy; and he moreover insinuates, that there is a coincidence between the effect of prejudice on the mind of St. Paul, and the odor which an empty cask retains of its former contents! (p. 13.)

The subject which has occasioned the preceding observations may safely be dismissed with this one remark: When St. Paul,

under the pressure of that temptation, which he denominated "a thorn in the flesh," prayed for divine relief, God did not tell him that his *reason and conscience*, or his *rational faculties and natural sense of right and wrong*, were the *great and sufficient antagonists*, with which he might repel the temptation. No—the language of God to the apostle was, *MY GRACE is sufficient for thee*.

It will appear to many of our readers a strange, and it is certainly an expressive fact, that in attentively reading through this book, consisting of 400 pages, and intended to give a correct and comprehensive view of the religion of Christ, we have not met with a single syllable concerning "the exceeding great love of our Master and only Savior Jesus Christ, in dying for us." How any man could write a thick octavo volume on the avowed subject of Christianity, and so completely abstract his thoughts from the most prominent, most precious, and most influential of its truths; how he could speak of the pardon of sin, the gifts of grace, and the hopes of glory, and yet abstain from expatiating with pious gratitude and lively joy on that "precious blood shedding," by which that pardon, those gifts, and those hopes are "obtained to us"—these are questions which we are wholly unqualified to solve. That such things may be, we learn from the work before us; and the discovery pains no less than it surprises us. We forbear to draw any inferences from the fact; and leave our readers to determine, what that religion must be, which is accompanied by such an insen-

sibility as can be perseveringly silent on such a subject. Mr. Fellowes has indeed once used the phrase, "atonement of Christ." What he means by the phrase the reader will judge, from considering it in connexion with the passage in which it occurs. His words are these: "How many particular acts of obedience or of disobedience will cause us, through the mercy of God operating in the atonement of Christ, to appear just in his divine presence on the one hand, or will occasion our exclusion from his favor on the other, we cannot ascertain, nor does it become us to inquire." (p. 348.) This is certainly an extraordinary sentence. The idea of determining our justification before God by exact arithmetical calculation, is so absurd, that Mr. Fellowes might have spared himself the trouble of discouraging its adoption, by pronouncing its impracticability. The notion also of acts of *disobedience* causing us to appear just in the divine presence, is perfectly novel, and can only be paralleled by the declaration which Mr. Fellowes makes in his 277th page, where he asserts, that the belief that there is no God is the fundamental principle of natural religion, on which all its truth depends, and all its importance rests!

To refute all the errors of this publication, and to mark all its defects, would be a task, no otherwise to be accomplished, than by writing a book at least twice as large as the one before us. Indeed many of Mr. Fellowes' sentiments and expressions are so palpably inconsistent with all which the orthodox members of

church have agreed true, that a child d, who understood would be able to e doctrines of this rmer ; who, big ginary importance id confident of his omplish it, antici- itude of the Chris- for attempting to doctrines, and ex- e truths, which the id, properly so call- ethan two hundred in embracing and tain.

ho speaks of Jesus *an sent from God* ho represents re- storing us to God's 7.) as saving the) and as expiating 12.) and thus as- e offices which be- Christ, as our l intercessor ; who remaining suspend- middle state, be- nency and repent-) ; who adopts the d interpretation of laration concern- the 8th verse of apter (p. 209.) ; pernicious tenets bjects to be iden- physical organi- nfant's brain (p. epeatedly denomi- , trivial, transient, and, lastly, who *deserving* admis- ourts of the man- . 275.) ; such a a smile by his ab- cite compassion for t he is in no dan- converts, or ob- is, except among

those who are either strangers or enemies to the established doc- trines of the protestant church.

It would have argued a be- coming modesty in Mr. Fellowes to have read more before he be- gan to write ; or, (if the pro- pensity to become an author prov- ed irresistible) to have written with that diffidence which would have suited his very imperfect comprehension of the subjects which he undertook to discuss. Dogmatical presumption is dis- pleasing, even in an old man of the highest attainments and soundest judgment ; but in a young man of moderate abilities and confined reading, it is very disgusting. It is curious to ob- serve, that while Mr. Fellowes disdains to bend before (what he calls) "the colossal authority of Hooker ; he writes as though he expected that his readers should "bend in passive humiliation" before the (we will not say pig- my, but we may certainly say) not very gigantic authority of the curate of Harbury.

To the cant of affected piety, we have perhaps an aversion as real, though, we trust, not so fierce and uncharitable, as that which is professed by Mr. Fellowes. But there are other species of *cant*, which are scarcely less re- pugnant to our taste, or less re- volting to our principles. Such, for instance, is the cant of pa- ganism, which prates without meaning, and almost without end, about moral economy, moral organization, moral order. pleasurable influences, simple volition, universal system, &c. &c. &c. Such too is the *cant* of adulation, of which Mr. Fel- lowes has given some instances in the 201st, 286th, and 392d pages,

which are so hyperbolic and bombastic, that they must prove equally insulting to the understanding and sickening to the taste, both of those who read and those who are the subjects of them ; and such also is the *cant* of abuse, which is the distinguishing characteristic of Mr. Fellowes' phraseology ; which, however, no provocation from the objects of his attacks could authorize, and which no charges

of moral delinquency, however fully substantiated, could justify ; but which every man of cultivated manners, liberal education, and Christian principles must thoroughly condemn.

In short, these circumstances being considered, we are warranted in dismissing this declaration with the declaration Mr. F. instead of furnishing with religion without *cant* given us *cant* without religion.

RELIGIOUS INTELLIGENCE.

UNITED STATES.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

The Committee to which the pastoral letter had been committed, submitted to the Assembly the following resolution, which, being read, was adopted.

Whereas the book of discipline states that children, born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church, and specifies various important particulars, in which that inspection and government should be exercised, as also directs the mode, in which they shall be treated, if they do not perform the duties of church members ; and whereas there is reason to apprehend, that many of our congregations neglect to catechise the children that have been admitted to the sealing ordinance of baptism, and do not exercise suitable discipline over them : therefore,

Resolved, That the different Presbyteries within our bounds are hereby directed to inquire of the different sessions, whether a proper pastoral care be exercised over baptized children in their congregations, that they learn the principles of religion, and walk in newness of life before God ; and that said Presbyteries do direct

all sessions that are delinquent in this respect, to attend to it *cant* and without delay.

The committee to which was referred the overture in relation to the establishment of a theological school, brought in the following resolution, which, being read, was adopted as follows.

The committee appointed to consider the subject of a theological school, reported from the presbytery of Philadelphia, report,

That three modes of considering this important object have presented themselves to their consideration.

The first is, to establish one theological school, in some convenient place near the centre of the bounds of the church.

The second is, to establish several such schools, in such places as will best accommodate the northern and southern divisions of the church.

The third is, to establish one theological school, within the bounds of each of the synods. In this case, the committee suggest the propriety of referring it to each synod to determine the mode of forming the school, and the place where it shall be established.

The advantages attending the adoption of the proposed modes are, that they would be furnished with larger

therefore, with a more extensive, and a greater number of schools.

A system of education pursued would, therefore, be more extensive and more perfect; the youths bred in it would also become united in the same views, and meet an early and lasting friendship for each other; circumstances could not fail of promoting unity and prosperity in the church. Disadvantages attending this would be, principally those derived from the distance of its position at the extremities of the presbyteries.

Disadvantages attending the second of the proposed modes, and the advantages will readily suggest themselves, from a comparison of it with the other two.

Disadvantages which would attend the third, to wit; the establishment of theological schools, by the respective synods, would be the following. The local situation of the respective schools would be peculiarly convenient for the several parts of the country so extensive, as that for the benefit of which they were designed. The inhabitants having the same views brought near to them, will feel a peculiar interest in their prosperity, and may be rationally expected to contribute to it much more liberally and generally, than to a single school, or even to two. The synods, having the immediate care of them, and directing either in person or by delegation, all their concerns, would feel a similar interest, and would probably be better pleased with a system formed by themselves, and therefore peculiarly suited to the interests and interests of the several parts of the church immediately under their direction. Greater efforts, therefore, may be expected from the members and people, to promote the prosperity of these schools, than of any other. The disadvantages of this would be, the inferiority of the system, a smaller number of professors, a smaller library, and a more distant system of education in each. The students also, would, as now, be strangers to each other.

Should the last of these modes be adopted, your committee are of opinion

that every thing pertaining to the erection and conduct of each school, should be left to the direction of the respective synods. If either of the first, the whole should be subject to the control of the General Assembly.

Your committee also suggest, that in the former of these cases, the funds for each school should be raised within the bounds of the synod, within which it was stationed. In the latter they should be collected from the whole body of the church.

Your committee, therefore, submit the following resolution, to wit:

Resolved, That the above plans be submitted to all the presbyteries within the bounds of the General Assembly, for their consideration, and that they be careful to send up to the next Assembly, at their sessions in May, 1810, their opinions on the subject.

The General Assembly have under their jurisdiction, 7 synods, 32 presbyteries, and 1 association.

FIFTH REPORT OF THE COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Concluded from page 91.)

Your Committee will now advert to their proceedings within the United Kingdom.—Since the publication of their last Report, another very considerable edition of the Welsh Testament has been printed at the expense of the British and Foreign Bible Society.

Several copies, both of the Bible and New Testament, in English, have been sent to the Isle of Man, for sale at the reduced prices, in conformity to an application for them on these terms, for the accommodation of the poor in that Island.

Donations of the Scriptures for the accommodation of persons of various descriptions within the United Kingdom, including prisoners of war and convicts, as usual, have been very considerable this year.

The Naval and Military Bible Society has been accommodated with copies of the Scriptures at the cost

prices, to a very considerable amount, in the course of the year; and the Committee anticipate the satisfaction which the Members of the Society will receive, at having had it in their power to assist, in however humble a degree, so laudable an Institution. Large supplies have also been furnished on similar terms, to the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society; the latter of which Institutions has been established for the purpose of distributing the Scriptures at reduced prices, under the patronage of the Bishop of Chester.

The Cork Bible Society, cursorily mentioned above, has laid before your Committee a copy of its First Report, containing very pleasing intelligence of the progress already made by that society, and holding out a prospect of its increasing usefulness in the populous city and County of Cork.

The London Female Penitentiary and some schools have received the assistance of the society. Individuals have also been supplied with them at the cost or reduced prices for the purpose of charitable distribution.

The accommodation of Prisons, Hospitals, and Workhouses, has engaged the particular attention of your Committee; and a Sub-committee has been expressly appointed for collecting information respecting their wants, in order to enable your Committee to proportion the measure of supply. This arrangement has necessarily led to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various Prisons; and it will be satisfactory to the society, to learn that the applications of the Sub-committee have received a gratifying attention from those to whom they were addressed.

It is with sentiments of the sincerest satisfaction your Committee advert to an event, of which, from the notoriety given to it through the public Papers, the Members of the Society can scarcely be ignorant; your Committee allude to the formation of an Auxiliary Bible Society at Reading, in aid of the British and Foreign Bible Society. The zealous

and effectual manner in which the Reading Bible Society has been constituted, the distinguished patronage which it has obtained, (the Bishop of Salisbury, one of your Vice Presidents, having accepted the presidency of it;) and finally, the liberality and union so unanimously manifested in its support, entitle its promoters and contributors to the respect and gratitude of the parent Institution.

Intelligence has also been very recently received of another Auxiliary Institution having been formed at Nottingham under the designation of "the Bible Society of Nottingham and its Vicinity."

Your Committee are so deeply impressed with the advantage which must result to the interests and usefulness of the British and Foreign Bible Society from such Establishments in aid of their Funds, that they earnestly recommend the precedents furnished by "the Birmingham Association," "the Reading Auxiliary Bible Society," and "the Bible Society of Nottingham and its Vicinity," to the consideration of such towns throughout the Kingdom, as may be disposed to promote the object of their Institution; leaving it to be determined by local circumstances, which of the precedents shall be adopted.

With respect to the funds of the Society, your Committee remark, with great pleasure, the accession which has been made to them in the course of the year by the great increase of Annual Subscriptions, as well as by Legacies and Donations.—The several Congregations in the connexion of the late Rev. J. Wesley, are entitled to the acknowledgments of the Society, for various collections, amounting in the whole to 1278*l.* 16*s.* 0*d.* and presented, in their names, by the Rev. Dr. Adam Clarke.—The sum of 1,000*l.* three per cent. Consol. Ann. has been transferred into the names of the Trustees of the British and Foreign Bible Society, being a Donation from Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. The transfer has been acknowledged, and the thanks of the Society have been com-

1, by your committee to
 ts
 ds of 700*l.* have been receive
 e Presbytery of Glasgow,
 he hands of William Muir,
 g the fruits of a Collection
 igh that Presbytery.
 ading Auxiliary Bible Soci-
 ich notice has been taken
 s already raised a consider-
 ; the particulars of which,
 ived, will be duly reported.
 ty instituted at Greenock,
 ; denomination of "the
 ck and Port Glasgow Soci-
 the professed object of cir-
 ; the Holy Scriptures in pla-
 e they are most wanted,
 ssisting other Societies who
 : same views," has present-
 British and Foreign Bible
 Donation of fifty guineas.
 h Donation of 90*l.* has been
 from the Association estab-
 London for aiding the funds
 nstitution. The progres-
 ase of the Annual Donations
 Association proves the
 l active zeal of its Mem-
 cond Contribution, amount-
 vards of 18*l.* has also been
 he Teachers and Children
 lborn Sunday School, who
 ed to appropriate a small
 onation in aid of the Funds
 ciety. And, lastly, your
 e have the pleasure to notice
 us Legacies have been be-
 to the Society in the course
 r.
 ommittee have also the sat-
 to report the prospect of
 ditions to the funds of this
 by the active zeal of its
 Scotland. The Rev. the
 y of Glasgow, having had
 ; them a statement of facts
 the proceedings of the Brit-
 eign Bible Society, after
 eliberation, becoming the
 ; of the subject, unanimous-
 ed an annual Collection to
 at all the Churches and
 within their bounds, on or
 last Sabbath of July each
 otherwise ordered. The
 for this year has already
 , and the amount of it no-
 e. The Rev. Presbytery at
 ave also unanimously ap-

pointed a Collection to be made for
 the same object, within the bounds
 of their extensive Presbytery. Your
 Committee, while they mention,
 with the sincerest gratification, the
 liberality which has largely added to
 the funds of the Society, and the flat-
 tering prospect of future augmenta-
 tion, are at the same time anxious to
 guard against an impression, that
 the resources of the Society are more
 than adequate to its enlarged opera-
 tions and increasing exigencies.
 They deem it their duty, therefore,
 cursorily to state, that a large pro-
 portion of the expense which must
 be incurred in preparing the various
 editions of the Scriptures, enumerated
 in the former part of this Report,
 cannot be re-imbursed; that the
 completion of the engagements of
 your Committee with India, from
 which no pecuniary return can be ex-
 pected, will absorb a large sum for
 the three ensuing years; that the
 annual loss on books supplied by the
 Society at reduced prices, which has
 been unavoidably increased in conse-
 quence of the enhanced value of pa-
 per, cannot be estimated at less than
 1000*l.*; and, lastly, that the demands
 upon the benevolence of the Society,
 for donations in money and books,
 both at home and abroad, are annually
 very considerable.

Your Committee take the present
 opportunity of observing, that, not-
 withstanding their invariable atten-
 tion to give every degree of notoriety
 to the Institution of the British and
 Foreign Bible Society, they have
 still reason to believe, that it is far
 from being so generally known, as
 it ought to be; and they therefore
 earnestly request the assistance of
 every Member of the Society, to sec-
 ond their endeavors for making the
 establishment known in every part of
 the United Kingdom, as the most
 effectual means of procuring addi-
 tional support to it.

Your Committee have availed them-
 selves of the privilege with which
 they are invested, of electing Hon-
 orary Members and Governors for
 Life, in the instances of Professor
 Bently of Aberdeen, the Rev. T.
 Charles, B. A. Vicar of Bela, the
 Rev. Adam Clarke, L. L. D. Will-
 iam Muir, Esq. Christopher Sundius,

Esq. and the Rev. Dr. Hertzog, of Basle. The first of these has been appointed an Honorary Member; and the four last Honorary Governors for Life: and all have merited the distinction conferred upon them, by rendering in their several departments essential services to the Society.

Your Committee will now close the Report of their domestic occurrences, by mentioning that the liberality of individuals has made a very valuable addition to the Library of the British and Foreign Bible Society. The donations of books have been thankfully acknowledged by your Committee, and will, as usual, be specifically noticed in the Appendix to this Report.

From the facts which have been stated, your Committee feel themselves authorized to entertain a pleasing confidence, that the liberal support, which has enabled the British and Foreign Bible Society to make such extensive exertions, will still be continued.

Every Annual Report of your Committee has hitherto amply verified the prospective intimations held out at the General Meetings, of the increasing utility of the Institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures, now in the press, shall be completed, the British and Foreign Bible Society will be entitled to the merit of having, directly or mediately, produced, or assisted in producing editions of the Bible, either in whole or in part, in not less than seventeen of the languages and dialects current in Europe. If to these be added the Mohawk version of the Gospel by St. John, the Kalmuc of the Gospel by St. Matthew, and the Oriental Translations carrying on in Bengal, to promote which the Society has so largely contributed, the number will be twenty-six.

The field for exertion is still ample; and your Committee are persuaded, that the Society will not consider it exhausted, while the inhabitants of any part of the Globe, who are able to read "the things belonging to their peace" are in want of its assistance.

The Gospel of Salvation was a free,

unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honored instruments of its dispersion. It must be most gratifying to the Members of the Society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-laborers in the same cause, dispersed through various parts of the world: but it is still more gratifying, to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our Country, have been more or less felt in every kingdom of the Continent. But these calamities, even when they have operated with the greatest pressure, have not been able to extinguish that zeal, which your Society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that the institution of the British and Foreign Bible Society has become a central point of union for Individuals and Societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend the operations of the British and Foreign Bible Society, for improving the religious and moral state of mankind, cannot be ascertained. But surely it may be permitted to hope that the blessing of God will not be wanting to an Institution, which has for its single object, to promote His glory by the circulation of the Holy Scriptures; nor its endeavors in this line of duty be unattended with correspondent success. At present the Members of the Society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of Eternal Life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and For-

Countries; and that, through
 men have seen a great light, and
 men which sat in the shadow of
 light is sprung up.
 my tracts are yet unexplored;
 it may be necessary to retrace
 which have been already pur-
 : but whatever the variety or
 it of them may be, your Com-
 e have the fullest reliance, that
 zeal of the friends of religion

will supply means adequate to in-
 creasing exigencies. Nor can any
 inducement be wanting to those who
 remember the words of the Prophet,
 peculiarly styled Evangelical:—
 “How beautiful upon the mountains
 are the feet of him that bringeth
 good tidings, that publisheth peace,
 that bringeth good tidings of
 good, that publisheth salvation, that
 saith unto Zion,—Thy God reigneth!”
 Isaiah lii. 7.

THE GENERAL ASSOCIATION OF MASSACHUSETTS.

THE GENERAL ASSOCIATION of Ministers in this State, desirous to sat-
 isfy the frequent inquiries and reasonable claims of the christian public,
 and to fulfil their duty in this communication, to make a brief, but fair and un-
 biased statement of the principles of their union; of the important ends,
 which it is their aim to accomplish; of their leading transactions at their
 meeting the present year; and of the animating considerations, which ex-
 cited them to perseverance. Necessary information has in a considerable de-
 gree been given in our former reports, and in other communications of the
 sort. But nothing, it is conceived, has yet been done to supersede the
 necessity or probable utility of a more particular statement.

This association proceeds on the maxim, which is supported by the uni-
 versal experience of all civilized nations, *that mankind are formed for society,*
and that the social bond contributes immeasurably to the comfort of individuals
and the welfare of the world. The social principle, which in all places and
 among men of all descriptions is so beneficial, operates with the greatest
 power, and yields its most precious fruits in the kingdom of Christ. Hence
 the Prince of peace. Love is the essence of his religion, the fulfilling of
 the law. In the very nature of the christian religion, a foundation is laid for
 which the efforts of worldly wisdom have never produced, *a perfect and*
peaceable society. The followers of Christ, acting under the influence of his spi-
 rit, *are all one.* The General Association, with increasing concern and
 grief, have witnessed the divisions and alienations among the servants of
 the common Lord, the disciples of one common Teacher. They have sym-
 pathized with the church in her afflictions, and mourned over her bleeding
 wounds. It has been their prayer, that the healing, uniting spirit of the
 Lord may prevail; that all, who love the Lord Jesus Christ, may love one
 another; and that his kingdom may now appear to be, what in reality it is,
 a kingdom of righteousness, peace, and joy in the Holy Ghost.

On this pleasing occasion we are constrained to express the joy we feel,
 in the increasing harmony among the ministers and disciples of Christ,
 in Europe and America. It is to be considered, as a token for good,
 and a sign from heaven, that blessings are intended for the church. In pro-
 portion to the prevalence of christian love and unity, the friends of truth are
 enabled for suitable exertions, and encouraged with a prospect of success.
 We rejoice, therefore, in every event, which tends to banish strife and dis-
 cord from the christian world, and will readily and earnestly promote every
 measure, which is calculated to turn the zeal and energy of Christ's faith-
 ful ministers from every minor and unessential distinction, and to engage
 them in defending and propagating those evangelical principles, which have
 ever been the basis of the church.

In the organization of this body, we are supported by that principle of
 christian liberty, which all Protestants have so highly valued and surrounded

with so many safeguards. We number it among our best blessings, that this nation is free from civil and ecclesiastical tyranny; that we may worship God according to our own consciences; that we have a right to associate ourselves together for the purpose of mutual advantage, and the general interest of religion; and that we may adopt any rules, and pursue any measures, which will not infringe the rights of others. In the exercise of this *Christian liberty*, the General Association "admit as articles of faith, the doctrines of christianity as they are generally expressed in the Assembly's Shorter Catechism;" and consider these doctrines, which have been generally embraced by the churches of New England, "as the basis of our union."

Here we deem it proper to repeat a declaration made in our report for the year 1807; "that we wholly disclaim ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of the General Association are thus stated in our constitution; viz. "To promote brotherly intercourse and harmony, and our mutual animation, assistance, and usefulness, as ministers of Christ; to obtain religious information relative to the state of our particular churches, and the general state of the christian church in this country and through the christian world; and to co-operate with other similar institutions in the most eligible measures for building up the cause of truth and holiness." What can be more unexceptionable; what more consentaneous to the spirit of the gospel, and the practice of primitive christians, than for ministers to meet annually for such purposes? The cares and labours of the apostles were not restricted to place or country. Their benevolent affection had no limits. The prosperity of the church in every part of the world lay near their hearts. This object they never forgot. In every thing, which related to this object, they felt a lively interest. With hearts expanded by christian affection, they sent to far distant churches to *know their faith*. They travelled from place to place, that they might learn the state of believers, and be under advantages to promote their good. Influenced by ardent love, the primitive saints often met together in order to enjoy free conversation, to increase their mutual acquaintance, to unite in their devotions, and to mingle their sorrows and joys. If these examples are worthy of our imitation, and these objects, of our pursuit; we must rejoice in that course of divine providence, which has united us in this General Association. From experience we are now led to conclude, that our objects are attainable. The pleasures and advantages of our meetings have hitherto equalled, if not exceeded our anticipations. We observe in others, and enjoy in ourselves the happy effects already produced. These effects, it is earnestly expected, will constantly increase, as the Association shall be enlarged; as its objects shall be more generally understood by the public; and as our zeal, constancy, and union shall be more conspicuous.

The following account of the transactions of the General Association, at their last meeting, is from the minutes of the Scribe.

"The General Association of Massachusetts Proper met, according to appointment, at the house of the Rev. Samuel Spring, D.D, Newburyport, June 27. 1809.

The Rev. Joseph Lyman, D.D. chosen Moderator, and the Rev. Leonard Woods, Scribe.

Present, the following delegates from the several Associations in the connexion; viz.

The Rev. Jacob Catlin	} From the association in the County of Berkshire.
The Rev. Samuel Shepard	
The Rev. Aaron Bascom	} Mountain Association.
The Rev. Theophilus Packard	} Northern Association in Hampshire.
The Rev. Joseph Lyman D.D.	
The Rev. Elijah Gridley	} Central Association in the county of Hampshire.

- Rev. Zephaniah S. Motre } Brookfield Association.
- Rev. Thomas Snell }
- Rev. Samuel Austin, D. D. } Worcester South Association.
- Rev. Joseph Murdock, }
- Rev. Stephen Peabody, } Haverhill Association.
- Rev. Jonathan Allen, }
- Rev. David Tullar, } Essex Middle Association.
- Rev. Leonard Woods }

be Rev. Enoch Hale, as Secretary of the General Association, and Dr. Spring, as minister of the Parish.

Following ministers, delegated to make inquiry into the principles and of the General Association, were invited to sit as honorary members.

- Rev. Dr. Barnard, } Salem Association.
- Rev. Samuel Worcester, }
- Rev. Dr. Kendall, } Cambridge Association.
- Rev. John Foster, }
- Rev. Mr. Williams, } Salem Ministerial Conference.
- Rev. Samuel Worcester, }
- Rev. Samuel Dana, }

that the Rev. Edward D. Griffin, D. D. be invited to sit with the session, as an honorary member.

The moderator introduced the business of the meeting with prayer.

Rev. Doctors Lyman and Austin, appointed at the last meeting of this Association as delegates to the General Association of Connecticut for the purpose of forming a connexion, reported that they had performed the service assigned; and produced the following copy of the votes of said Association on the subject of the proposed union; viz.

Resolved, That the General Association of Massachusetts Proper has by its action, the Rev. Doctors Joseph Lyman and Samuel Austin, proposed a permanent connexion with the General Association of Connecticut; and that the connexion aforesaid does meet the cordial approbation of the General Association.

Resolved, That the connexion aforesaid does meet the cordial approbation of the General Association.

Resolved, also, in order to render the said connexion complete, and effectual for the accomplishment of the purposes here contemplated, the following rules be adopted for its regulation, and that the said rules, if acceded to by the General Association, or as amended by that body with the concurrence of the first meeting, who shall meet that body from this Association, shall regulate the connexion between us and them.

Resolved, That the General Association of Connecticut and the General Association of Massachusetts Proper shall annually appoint each two Delegates to the

That Delegates shall be admitted, in each body, to the same rights of debating, and voting with their own members respectively.

Resolved, That it shall be understood, that the articles of agreement and connexion between the two bodies may be at any time varied by their mutual consent.

A true copy of minutes:

Test. ELIJAH WATERMAN,
Assistant Scribe of the Association."

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Resolved, That the connexion aforesaid does meet the cordial approbation of the General Association.

Resolved, also, in order to render the said connexion complete, and effectual for the accomplishment of the purposes here contemplated, the following rules be adopted for its regulation, and that the said rules, if acceded to by the General Association, or as amended by that body with the concurrence of the first meeting, who shall meet that body from this Association, shall regulate the connexion between us and them.

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Resolved, That it shall be understood, that the articles of agreement and connexion between the two bodies may be at any time varied by their mutual consent.

A true copy of minutes:

Test. ELIJAH WATERMAN,
Assistant Scribe of the Association."

The Rev. William F. Rowland and the Rev. Asa M'Farland, Delegates from the General Association in New Hampshire, proposed a connexion with the General Association of Massachusetts Proper.

Voted, that the Rev. Mr. Allen, the Rev. Mr. Worcester, and the Rev. Dr. Perkins be a committee to confer with said Delegates, and report such principles of union, as they shall approve.

Voted, that a Committee be raised to prepare and report proper rules for the regulation of the annual meetings of the General Association.

The Rev. Doctors Spring and Austin, and the Rev. Mr. Catlin chosen, as a Committee.

Particular written details received from Berkshire Association, Worcester South Association, Mountain Association, Central Association in the County of Hampshire.

At 11 o'clock the Association attended public worship. Sermon delivered by Rev. Samuel Austin, D.D.

Afternoon. The Committee, appointed to confer with the Delegates from New Hampshire Association, reported as follows; viz.

"Whereas the Rev. Asa M'Farland and William F. Rowland, Delegates from the General Association of the State of New Hampshire, have been empowered to propose and establish on their part such a union with the General Association of Massachusetts, as may be judged most expedient, and for the advancement of evangelical truth; and whereas, from documents exhibited, it appears that the principles, on which that body is constituted, are substantially the same with those of this body; this body contemplating with delight the good which may result to the interests of the Redeemer's kingdom from an extended union of his ministers on evangelical principles;

Voted, that the proposed connexion meets the cordial approbation of this General Association.

Voted also, that the following rules be adopted for its establishment and regulation; the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut.*

Voted unanimously, to form a union with the General Association of New Hampshire upon the principles above mentioned.

Accordingly the union was completed; and the Rev. William F. Rowland and Asa M'Farland were received, as delegates from the General Association of New Hampshire.

Adjourned to Thursday, 8 o'clock A.M.

Thursday, June 28. 8 o'clock, A.M. The meeting was opened with prayer by the Moderator.

The delegates from the Association in Berkshire presented a request that the article in the original votes of the General Association respecting the basis of our union might be altered. Whereupon,

Voted, that it be proposed to the several Associations connected in this General Association, that the sentence in the articles originally adopted by this body, which now stands as follows; viz. "That the above doctrines be considered as the basis of the communion of our churches;" be so altered as to read as follows; viz. *That the above doctrines, understood by us to be distinctively those, which from the beginning have been generally embraced by the churches of New England as the doctrines of the gospel, be considered as the basis of our union.*

Voted, to choose a Committee to take minutes of the narratives of the delegates respecting the state of religion within the limits of the General Association and its connexions, and to prepare a report.

Narratives from all the associations represented in this body were then given.

Chose by ballot, the Rev. Leonard Woods and the Rev. Dr. Spring, as delegates to the General Association of Connecticut the next year; and the Rev. Thomas Snell, and Rev. Jonathan Allen as delegates to the General Association of New Hampshire at their next meeting.

* See those rules above p. 143.

Voted, that the next meeting of this General Association be at the house of the Rev. Jonathan Allen in Bradford, the last Wednesday in June, 1810.

Voted that the Berkshire Association be requested to appoint the preacher for the next meeting.

The Committee, appointed to prepare rules to regulate the annual meetings of this Association, reported the following; viz.

1. That the minister of the place where the Association may convene, shall, when the time of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. That it shall be the duty of the Moderator, next, to call the Association to the choice of a Scribe, and if necessary, an assistant Scribe, by ballot.

3. That the certificates of the delegates be then laid upon the table, and read by the Secretary or Scribe.

4. That it shall be the duty of the Moderator to open the meeting of the General Association, and to introduce the session of each day by prayer.

5. That, at each meeting of the Association, a committee of arrangements, consisting of three, be appointed by nomination, to prepare the business of the session; and that no business be introduced during the session, but through the hands and by the approbation of this committee.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. That no member of the Association be allowed to speak more than twice on the merits of the question, unless he obtain leave of the Association.

8. That the Moderator be not permitted to speak to the merits of the question, but by leaving the chair, and placing the Secretary or Scribe in it, to moderate while he speaks.

9. That every speaker shall address himself to the chair, and be subject to no needless interruption while speaking.

10. That at the beginning of each session the names of the members shall be called by the Secretary or Scribe, at the precise time, to which the Association shall have been adjourned; and that such members, as shall not be present in season, may be called upon by the Moderator to account for their absence.

11. That, when it shall be judged convenient, the sessions of the Association may be held in public.

12. That, at each meeting, delegates be chosen by ballot, to attend the General Associations of Connecticut and New Hampshire.

13. That no member shall leave the Association during the session but by leave of the Moderator.

Voted unanimously, to adopt the above mentioned rules.

Voted to adjourn to Friday morning 5 o'clock.

June 29, 1809. Friday, 5 o'clock A.M. Prayer at the opening by the Moderator.

The Committee for taking minutes of the narratives made the following report; viz.

"With peculiar emotions of gratitude to the great Head of the church, the General Association of Massachusetts have listened to the information, which has been given by the members, of the state of religion more particularly within their limits. The Lord reigneth, let the earth rejoice. The church lives, and will live and flourish. The gates of hell shall never prevail against it. Although in some places the ways of Zion mourn, because so few come to her solemn feasts; the Association are happy in being able to state, that the order, harmony, and peace of the churches within their limits are generally continued, and that an increasing attention to public worship and other means of religion is apparent. In some towns in the course of the past year, God has been pleased to pour out his Spirit for the conviction and conversion of sinners, and the edification and comfort of his children. The places, in which divine power and grace have been more particularly manifested in revivals of religion, are Tyringham, West Stockbridge, New Marlborough, West Barrington, Stockbridge, and Hindaldale in the county of Berkshire. Worthington, Cummington, Plainfield, Goshen, Chester, Blanford, and

some other places in the county of Hampshire, many additions have been made to the churches since the last meeting of the General Association.

Accounts from other Associations, in the limits of which no special awakening has occurred the last year, are in a good measure favorable. From other parts of the Commonwealth, not represented in this body, very pleasing information has been received of revivals of religion. In Uxbridge, Franklin, Hanover, Falmouth, and Nantucket, the Lord hath appeared in his glory in building up Zion.

Such information cannot fail to awaken the liveliest gratitude to God, to impress a deep sense of our increasing obligation, and to rejoice the hearts of all, who love our Lord Jesus Christ in sincerity.

Confiding in the faithful promise of God, they will be excited to pray for the peace, enlargement, and purity of the church. When Zion travaileth, she bringeth forth children.

This Association learn also with peculiar satisfaction, that in those places within their limits, in which there have been special displays of divine grace in preceding years, but few instances of apostasy or backsliding have occurred; and that an increasing union of sentiment and affection among the friends of Zion is apparent.

They also feel it to be their duty to acknowledge the great goodness of God in the flourishing state of the Theological Seminary, and in the increasing utility and success of the Missionary Societies. Nor must they omit to mention the prosperous religious state of some of the Colleges in New England, particularly Yale College, and the animating hopes, which are thereby excited in the churches.

From the delegates of the General Associations in Connecticut and New Hampshire it appears, that in some places there have been astonishing displays of divine grace in the conversion of sinners; that particularly in Connecticut, and within the limits of the General Assembly of the Presbyterian churches, Zion has arisen from the dust, and the fruits of the Spirit have abounded to the praise and glory of God; that in general infidelity and error are becoming less bold and formidable, and the attention of the people to public worship more constant and serious.

While, then, we lament the general insensibility to the things of religion, which has appeared in some places; let us adore the God of all grace for the favourable signs of the present day, especially for the power and sovereignty of his grace in calling such multitudes into the kingdom of his Son."

Voted, that the report of the Committee respecting the state of religion be committed to the disposal of the Committee of publications.

Voted the thanks of this Association to the Secretary for his faithful services during the three years past.

The Association united in singing a psalm; and the meeting was closed with prayer by the Rev. Aaron Bascom."

From the foregoing statement it will manifestly appear, what are the principles and objects of the General Association, and in what transactions they were engaged at their last meeting. Can any man suppose, that their design will be abandoned? Can it enter into the imagination of a single individual, that an Association commencing with such pious views, proceeding thus far with such happy union and such encouraging success, and attended at the present time with such propitious circumstances, will be suddenly forsaken? Its principles abjured? Its objects renounced? Past success and present prospects overlooked? And all the good, attained and expected, rashly lost? In such a cause, and with such animating motives to perseverance, surely no association or individual can be in danger of *putting his hand to the plough and looking back*.

Before we can be reasonably expected to relinquish our purpose we must be satisfied, that the principles of our union are unsound and dangerous. By conclusive arguments it must be proved, that the social bond, as soon as it unites together a considerable number of gospel ministers, loses all its force, or at least ceases to be of any advantage; that the character of Christians, or

the nature of their religion is so unsocial, that union among them becomes unobtainable, in proportion as it becomes extensive; that although a few of them in the same neighborhood may, without hazard, associate themselves together, and frequently meet to consult the interests of the church; an attempt to go beyond the limits of neighborhood, and associate a larger number, is hostile to the cause of Zion. Some satisfactory argument must be offered to make it appear, that we are chargeable with a direct or indirect interference with some other body of men; that we have transgressed the bounds of the liberty, with which Christ hath made us free, and which is confirmed to us by our civil constitutions; or that we have, in some way, violated the equal rights of our brethren or fellow citizens. And something must be done to evince, that the religious doctrines, which we unitedly embrace, are unscriptural and false. Until these things are made evident, there will be no mark of candor or justice for men to cry out against our Association, as founded on narrow, party principles, and tending to ecclesiastical domination and oppression. All that we would ask of those who differ from us is, that they would leave us without restraint to exercise our own rights and pursue the objects, which our consciences approve. In our serious apprehension, no ends can be more momentous than those, at which we aim; viz. to banish mutual prejudice and alienation from the family of the faithful; to promote among them the peace of God; to strengthen each other's hands and encourage each other's hearts; reciprocally to communicate all useful information respecting the state of religion in our churches and societies, and thus to awaken serious and tender solicitude and unceasing prayer for the general welfare. In short, to co-operate in every eligible measure for the advancement of the kingdom of Christ. The cause, which we wish to promote has engaged the love and counsels of God, and the labors of angels and saints. It is the cause of those, for whom Christ died. It is the cause of the church, which God has chosen, as the place of his glory, and his rest. Will not every friend of the Redeemer say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Exertions similar to ours have recently been made both in Europe and America. The ministers and disciples of Christ, grieved and distressed with their long divisions, have sighed for union and peace. Alarmed by the weakness and triumph of their enemies, they have found it necessary to lay aside their trivial disputes, and combine their strength for the safety of their common cause. Extensive and happy has been the influence of these united exertions both in Christian countries and among the heathen. The success, which has attended them, invites us to harmony, and strongly urges us to resolution and zeal. When others have done so much for the cause of truth and love; shall we, with equal or superior advantages, do nothing? Shall we ministers of Christ in Massachusetts sleep, when his ministers in every other part are awake? Shall we be content in a disjointed, broken condition, when the Christian world in general is yielding to the benign influence of the love of Christ, and tasting the joys of mutual affection and confidence? When so much is to be done; when such astonishing things are to be accomplished, before the millennial glory; shall we indulge in indolence? Ministers are to be converted, and all the great events of divine providence are to take place, through the instrumentality of creatures. It is indeed the power of God which carries into effect his benevolent designs. But he suffers on his people the honor and happiness of being active in their accomplishment. Parents who are diligent in the religious instruction of their children; churches laboring for their own and each other's order, holiness, and peace; pastors, who faithfully preach the unsearchable riches of Christ to their beloved flocks; missionaries, who are moved with compassion to promise salvation to the ignorant and perishing heathen; ministers, who unite their counsels and endeavors for the suppression of error and vice, the general interest of religion and the spread of the gospel; and trembling believ-

ers, who, feeling that they can do little in any other way, daily prostrate themselves in secret devotion before the throne of grace, and with fervent love, pray for the out-pouring of the Spirit and the prosperity of Zion; these, and all others, who are obedient and prayerful, may have the satisfaction to know, that they are promoting the cause of infinite wisdom and goodness, and helping forward the illustrious and blessed period, when the knowledge of God shall fill the earth.

This is a day of great events, both in the civil and religious world. The King of kings is fast preparing the way for the final consummation. The scene is coming to its close. From the prophecies of scripture and the motions of divine providence, we are led to expect that the day of Zion's enlargement, beauty, and joy draws near. Ministers and churches ought to arise from the dust; to shake off the sloth and slumber of past ages; to be filled with spiritual life, and clothed with the garment of salvation. Let us be resolute, active, and constant in advancing the kingdom of grace; and lift up our heads with rejoicing in prospect of the kingdom of glory. "*Behold, I come quickly.*" Confiding in everlasting strength, and fearless of remaining danger, let us go forth, in one holy band, to meet our approaching Redeemer. "*Even so, come, LORD JESUS.*"

AN ACCOUNT OF A WORK OF DIVINE GRACE, IN THE REVIVAL OF RELIGION, IN NORTHBRIDGE, (MASS.) IN THE YEAR 1808.

SOMETIME in the month of February, 1808, there appeared, in this place, more than usual seriousness upon the minds of a few individuals. Previous to this period, for years, there had prevailed among us, great stupidity, in the concerns of a future state. Our church had been decreasing for seven or eight years, during which time we had lost by death, by removals, by apostasy and by excommunication, about thirty members. Religion was rapidly declining, and our prospects were, every day, growing more and more discouraging. In this unpromising state of things, it pleased God to arrest the attention of a small number of persons, and bring them to see and feel themselves to be in a lost perishing state. Religious conferences were now revived. Before this season began, it would have been difficult, to have collected together for religious exercise, ten persons on any day, except the sabbath; but now, we had the pleasure to see convened, more than one hundred, at almost every weekly conference. In this collection many of our youths appeared, and some of them seemed to be deeply affected with the concerns of their souls. This good work gradually progressed, and from time to time new cases of serious

impressions were found. It continued without much visible abatement, till the following September, when we began to discern marks of its decline. During this season *twenty-five persons made public profession of religion.* These were generally able to give some satisfactory evidence of a work of grace on their hearts. They all seemed to be convinced of their great sinfulness, and complained of their wicked hearts. They professed to hope, that they had passed from death to life. There was no uncommon means used, at this time, nor was there any singular providence of God, which called up the attention of our people, at this particular season.

All those who were the subjects of this work had usually attended the stated worship of God, on the sabbath. Some of them, however, were not careful to give constant attendance in the house of God. Among the number who were hopefully converted, were some, who had been in the practice of profaning the sabbath in the pursuit of vain amusements and unsuitable recreations; and there were others, who had been much opposed to the doctrines of divine grace, and had used their influence in giving encouragement to sentiments hostile to christianity. These were brought to feel, that they had been enemies to Christ, and had acted from wrong motives, in this opposition to the interest of his king-

They found themselves to be creatures, and religion a thing, from what they had them to be. They were at the feet of sovereign and made to feel, that the God in Christ, was all their his season was calculated and rejoice the heart of the people. These were refreshing from the presence of. None but those who the grace of God, can have the joy arising from seers pass from obduracy of that contrition of spirit, distinguishes all true penit-

work, as far as we are able to beared to be genuine. Those the subjects of it, continue ridence of their faith. It asing circumstance attend- work, that no indecency, no ty, no enthusiastic zeal was on any occasion. Those e serious appeared to be cted, and more ready to to speak, more ready to instruction, than to exhort

be proper to add, that con- he small number of people to the congregational soci- s place, this revival of re- not inconsiderable. Not fifty families compose the usually assembling for divine n this town.

others, besides them, who e public profession of relig- een more or less exercised with a concern for their be number of this descrip- less, than ten or twelve. iese persons have been as cted with a view of their state, as any; but it is to their goodness, is as the loud, and as the early dew, ray. It may be useful to at this work did not ar- could perceive, the pro- be habitually intemperate. unters and the lovers of

pleasure more than lovers of God continued to pay their customary visits to public houses, even while religious conferences were attended within a few rods of the place of their resort; and whatever concern they might have for their own souls, or whatever might be their opinion of the work of God on the heart of their neighbors, they were not willing to renounce the pleasures of sin, even for a season. This being the state of facts, as it respects this description of men, it is worthy of inquiry, whether persons of intemperate habits are not further removed, than others from the influence of religious means, and whether there is not a greater improbability of their repentance, than there is of the repentance of other sinners. If this is granted sensuality in general, and especially intemperance are sins which not only destroy the soul, but increase the improbability of the sinner's salvation.

If this work of God on the hearts of sinners has been joyful to some among us, it has unquestionably been unjoyous to others. Such times are unpleasant days to people who hate God, and mean to remain sinners.

Much has been said upon divine things while there was a listening ear among us. Almost every interesting and useful subject, at one time, or another, has been considered. As far as I am capable of judging, few places have enjoyed greater religious advantages, than this place has, for a time, enjoyed. Our people have been repeatedly pressed to consider the necessity and the importance of improving the day of God's visitation. If any have refused to hear the voice of God speaking to them by his word and by his work of grace,—If any have resisted the Holy Ghost, they have undoubtedly enhanced their guilt, and will if they continue impenitent, be subject to a heavier condemnation.

JOHN CRANE.

August 19th, 1809.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

EULOGIUM on the Rev. John Smith, D. D. Professor of the Learned Languages, at Dartmouth College. By the President. Hanover, C. & W. S. Spear. 1809.

Reports of Cases argued and determined in the Supreme Court of Judicature, and in the Court for the Trial of Impeachments, and the Correction of Errors in the State of New York, Vol. 4, Part 2; containing the Cases in the Supreme Court for May Term, 1809. By William Johnson, Esq. Counsellor at law. New York, Robert M^dDumat. 1809.

Remarks on "An Address from the Berean Society of Universalists in Boston to the Congregation of the First Church in Weymouth, in Answer to a Sermon delivered in said Church, December 18, 1808, entitled "The Will of God respecting the Salvation of all Men, illustrated." Also a few Strictures on a Performance of Samuel Thompson, entitled "Universal Restoration Vindicated" in a Reply to the same Sermon. By Jacob Norton, Pastor of the Church in Weymouth. Boston, Lincoln & Edmonds. 1809.

Extracts from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, A. D. 1809. Philadelphia, Jane Aitkin.

An American Biographical and Historical Dictionary, containing an Account of the Lives, Characters, and Writings of the most eminent persons in North America from its first Discovery to the present time, and a Summary of the History of the several Colonies and of the United States. By William Allen, A. M. Cambridge, William Hilliard; and Farrand, Mallory, & Co. Boston. 1809.

Select Reviews and Spirit of the Foreign Magazines, No 8, for August, 1809. By E. Bronson and others. Philadelphia, Hopkins, & Earle, and Farrand, Mallory, & Co. Boston.

A Circular Address from the Bible Society of Massachusetts, with the

Constitution, List of Officers, Trustees, &c. Boston, J. Belcher. 1809.

Proofs of the Corruption of General James Wilkinson, and of his connexion with Aaron Burr, with a full refutation of his slanderous allegations in relation to the character of the principal witness against him. By Daniel Clark, of the city of New Orleans. Philadelphia, W. Hall, jun. & George W. Pierie. 1809.

Memoirs of the American Academy of Arts and Sciences. Vol. III Part I.

Collections of the Massachusetts Historical Society, Vol. X. With a General Index to the ten volumes.

NEW EDITIONS.

Sermons on Education, from the German of the Rev. George Joachim Zollikoffer. Boston, T. B. Wait, & Co. 1809.

The Star in the East; A Sermon, preached in the Parish Church of St. James', Bristol, on Sunday, July 26, 1809, for the benefit of the "Society for Missions to Africa and the East." By the Rev. Claudius Buchanan, LL. D. from India. "For we have seen his star in the East, and are come to worship him." Matt. ii. 2. Philadelphia, Bradford & Inskeep.

Coelebs in Search of a Wife, comprehending Observations on Domestic Habits, and Manners, Religion, and Morals. From the second London Edition. In two volumes. New York. 1809.

A Dissertation on the Mineral Waters of Saratoga. Second Edition, enlarged, including an Account of the Waters of Ballstown, embellished with a Map of the surrounding Country, and a View of the Rock Spring at Saratoga. To which are added, Considerations upon the Use of the Mineral Waters, as prepared in this City, both as a Remedy in Disease, and an ordinary Drink. By Valentine Seaman, M. D. one of the Surgeons of the New York Hospital. New York, Collins & Perkins. 1809.

Letter from Alexander Hamilton, concerning the public conduct and character of John Adams, Esq. Pres-

of the United States. Written year 1800. New Edition, with face. Boston, E. G. House. 1809. Letters addressed to Clarinda, &c. before published in America; choice Selection of Poems and . . . By Robert Burns, the Scot-Bard. To which is prefixed, sketch of his Life and Character. Philadelphia, Jane Aitkin. 1809.

of Knowledge, a Treatise shewing the nature and benefit of that important science, and the way to attain it, intermixed with various reflections and observations on human nature. By John Mason, A. M. Boston, Farrand, Mallory, & Co. 1809.

IN THE PRESS.

Farrand, Mallory, & Co. Boston, in the press The Scripture Doctrine of the Atonement examined, by John Taylor of Norwich. To which is added, candid remarks upon Mr. Taylor's Discourse, entitled the Atonement Doctrine, &c. By George Weston, M. A.

Farrand, Mallory, & Co. Boston, William P. Farrand, & Co. Philadelphia, have in the press, A New Digest of the Law, by Matthew Bacon, of the Middle Temple, with considerable additions, by John Guillim, of the Middle Temple, Esq. Barrister at law. The first edition from the last London edi-

tion, with large additions incorporated; comprising all the late English Law compiled from decisions since Mr. Gwillim's edition. And also, a complete Abridgment of American Law compiled from all the American Decisions now extant, in six volumes.

WORKS PROPOSED.

Williams & Whiting of New York, propose to republish that new and interesting work, Thornton Abbey; a series of Letters on Religious Subjects; in one large volume duodecimo, at 1,25, in boards, or 1,38 bound.

Samuel T. Armstrong of Charlestown, presents to the citizens of the United States of America, and friends of religion in particular, Proposals for publishing by subscription, Sermons on various Subjects, Divine and Moral. Designed for the use of Christian Families, as well as for the hours of devout retirement. By Isaac Watts, D. D. To which will be added Memoirs of the Author, by an eminent hand, in 2 vols. 8vo. price to subscribers 2 dolls. per volume.

Thomas & Whipple, Newburyport, have in press The Military Companion: being a system of Company Discipline, founded on the Regulations of Baron Steuben. Designed for the use of the Militia. Third edition, improved. Ornamented with handsome Copperplates.

OBITUARY.

S. CATHERINE EMERSON, late of Mr. John Emerson of Hancock, was born A. D. 1743. She was the youngest daughter of Mr. Eaton of Reading, Massachusetts, and enjoyed the advantages of a good religious education. Under the influence of the preaching of the Rev. Mr. P., her mind early became susceptible of religious impressions.

She was admitted a member of the Church of Christ in Reading, on November 24, 1769.

Her subsequent life evinced the purity of her profession: that she was a Christian, not in name only, but in truth. That divine charity, which Paul describes as the essence of religion, was the principle

that habitually governed her conduct. Though possessed of superior judgment and lively sensibilities, they were so far under the influence of grace, which reigned in her soul, that even the profligate and profane were constrained to acknowledge the excellency and power of true religion. The gentleness of her temper, the meekness of her mind, the cheerful sobriety of her deportment, the correctness of her sentiments, the piety of her conversation, her devout attendance on the institutions of the gospel, and unwearied exertions to do good, proved her a follower of Jesus Christ, and gained her the esteem and applause of every person, who enjoyed her acquaintance.

In the education of her children, she exhibited equal wisdom and assiduity. Recognizing her covenant engagements, when she gave up her children in the sacred ordinance of baptism, she was faithful to that covenant by "training them up in the nurture and admonition of the Lord." She was a mother, who not only gave her children the best counsel and examples, but carried them on her heart to the throne of grace; and, in answer to her prayers and labors, the blessing of Abraham descended upon them. Of nine children, who were spared to adult age, eight of whom survive; she had the satisfaction, several years before her death, to see five come forward and publicly profess their faith in that divine Redeemer, whom she had long embraced as her only portion.

In no situation is a pious female more amiable, useful, or respectable, than in rearing a numerous family in the principles of true religion, and guiding them in the paths of virtue. Mrs. E. did not deem it a service too arduous, or an office too low, to take the religious part of her children's education into her own hands. Too well she loved them; too much she regarded the welfare of their souls, to neglect a concern of such infinite moment. While she possessed their love, respect and obedience to an unusual degree, she was no less happy in keeping their consciences awake to an abhorrence of sin in every form, and to a regard to every branch of religion, by affectionately instilling into their minds the most important truths in a manner adapted to their capacities. A suitable proportion of every Sabbath day was devoted to this object. That day she taught her children by precept, and by the devout manner in which she spent it herself,

to reverence as a holy sabbath to the Lord. The manner in which she taught them the Assembly's Catechism and explained the Scriptures, was peculiarly tender and engaging, and the salutary effects produced, proved that the high estimation in which she held the practice was judiciously placed. After closing the business of the day, instead of permitting her children to go into vain or dissolute company, she would often call them round her and spend the evening in conversing with them on the great things of religion, and particularly on the various dangers and duties peculiar to their age. Noble exception from prevailing practice! In administering correction, she pursued a practice worthy of imitation. She first retired into her closet to examine the state of her mind, and then prefaced the punishment with some calm, affectionate observations on the guilt of disobedience, especially as an offence against God.

Mrs. E. had, several times, been reduced to the brink of the grave, and more than once had taken an affecting leave of her family and friends, in expectation of a speedy departure. In that situation, a situation which tries the hopes of men, she manifested the utmost calmness and confidence in God, and patiently waited the expected summons. Her last lingering illness she bore with christian fortitude and submission. That grace which sanctified her heart and life, softened her dying pillow. In the calm triumphs of faith, she yielded her spirit into the arms of that Savior whom she had often recommended to others, and entered into her rest on the 21st of December, 1808, in the 65th year of her age.

DONATION.

1809, Aug. 3. To the Massachusetts Missionary Society, from the Ladies' Cent Society in Newburyport, by the hands of Rev. Dr. Spring, \$97, 36.

TO CORRESPONDENTS.

SEVERAL Biographical Sketches, Obituary Notices, and Reviews, are on hand, and which shall be early inserted. We thank our correspondents for these communications.

To give room for the proceedings of the General Association, we have given a half sheet extra, for this month.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 4. SEPTEMBER, 1809. VOL. II.

BIOGRAPHY.

To the Editors of the Panoplist and Magazine.

Gentlemen,
YOUR readers were gratified the last year, with memoirs of the Rev. JOHN NEWTON. Every thing which relates to so extraordinary a man, is interesting to the religious world. I therefore transmit some further particulars of his character, selected from his life, written by the Rev. Richard Cecil; together with some remarks which fell from him in familiar conversation. The whole is submitted to your disposal. Yours, &c.

REV. JOHN NEWTON.

MR. NEWTON was unquestionably the child of a peculiar providence in every step of his progress; and his deep sense of the extraordinary dispensations through which he had passed, was the prominent topic of his conversation. Those who personally knew the man, could have no doubt of the probity with which his narrative, singular as it may appear, was written. They, however, who could not view the subject of these memoirs so nearly, as his particular friends did; may wish to learn something farther of the early part of his life, and of his character with respect to his literary attainments—his ministry—his family habits—his writings—and his familiar conversation.

To the early part of his life, as circumstantially related by himself, and widely circulated, little could be added.

Such was the early attention which his mother paid to his religious education, that, at four years old, he was not only able to read the Bible, but had learnt by heart Dr. Watts' little hymns and catechisms, together with the answers in the Assembly's Catechism; and she flattered herself with the hope that, in a future period, he might be sent to St. Andrew's, in Scotland, to be educated for the ministry; but the Lord had designed him for another school.

We have omitted a circumstance, during the early part of his life, of some importance to the narrative. Having made an appointment to go one Sunday on board a man of war, but coming too late, his companion went without him, and was drowned, with several others, by the over-setting of the boat; but he was much alarmed and affected to

think that his life should have been preserved, by a circumstance apparently so trivial and accidental. About this time he also derived some serious impressions from reading Bennet's Christian Orator, and the Family Instructor; but these impressions went no farther than externals, and left him open to the temptations of infidelity, which followed.

Mr. N. had an unexpected call to London; and on his return, when within a few miles of Liverpool, he mistook a marble pit for a pond, and, in attempting to water his horse, both the horse and his rider plunged into it overhead. He was afterwards told, that, near the same time, three persons had lost their lives by a mistake of a similar kind.

While he was in his office of tide-surveyor at Liverpool, he had another singular preservation, through being a few minutes too late (though in general remarkably punctual;) for, during that time, the ship which he was going to inspect, blew up, before he could reach her, and all on board perished.

Of his literature, we learn from his Narrative, what he attained in the learned languages, and that by almost incredible efforts. Few men have undertaken such difficulties under such disadvantages. It therefore seems more extraordinary that he should have attained so much, than that he should not have acquired more. Nor did he quit his pursuits of this kind, but in order to gain that knowledge which he deemed much more important. Whatever he conceived had a tendency to qualify him, as a scribe well instructed in the kingdom of God, bringing out of his treasury things

new and old—I say, in pursuit of this point, he might have adopted the apostle's expression, "One thing I do." By a principle so simply and firmly directed, he furnished his mind with much information. He had consulted the best old divines—had read the moderns of reputation with avidity; and was continually watching whatever might serve for analogies or illustrations, in religion. "A minister," he used to say, 'wherever he is, should be always in his study. He should look at every man, and at every thing, as capable of affording him some instruction.' His mind, therefore, was ever intent on his calling; ever extracting something, even from the basest materials, which he could turn into gold.

In consequence of his incessant attention to this object, while many whose early advantages greatly exceeded his, were found excelling Mr. N. in the knowledge and investigation of some curious, abstract, but very unimportant points; he was found vastly excelling them in points of infinitely higher importance to man. In the knowledge of God, of his word, and of the human heart in its wants and resources, Newton would have stood among mere scholars, as his namesake, the philosopher, stood in science among ordinary men. I might say the same of some others who have set out late in the profession, but who, with a portion of Mr. N.'s piety and ardor, have greatly outstripped those who have had every early advantage and encouragement: men with specious titles and high connections have received the rewards; while men, like Newton, without

have done the work. In respect to his ministry he seemed perhaps to least advantage in the pulpit; as he did generally aim at accuracy in the composition of his sermons, and any address in their delivery.

His utterance was far clearer, and his attitudes unusual. He possessed, however, much affection for his people and zeal for their best interests, but the defect of his manner of little consideration with constant hearers: at the same time his capacity and habit of bringing into their trials and exercises, gave the highest interest to his ministry among them. Besides, he frequently intermingled the most brilliant allusions and brought forward such illustrations of his subject, and rose with so much unctiousness from his own heart, as melted and edified theirs. The parent-like tenderness and affection which accompanied his instruction, whom men prefer him to preachers, on other accounts, were more generally popular. It might also be noted, that the extravagant notions of scriptural positions, which sometimes disgraced the religious world, Mr. N. never delivered, in any instance, from a solemn and seriously promulgated the faith once delivered to the saints, of which his writings will remain the best evidence. His doctrine was strictly that of the church of England, urged on the consciences of men in the practical and experimental way. "I hope," said he to his day smiling, "I hope I am on the whole a scriptural preacher; for I find I am counted as an Arminian among

the high Calvinists, and as a Calvinist among the strenuous Arminians." I never observed any thing like bigotry in his ministerial character; though he seemed at all times to appreciate the beauty of order, and its good effects in the ministry.

He had formerly taken much pains in composing his sermons, as I could perceive in one manuscript which I looked through; and even latterly I have known him, whenever he felt it necessary, produce admirable plans for the pulpit. I own I thought his judgment deficient in not deeming such preparation necessary at all times. I have sat in pain when he has spoken unguardedly in this way before young ministers; men who, with but comparatively slight degrees of his information and experience, would draw encouragement to ascend the pulpit with but little previous study of their subject.

Mr. N. regularly preached on the Sunday morning and evening at St. Mary Woolnoth, and also on the Wednesday morning. After he was turned of seventy he often undertook to assist other clergymen; sometimes even to the preaching six sermons in the space of a week. What was more extraordinary he continued his usual course of preaching at his own church, after he was fourscore years old; and that when he could no longer see to read his text! His memory and voice sometimes failed him; but it was remarked, that, at his great age, he was no where more recollected or lively, than in the pulpit. He was punctual, as to time, with his congregation; and preached every first Sunday evening in the month, on relative duties. Mr.

Alderman Lea regularly sent his carriage to convey him to church, and Mr. Bates sent his servant to attend him in the pulpit; which friendly assistance was continued till Mr. N. could appear no longer in public.

His ministerial visits were exemplary. I do not recollect one, though favored with many, in which his general information and lively genius did not communicate instruction, and his affectionate and condescending sympathy did not leave comfort.

Truth demands it should be said, that he did not always administer consolation, nor give an account of characters with sufficient discrimination. His talent did not lie in discerning of spirits.... His credulity seemed to arise from the consciousness he had of his own integrity, and from that sort of parental fondness, which he bore to all his friends, real or pretended.

We have mentioned the excellent Mr. Thornton's liberality, both to Mr. Newton and to the poor, through him. Mr. Cecil enables us to subjoin, that on a visit to Olney, soon after their acquaintance commenced, Mr. Thornton left a sum of money to his disposal, adding, 'Be hospitable, and keep an open house for such as are worthy of entertainment: help the poor and needy: I will stately allow you 200*l.* a year, and readily send whenever you have occasion to draw for more.' Mr. Thornton kept his word; and Mr. Newton received from him not less than 3000*l.* while he remained at Olney.

During Mr. Newton's residence at Olney, he was not only made useful to the admirable poet Cowper, but also to the Rev.

Mr. Scott, then curate of Ravensdale, and now rector of Aston Sandford; the particulars of which are to be found in a very interesting narrative, published by the latter, under the title of *The Force of Truth*. Mr. Scott it seems was then far gone in Socinianism; but by means of Mr. Newton's very judicious correspondence, brought to the knowledge and experience of the truth.

When he published his first volume of Letters, under the signature of Omicron, he considered the gradations of christian experience under the characters A, B, and C. A vain young minister on reading these papers, wrote to him, that he had found his own character portrayed under that of C. the Confirmed Christian. Mr. Newton replied, that he had forgotten one feature in C.'s character, viz. 'that he never knew his own face.'

In 1799. the college of New-Jersey complimented Mr. Newton with a diploma; and a certain author dedicated to him two volumes of sermons under that title; but he humorously said, he could never think of accepting that honor, till he received it from a college at Sierra Leone, where he had received his education.

When Mr. Occum, the Indian preacher, was in England, he of course, visited Mr. Newton, and they compared experiences. "Mr. Occum," says he, "in describing to me the state of his heart when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views corresponded with mine, as face answers to face in a glass, though I dare say;

he received them, he had heard of Calvin's name." his faculties visibly and rapidly declined in his last years, and urged him to desist from writing in public before he was stately compelled. He replied with unusual energy, "I cannot stop. What! shall the old man blasphemer stop while he speaks?"

Newton was a very candid and friendly critic, and was often applied to by young authors for his opinion and remarks; and he would give very candidly, and sometimes under the name of *Nibblings*. On one of these occasions, a practical essay was sent into his hand, which he approved; but a letter was appended, addressed to an obscure and contemptible writer, who had written very unwarrantable and abusive things on the subject, and therefore the writer attacked with little ceremony. The following is a specimen of some of Mr. Newton's *Nibblings*: "The affair mine, I would not give notice of Mr. —: but, if he did, it should be with the greatest care, at least with the desire of doing good, even to him. This I make me avoid every harsh expression. He is not likely to be corrected by calling him a fool. The evangelists simply relate what he said and done, and use no bitterness nor severity, even when speaking of Herod, Pilate, or Judas."

"I wish their manner was adopted in controversy." "The making of the Fall, and of Adam being a federal head, he speaks, 'I think agency should be taken into the account. I suppose Adam was created without sin or blemish, but still man; and he was the temple of the liv-

ing God. When sin provoked the Lord to leave his temple, it became the habitation of devils. I apprehend we are always under the influence, either good or bad; perhaps both."

"The epithet *great* is often given to the apostle Paul; but I question the propriety of it. He was not behind the chief; but Peter and John were great in the same sense, and were equally penmen of the holy scriptures."

In his family, Mr. N. might be admired, more safely than imitated. His excessive attachment to Mrs. N. is so fully displayed in his Narrative, and confirmed in the two volumes he thought it proper to publish, entitled, "Letters to a Wife," that the reader will need no information on this subject. Some of his friends wished this violent attachment had been cast more into the shade, as tending to furnish a spur where human nature generally needs a curb. He used, indeed to speak of such attachments in the abstract, as idolatry; though his own was providentially ordered to be the main hinge on which his preservation and deliverance turned, while in his worst state. Good men, however, cannot be too cautious how they give sanction by their expressions or example, to a passion which, when not under sober regulation, has overwhelmed not only families, but states, with disgrace and ruin.

With this unusual degree of benevolence and affection, it was not extraordinary that the spiritual interests of his servants were brought forward, and examined severally every Sunday afternoon; and that being treated like children, they should grow

old in his service. In short, Mr. N. could live no longer than he could love: it is no wonder, therefore, if his nieces had more of his heart than is generally afforded to their own children by the fondest parents. It has already been mentioned that his house was an asylum for the perplexed and afflicted. Young ministers were peculiarly the objects of his attention: he instructed them, he encouraged them, he warned them; and might truly be said to be a father in Christ, spending and being spent for the interest of his church. In order thus to execute the various avocations of the day, he used to rise early; he seldom was found abroad in the evening, and was exact in his appointments.

Of his writings, I think little need be said here. They are wide in circulation and best speak for themselves. . . . The Sermons Mr. N. published at Liverpool, after being refused on his first application for orders, were intended to shew what he would have preached, had he been admitted. They are highly creditable to his understanding and to his heart. The facility with which he attained so much of the learned languages seems partly accounted for, from his being able to acquire so early, a neat and natural style in his own language, and that under such evident disadvantages. The Review of Ecclesiastical History, so far as it proceeded, has been much esteemed; and, if it had done no more than excite the Rev. J. Milner (as that most valuable and instructive author informs us it did) to pursue Mr. N.'s idea more largely, it was sufficient success.

It must be evident to any one who observes the spirit of all his sermons, hymns, tracts, &c. that nothing is aimed at, which should be met by critical investigation. In the preface to his hymns, he remarks, "Though I would not offend readers of taste by a wilful coarseness and negligence, I do not write professedly for them. I have simply declared my own views and feelings as I might have done, if I had composed hymns in some of the newly discovered islands in the South Sea, where no person had any knowledge of the name of Jesus but myself."

To dwell, therefore, with a critical eye, on this part of his public character, would be absurd and impertinent, and to erect a tribunal to which he seems not amenable. He appears to have paid no regard to a nice ear, or an accurate reviewer; but preferring a style at once neat and perspicuous, to have laid out himself entirely for the service of the church of God, and more especially for the tried and experienced part of its members.

His chief excellence seemed to lie in the easy and natural style of his epistolary correspondence. His letters will be read while real religion exists; and they are the best draught of his own mind.

He had so largely communicated with his friends in this way, that I have heard him say, "He thought, if his letters were collected, they would make several folios." He selected many of these for publication, and expressed a hope that no other person would take that liberty with the rest, which were so widely spread abroad. In this

er, he was disappointed and d, as he once remarked to ed for which reason, I do annex any letters that I ed from him. He esteemed ollection published under le of Cardiphonia as the usefui of his writings, and med various instances of merits which he heard they aveyed to many.

Apologia, or defence of rmitry, was written on oc- i of some reflections (per- only jocular) cast on him at time. His Letters to a written during his three ges to Africa, and published have been received with satisfaction than most of his writings. But his Mos- his Letters to the Rev. Mr. er, chaplain at the Cape, memoirs of the Rev. John er (brother to the poet) ose of the Rev. Mr. Grim- of Yorkshire, together with single sermons and tracts been well received, and will n a public benefit.

speak of his writings in ass, they certainly possess many have aimed at, but few attained, namely, orig- y. They are the language e heart; they shew a deep ience of its religious feel- a continual anxiety to sym- ze with man in his wants, to direct him to his only rces.

s conversation and familiar s with his friends, were . peculiar, amusing, and ctive, than any I ever used. It is difficult to con- clear idea of them by de- sion. I venture, therefore, d a few pages of what I all his table-talk, which I

took down, at different times, both in company and in private, from his lips.

A small portion only, of these familiar remarks are here annexed.

Mr. Newton was a great ob- server of Providence, even in little things. "It may seem of small consequence," said he, one day to a friend, "whether, in returning from hence, you go up Cateaton street, or down the Old Jewry; yet in going one way or the oth- er, you may meet a person capa- ble of serving you; and this cir- cumstance may have an effect on all your future life."

He lamented the evils he saw around him; but he did not like to meddle where he saw he could do no good. "I," said he once, lifting up his fist, "I have tried to make crooked things straight, till I have made these knuckles sore; and now I must leave it to the Lord."

Speaking of the importance of motives, he would say, "if I wanted a man to fly, I must contrive to find him wings; and thus, if I would successfully enforce moral duties, I must advance evangelical motives."

I should have thought mowers very idle people; but they work while they whet their scythes. Now devotedness to God, whether it mows, or whets the scythe, still goes on with the work!

My course of study, like that of a surgeon, has princi- pally consisted in walking the hospital.

My principal method of de- feating heresy, is by establishing truth.—One proposes to fill a bushel with tares: now if I can fill it first with wheat, I shall defy his attempts.

A Christian in the world, is like a man who has a long intimacy with one who at length he finds out was the murderer of a kind father : the intimacy, after this, will surely be broken.

Candor will always allow much for inexperience. I have been thirty years forming my own views ; and in the course of this time, some of my hills have been sinking, and some of my vallies have risen : but how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two.

We are surprised at the fall of a famous professor ; but in the sight of God, the man was gone before ; it is only we that have now discovered it. He that despiseth small things, shall fall by little and little.

The devil told a lie when he said, All these things are mine, and to whomsoever I will, I give them ; for if he had the disposal of proferments, since he knows the effect of them, you and I, brother C——, should soon be dignitaries.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity ; but perhaps a cripple in a poor-house, whom the parish wish dead ; but humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.

In divinity, as well as in the other professions, there are the

little artists. A man may be able to execute the buttons of a states very neatly ; but I could not call him an able artist. There is an air, there is a taste, to which his narrow capacity cannot reach. Now, in the church, there are your dexterous *button makers.*

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, and had talked of his assurance at that time, I should have despised his speech.

There is the analogy of faith : it is a master-key, which not only opens particular doors, but carries you through the whole house ; but an attachment to a rigid system is dangerous. Luther once turned out the Epith of St. James, because it disturbed his system. Dr. Owen will be ashamed of his wisdom and clearness five minutes after he has been in heaven. I shall preach, perhaps, very usefully upon two opposite texts, while kept apart ; but if I attempt nicely to reconcile them, it is ten to one if I don't begin to bungle.

Contrivers of systems on the earth, are like contrivers of systems in the heavens ; where the sun and moon keep the same course in spite of the philosophers.

When a man says he received a blessing under a sermon, I begin to inquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.

The Lord has reasons, far beyond our ken, for opening a wide door, while he stops the mouth of a useful preacher. John Bunyan would not have done half the

he did, if he had remained in Bedford, instead of being shut up in Bedford prison. My pastor Taylor, of Norwich, told me, 'Sir, I have collated the word in the Hebrew Scriptures seventeen times; and it is strange if the doctrine of merit you hold, should not have been found by me.' I am not misled at this: I once went to my candle with the extinguisher on it. Now, prejudices of education, learning, &c. of a man extinguisher. It is not enough that you bring the candle; you must remove the extinguisher.

Except a man be born again, he cannot see the kingdom of God. A man may live in a deep mine in Hungary, never having received the light of the sun: he may receive accounts of pros- perity, and, by the help of a candle, may have examined a few workings of them; but let him be brought out of the mine, and on the mountain, what a difference appears!

I have many books I cannot own to read; they are, in general, good and sound; but, like the gold mine, there goes a great quantity to a little amount. Some are silver books, and a few are golden books; but I have no book worth more than them called the *Bible*; and that is the book of bank notes.

When some people talk of religion, they mean they have perused so many sermons, and perused so many devotions, and mistake the means for the end; but true religion is an habitual recollection of God, and a determination to serve him; and this is every thing to gold. We ought not to suppose that we need

something splendid to evince our devotion; but true religion equals things; washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime minister, parish-minister, or watchman.

Ministers would overrate their labors, if they did not think it worth while to be born, and spend ten thousand years in labor and contempt, to recover one soul.

I feel like a man who has no money in his pocket, but is allowed to draw for all he wants upon one infinitely rich; I am, therefore, at once both a beggar and a rich man.

A COPY OF THE EXORDIUM OF MR. NEWTON'S WILL, DATED JUNE 13, 1803.

In the name of God, Amen. I, John Newton, of Coleman street Buildings in the parish of St. Stephen, Coleman Street, in the city of London, Clerk, being through mercy in good health, and of sound and disposing mind, memory, and understanding, although in the seventy-eighth year of my age, do, for the settlement of my temporal concerns, and for the disposal of all the worldly estate which it has pleased the Lord in his good providence to give me, make this my last will and testament as follows: I commit my soul to my gracious God and Saviour, who mercifully spared and prevented me, when I was an apostate, a blasphemer, and an infidel, and delivered me from that state of misery, on the coast of Africa, into which my obstinate wickedness had plunged me;

and who has pleased to admit me (though most unworthy) to preach his glorious gospel. I rely with humble confidence upon the atonement and mediation of the Lord Jesus Christ, God and man, which I have often proposed to others as the only foundation whereon a sinner can build his hope, trusting that he will guard and guide me through the uncertain remainder of my life, and that he will then admit me into his presence in his heavenly kingdom. I would have my body deposited in the vault under the

parish church of St. Mary Woolmoth, close to the coffin of my late dear wife, and my dear niece Elizabeth Cunningham; and it is my desire that my funeral may be performed with as little expense as possible, consistent with decency.

Mr. Newton composed an Epitaph for himself, desiring that it might be put up near the vestry door. His executors, have complied strictly with his injunctions. The following is a correct copy :

JOHN NEWTON,
CLERE,
once an Infidel and Libertine,
a Servant of Slaves in Africa,
was
by the rich mercy
of our Lord and Savior
JESUS CHRIST,
preserved, restored, pardoned,
and appointed to preach the Faith
he had long labored to destroy.
He ministered
near 16 Years as Curate and Vicar of Olney, in Berks;
and 28 Years as Rector of these United Parishes.
On Feb. 1st, 1750, he married
MARY,
daughter of the late George Catlett,
of Chatham, Kent;
whom he resigned
to the Lord who gave her,
on Dec. 15, 1790.

The above Epitaph was written by the Deceased,
who directed it to be inscribed on a plain Marble Tablet.
He died on Dec. 21, 1807, aged 82 Years;
and his mortal remains
are deposited in the Vault
beneath this Church.



RELIGIOUS COMMUNICATIONS.

Learn. Editors,

important object of your publication is the support and diffusion of the doctrine of the reformation, and particularly those, which were embraced and inculcated by John Calvin,* the following extract from that acute and justly celebrated writer, will, it is presumed, be highly gratifying to all your Calvinistic readers. It is therefore, with much satisfaction and confidence offered for publication by a real

CALVINIST.

CALVINISM. †

There ariseth a hard question of other places, where said that God boweth and sth at his will, Satan himself all the reprobate ; for the of the flesh scarcely con- h how he, working by them, d not gather some spot of fault, yea, in his common ing be free from all fault, and ' condemn his ministers. i this was devised the dis- om between doing and suf- , because many have thought doubt impossible to be dis- l, that both Satan and all

the wicked are so under the hand and power of God, that he direct- eth their malice unto what end it pleaseth him, and useth their wicked doings to the executing of his judgments. And their modesty were, peradventure, excusable, whom the show of absurdity putteth in fear, if it were not so, that they wrongfully and with a lying defence go about to deliver the justice of God from all unrightful blame. It seem- eth to them unreasonable, that man should, by the will and com- mandment of God, be made blind,

our correspondent will find the ob- our work more precisely and cor- stated, in the following paragraph our proposals, to which we are d to adhere.

at the public may entertain no concerning the religious faith of itors, or what doctrines and views stianity they mean to support, they tly avow their firm adherence gen- and for substance, to what have alled *the Doctrines of the Refor-* : These doctrines, with modifi- and retrenchments, which affect ir essence, are recognized in the as of the Church of England, in fession of the Presbyterian es in Scotland, and the United of America, in the Assembly's r Catechism, and by the great body New-England Churches. These es constituted the religious faith venerable forefathers ; and by the are embraced, as *the truths of God, ed in the Holy Scriptures*. Nothing tly inconsistent with these doc- can ever be admitted into this tion."

re chapter of Calvin's Institutes,

from which the following is extracted, treats "of the knowledge of God the Creator," and is thus headed by the author.

"That God doth so use the service of wicked men, and so boweth their minds to put his judgments in execution, that still himself remaineth pure from all spot."

This chapter is divided into four sec- tions. Under the first, the author un- dertakes to shew, "How God doth not only permit, but appoint the things to be done, which wicked men do"

Under the second he shews that "The providence of God is a government, which directeth all the inclinations of the mind of man, whether they bend unto good or evil." Under the third, he shews that, "there are not contrary wills in God, although he forbid the doing of evil, and yet be willing to have it done ; but our blindness, wherein we discern not how these two do agree, maketh us to imagine that they disagree, when in truth they do not"

Under the fourth section, which our cor- respondent has omitted, the author shews, that "Wicked men are justly condemned for the evil, which they do, although God have appointed it to be done." EDITORS

and so, by and by be punished for his blindness; therefore they seek to scape by this shift, that this is done by the sufferance, but not by the will of God. But he himself plainly pronouncing that he doeth it, does reject that shift. As for this, that men do nothing but by the secret commandment of God, and do trouble themselves in vain with deliberating, unless he do by his secret direction stablish that, which he hath before determined, it is proved by innumerable and plain testimonies. It is certain that this, which we before alleged out of the Psalms, that God doeth all things that he will, belongeth to all the doings of men. If God be the certain appointer of war and peace, as it is there said, and that without exception, who dare say that men are carried causelessly with blind motion, while God knoweth not of it, and sitteth still? But in special examples will be more lightsome plainness. By the first chapter of Job we know that Satan doth no less appear before God to receive his commandments, than do the angels, which do willingly obey. Indeed it is after a diverse manner, and for a diverse end; yet so that he cannot go about any thing, but with the will of God. Although there seem afterward to be added a bare sufferance of him to afflict the holy man, yet because that saying is true, "the Lord hath given, the Lord hath taken away," as it pleased God, so is it come to pass; we gather, that God was the author of that tri-

Job. i. 2. al of Job whereof Satan and the wicked thieves were ministers. Satan goeth about to drive the holy man to desperation, to madness. The Sabceans cru-

elly and wickedly do invade and rob his goods, that were none of theirs. Job acknowledgeth that he was by God stripped of all his goods and made poor, because it so pleased God. Therefore whatsoever men or Satan himself attempt, yet God holdeth the stern to turn all their travails to the executing of his judgments. It was God's will to have the false king Ahab deceived; the devil offered his service thereunto; he was sent with a certain commandment to be a lying spirit in the mouth of all the prophets. If the blinding and madness of Ahab be the judgment of God, then the device of bare sufferance (permission) is vain; for it were a foud thing to say, that the Judge doth only suffer, and not also decree what he will have done, and command his ministers to put it in execution. It was the Jews' purpose to destroy Christ. Pi-

Acts iv. 28. diers do follow
and ii. 23. their raging lust;
and iii. 18. and yet in a solemn prayer, the disciples do confess, that all the

wicked men did nothing else, but that, which the hand and counsel of God had determined; even as Peter had before preached, that Christ was, by the decreed purpose, and foreknowledge of God, delivered to beslain. As if he should say; that God, from whom nothing is hidden from the beginning, did wittingly and willingly appoint, that which the Jews did execute; as in another place he rehearseth, that God, which shewed before by all his prophets, that Christ should

suffer, hath so
 22. 12. fulfilled it. Ab-
 salom defiling
 her's bed with incestuous
 ry, committed detestable
 ness, yet God pronounc-
 t this was his own work;
 words are these: Thou
 do it secretly, but I will
 do it openly and
 25. before the sun.
 Jeremiah pro-
 eth that all the cruelty
 be Chaldeans used in Jew-
 is the work of God, for
 cause Nebuchadnezzar is
 the servant of God. God
 every where crieth
 v. 26. out, that with his
 5: and hissing, with the
 5. sound of his trum-
 pet, with his pow-
 er commandment, the wick-
 ed stirred up to war. He
 the Assyrian the rod of
 reb, and the axe which he
 h with his hand. The des-
 on of the holy city and the
 f the temple, he calleth his
 David, not murmuring
 t God but acknowledging
 r a righteous Judge; yet
 seth that the cursings of
 l proceeded of the com-
 ment of God. The Lord
 he) commanded him to
 We often find in the holy
 y, that whatsoever hap-
 peneth, it com-
 i. x. 10. eth of the Lord,
 as the departing
 ten tribes, the death of the
 sons of Eli, and
 xi. 31. very many things
 of like sort.
 that be meanly exercised in
 the Scriptures,
 i. ii. 34. do see, that for
 shortness sake,
 g forth, of many testimo-

nits, but a few, by which yet
 it appeareth plainly enough, that
 they do tripe and talk fondly that
 thrust in a bare sufferance (per-
 mission) in the place of the prov-
 idence of God, and so his judg-
 ments should hang upon the will
 of men.
 2. Now with respect to se-
 cret motions—that which Solo-
 mon speaketh of
 the heart of a *Prov. xxi. 1.*
 king, that it is
 bowed hither and thither, as
 pleaseth God, extendeth surely
 to all mankind, and is as much, in
 effect, as if he had said;—whatso-
 ever we conceive in mind, is by
 the secret inspiration of God,
 directed to his
 end. And, truly, *Ezek. vii. 25.*
 if he did not work
 in the minds of men, it were not
 rightly said, that
 he taketh away *Lev. xxvi. 36.*
 the lip from the
 true speakers, and wisdom from
 aged men, that he taketh the
 heart from the princes of the
 earth; that we oft read, that
 men are fearful
 so far forth, as *1 Sam. xxvi.*
 their hearts be tak-
 en with his fear. So David went
 out of the camp of Saul, and none
 was ware of it, because the sleep
 of God was come upon them all.
 But nothing can be desired to be
 more plainly spoken, than where
 he so often pronounceth that
 he blindeth the eyes of men, and
 striketh them with giddiness;
 that he maketh them drunk with
 the spirit of drowsiness, casteth
 them into madness, and harden-
 eth their hearts. These things
 also many do re-
 fer to sufferance *Eccles. vii. 3.*
 (permission) as
 if in forsaking the reprobate, he

Rom. vii. 21. suffered them to be blinded by Satan. But that solution is too fond, confident, forasmuch as *Exod. viii. 15.* the Holy Ghost in plain words expresseth, that they are stricken with blindness and madness, by the just judgment of God. It is said that he hardened the heart of Pharaoh; also that he did make dull and strengthen it. Some do, with an unsavory cavillation, mock out these phrases of speech, because where in another place it is said, Pharaoh did harden his own heart, there is his own will set for the cause of his hardening, as though these things did not very well agree together. Although in divers manners that man, while he is moved in working, by God, doth also work himself. And I do turn back their objection against themselves. For, if to harden, do signify but a bare sufferance, then the very motion of obstinacy shall not be properly in Pharaoh. Now, how weak and foolish were it so to expound, as if Pharaoh did only suffer himself to be hardened. Moreover the Scripture cutteth off all occasions for such cavillations; for God saith I will hold his heart. So of the inhabitants of the land of Canaan, Moses saith, that they went forth to battle, because the *Jos. xi. 20.* Lord had hardened their hearts; which same thing is repeated by another prophet, *Psa. cv. 25.* saying, he turneth their hearts that they should hate his people. Again, in *Isaiah x. 6.* he saith, that he

will send the Assyrians against the deceitful nation, and will command them to carry away the spoils, and violently take the prey; not meaning that he will teach wicked and obstinate men, to obey willingly; but that he will bow them to execute his judgments, as if they did have his commandments, graven in their minds; whereby appeareth that they were moved by the certain appointment of God. I grant that God doth oftentimes work in the reprobate by Satan's service, as a mean; but yet so that Satan doth his office by God's moving; and proceedeth so far as is given him.

The evil spirit *1 Sam. xvi. 14.* troubled Saul;

but it is said that it was of God, that we may know that the madness of Saul came of the just vengeance of God.

It is also said that the *2 Cor. iv. 4.* same Satan doth blind the minds of the unfaithful, but how so, but only because the effectual working of error cometh from God himself, to make them believe lies, that refuse to obey the truth? After the first manner of speaking it is said, if any prophet shall speak

lying, I, God, *Ezek. xiv. 8.* have deceived him. According to the other manner of speech

it is said, that he *Rom. i. 29.* giveth men into

a reprobate mind, and to cast them into filthy desires, because he is the chief author of his own just vengeance, and Satan is but only a minister thereof.

3. Forasmuch as hitherto I have recited only such things, as are written in the Scriptures, plainly, not doubtfully; let them

is not wrongfully to slander heavenly oracles, take that manner of judgment like upon them; for, if by pretending of ignorance seek a praise of modesty, can be imagined more y done, than to set one word against the authority of God! As I think otherwise, they openly speak evil, prevail they with spitting at the heaven? But this is an example of waywardness; there have been in all ages and ungodly men, that gling mouth barked against the doctrine. But they feel that thing, indeed, to which long ago the Holy spake by the mouth of that God may overcome when he is judged.

6. David doth, by the way, rebuke the madmen, in this so unbridled madness, that of their own filthiness they do not only argue against God, but take upon them power to rebuke him. In the mean time they admonisheth, that the enemies, which they vomit against the heaven do not hurt unto God; but that he, away the clouds of caviling, doth brightly shew forth his righteousness; and also our contemptuousness, because being grounded on the word of God, it is above the world) doth from her high and contemptuously look down these mists. For, first, they object, that if nothing is done but by the will of God, there are in him two contraries; because he decreeth things, by secret purpose,

which he hath openly forbidden by his law; that is easily wiped away. But before I answer it, I will once again give the readers warning, that this cavillation is thrown out, not against me, but the Holy Ghost, which taught the Job i. 21. holy man, Job, this confession. As it pleased God so it came to pass, when he 1 Sam. ii. 25. was spoiled by thieves, he acknowledged in the injury and hurt that they did him, the Ps. cxv. 3. just scourge of God.

What saith the Scriptures in other places? The sons of Eli obeyed not their father, because it was God's will to kill them. Also another prophet Is. xlv. 7. crieth out, that God, which sitteth in heaven, doeth whatsoever he will. And now I have shewed plainly enough, Amos iii. 6. that God is the author of all those things, which these judges would have to happen only by his idle sufferance. He testifieth, that he createth light and darkness; that he formeth good and evil; that no evil happeneth, which he himself hath not made. Let them tell me, I beseech them, whether he do willingly or against his will, execute his own judgments?

But as Moses teacheth, that he which is slain by the falling of an axe by chance, is delivered by God into the hand of the striker; so the whole church saith in Luke, that Herod and Pilate conspired to do those things, which the Acts iv. 28. hand and purpose of God, had decreed. And truly

towards God. When we present ourselves or our children to this sacrament, God implicitly proposes this question to us "Do you renounce sin and the world, and promise to follow my banner, with steady courage and perseverance? and will you engage your best endeavors to bring your children to the same resolution and conduct?" Our answer and vow is, "All this by the grace of God, we will do." Thus every baptized person is an enlisted, devoted soldier of Jesus Christ, the great Captain of Salvation, and to keep this engagement ever fresh and influential on the mind, the Lord's supper is appointed for the frequent renewal of it; in which sacrament we symbolically partake of the flesh and blood of the great sacrifice, as a most affecting confirmation of our covenant with God; as the Jews literally partook of their sacrifices for a similar purpose.

This general and connected view both of Jewish and Christian vows, may give us some clear idea not only of their nature, but of their binding force. If a promise be justly deemed sacred, when made to a fellow-creature; if the breach of such engagement involve at once the baseness and mischief of lying, injustice, and robbery; how awful then must be the obligation implied in a vow to the Most High; especially in that covenant-transaction, by which we devote our whole selves to him as our Master and Portion! What transcendent force does this engagement derive from the infinite dignity of the party, with whom it is formed; from his antecedent and immutable right to our best and constant service; from the gross affront and con-

tradiction to his essential attributes implied in falsehood, hypocrisy, or unfaithfulness to Him, and the certainty of his detecting and avenging it; from his wonderful grace and condescension in proposing to enter into a mutual agreement and federal connexion with his own dependent, and rebellious subjects; from the perfect equity, ^{and} ~~and~~ ^{generosity,} and bounty displayed ^{by him} ~~by him~~ in the prescriptions and ^{provisions} ~~provisions~~ of this covenant; from the credit and success of Christianity in the world, which greatly depends on the fidelity of those who have solemnly espoused its cause; and finally, from every tie of personal honor and interest, as well as every motive of benevolence and piety. That our own highest interest is involved in the payment of our vows appears from the consideration, that the gospel-covenant which is the charter of all our religious privileges and hopes, connects the promise of eternal life with sincerity and persevering faithfulness in our Christian profession; while it threatens a most aggravated punishment to hypocrites and backsliders. There is no crime, which the Bible more frequently or pointedly condemns than falsehood and perjury in the business of promises and covenants, especially those which respect the Deity. This is ever represented as the capital sin of God's ancient people, as that which ^{un-} ~~un-~~ ^{speakably} ~~speakably~~ aggravated their other transgressions, and subjected them to a series of desolating judgments; till at length, for their incurable hypocrisies and wickedness, divine wrath came upon them to the uttermost.

Having thus explained the na-



and obligations of religious ; my next will contain an cation of this subject, in se- and persuasive addresses to al classes of persons, who nder solemn vows to GOD.
T.

CALAMITIES OF THE JEWS,
ELICTED IN CONSEQUENCE
THEIR CRUCIFYING THE
ED JESUS CHRIST.

lated for the Panoplist, from the ich of M. SAURIN. Written in beginning of the last century.

Luke xxiii. 26—31.

His blood be upon us and our children," said the to Pilate, as a reason he should permit them to ie their hands in the pre- blood of Jesus Christ. At intreaty Pilate consented to rrid murder, and the dread- lamities, which they impi- mprecated, came upon them spon their posterity to the nost.

rthe purpose of contemplat- hese calamities, transport elves in imagination into t. There was, according illo, a million of Jews in country. The Alexandri- rofined their Oratories, by ng in them the statues of stunworthy emperor, who llagraced the throne of the v. I speak of Caligula, o the numerous other ex-, to which he was addicted, the desire of being adored on, even when he was un- y to be respected as a man. that time this kingdom be- a place of executions, where wretched victims were sac- in great numbers. Some laughed, others consum-

ed in the flames, and others drag- ged into theatres, and compelled to fight each other like gladi- tors, or rather like savage beasts.

From Egypt pass into Greece; there you will find that in one assault, or rather in one massa- cre, which was committed upon the Jewish people, it is comput- ed that 50,000 of them were de- stroyed.

From Greece proceed to Bab- ylon and Mesopotamia; there you behold the same spectacle, but still more deeply encrimson- ed with blood: even to such a degree that those who have de- scribed it, declare it to have been the most dreadful massacre that history had ever before recorded.

But passing over other parts of the world, let us fix our station in the country of Ju- dea, as the most astonishing the- atre of the divine vengeance, and there behold a literal com- mentary upon all the predictions of Jesus Christ concerning this devoted people. Under the gov- ernment of Judas, you will ob- serve the prevalence of that fam- ine, which Josephus styles, by way of eminence, *the great famine*; and which had been predicted by the prophet Agabus (*Acts* xxi.) To Judas succeeded Cumanus. He stationed, during the Pass- over, a cohort of his troops round the temple to prevent the disorders, which so great a mul- titude might excite. A certain soldier committed an immodest action. The Jews exclaimed not only against him but against the governor, who had sent him. The governor was incensed; he caused his troops to approach; terror pervaded the Temple; each one eager to escape from a place where he expected to be sac-

rificed, met his destruction in those very steps, which he took for his safety. There was according to St. Jerome, Eusebius, and Orosius, more than 30,000 persons crushed to death in the crowd.

Under Felix who came after Camanns, a false Prophet assembled 30,000 Jews, among whom were 4000 assassins, who plundered and murdered indiscriminately all those who could not like themselves erect the standard of rebellion against the Romans; and they continued their robberies under Festus, the successor of Felix.

Albinus, who followed Festus did perhaps more injury. The remembrance of his barbarities was effaced only by those of Florus, his successor who came into Judea to gratify all those sordid passions by which he was actuated; among which those which held the highest rank, were an insatiable thirst for gold, and a thirst if possible, still more insatiable for blood. He was supported by a woman still more sordid and sanguinary than himself; whom the favor of Poppæa, the wife of Nero, had rendered intolerably insolent. By such a fury he suffered himself to be directed; and after having exhausted the houses of private individuals; he had the impious audacity to hunt after gold in the Temple itself, and to plunder it of 16 talents; and when the Jews came to him in a body to conjure him to respect that sacred place; he ordered his troops to put them all to the sword; who slew 4,000 of them in one attack, and crucified a great number more. But all this was yet, as what Jesus had pre-

dicted, but the beginning of sorrows, was but a prelude to those bloody tragedies, which Providence had reserved for this miserable people.

I hasten to that fatal period in which the Jews had the presumption to wage war with the Romans and to undertake to conquer the conquerors of the whole earth. From that time Judea became a perfect slaughter-house, and not a city could be found which did not flow with the blood of its inhabitants. The cruel ravages which were committed there, served as a signal for the destruction of the Jews, to all the other nations of the earth. You will dispense with my not pursuing here the order either of times or of places. The imagination is confounded, by the multitude of tragical objects, and the memory is overwhelmed by the myriads of people slaughtered, burnt, or drowned. At Casarea the Syrians butchered 20,000 Jews. At Ascalon, Tyre, and Polemias, the people marched over their carcasses. The Greeks fell upon those at Scythopolis and massacred 13,000. At this spectacle one of the miserable victims in the sight of his murderers, killed his father, his mother, his wife, and children, and then plunged his sword into his own bosom. At Alexandria, the Roman legions destroyed 50,000. At Antioch, the massacre was more general, so that historians were not able to compute the number of those who perished. At Gadara all the inhabitants fell by the sword of Vespasian's army; which marching to Josaphat, took it by storm, and put to death 40,000. Vespasian sent Trajan to Septi-

where 15,000 men were put to the sword by that general, and the women and children sold for slaves. Cerealis by his own order, attacked the city of Joppa, every heart was struck with terror, and the Jews to the number of 40,000, attempting to escape in their ships, were swallowed up in the waves. He committed to his son Titus the siege of Gamala where 4,000 men were slain, and 5,000 cast themselves down a precipice. Ah! thou sword of the Lord, drunk with blood, return into thy scabbard; but the Lord hath given thee a charge against Jerusalem. Jerusalem is about to present to our view a catastrophe far more terrible than all we have hitherto beheld or understood.

There was in this devoted city, when it was besieged, no less than three millions of people. Cestius Gallus gave information to Nero, that there was ordinarily this number there at the time of the Passover. The priests formed an estimate of it from the number of lambs which were slain upon this occasion, from the third to the fifth hour in the evening; which was found to be an hundred and fifty thousand and six hundred. One lamb served for twenty persons at the most, and for seventeen at the least: and to take this latter calculation only it will make about two millions, five hundred and sixty thousand; to which if you add those who may have had some legal pollution; and for whom no lamb was sacrificed, you will find the whole amounting to the number of three millions, who became so many victims to the divine justice. Great God! what an amazing specta-

cle is this! Here I see the Idumeans called in to the aid of Jerusalem, who enter less in the spirit of allies, than of enemies, who signalize their entrance by the massacre of eight thousand of those, whom they pretend they came to assist. There I see three different parties making three intestine wars, ravaging the holy city, under a pretext of defending it, profaning the sacred utensils, and polluting the sanctuary; they spare neither age, nor sex, nor virtue, nor condition; they tear infants from the breast, strangle them in their cradles, murder the venerable fathers, massacre the women with child, and prove ten thousand times more formidable within than the Romans do without! Here I see wretches, seeking a retreat from Jerusalem through subterranean passages, but discovered by Titus, and crucified by hundreds in a day, in the sight of the besieged, with a view to reduce them by fear. There I see the soldiers ripping open the bowels of certain fugitives, and searching in their yet palpitating entrails for gold, which they suspected them to have swallowed to secure it from their avarice. Here I see the pestilence aggravating the horrors of war, and famine aggravating the horrors of the pestilence, a famine so terrible as to compel husbands to snatch from the mouths of their wives a few morsels of food hastily cooked by stealth, wives snatching it from the mouths of their husbands, children from the mouths of their parents, and parents from the mouths of their children; each one contending for this miserable aliment, which could at the utmost, only pro-

tract for a few moments the remains of a wretched existence. There I see a mother committing a fact the most barbarous to which despair and famine could impel, tearing to pieces with her teeth, and nourishing herself with the flesh of her own child, causing those to tremble with horror at a deed so unnatural, who had long forgotten to tremble with fear; verifying in this manner the prediction of our Savior: *Blessed are the barren! blessed are the wombs that never bare, and the paps that never gave suck.* Here I see the Roman battering-ram shaking the towers and the walls to their foundation, overthrowing them with violence, and crushing thousands to death by their fall. There I see people weary with burying the dead, casting them over the walls of the city, to deliver themselves from their contagion, and to annoy their enemies by this unheard-of species of combat; driving them back by the putrid exhalation of the dead, since the power of the living is utterly insufficient to repel their assaults.

But let us draw a veil over these sanguinary objects. The number of Jews, who perished in this final desolation of Jerusalem, could never be exactly ascertained. It is even impossible to compute, what multitudes the combination of plagues which appeared to fall upon this devoted city, during the siege, swept away. But a certain person by the name of Mannus, who was commissioned to pay the wages of those who cast the carcases over the walls, assured the emperor Titus that, from the 14th of April to the first of July they cast over elev-

en hundred and forty exclusive of those wretched. I recollect a reflection of Titus historian respecting ancient enemies of the "It may appear very," says he, "that after victories obtained over and after such num were destroyed, I sh introduce them upon one must believe th gl e individual of the upon the face of the like manner it shou after such torrents o streamed from the Je it must be entirely e we find it still existi victories of Titus, a to revive from its : however, to serve a object of the wrath and a perpetual ver the fatal predictions.

In the reign of Trajan, the Jews tak in Egypt, in Theba Cyrenaica, rendered formidable to their which they destroye to the account of than two hundred t Lybia, and more tha and forty thousand i Cyprus. They supp against the Roman whole years, until A besieged them anew i put five hundred and sand of them to the sold an innumerable them for slaves at the rebentha. He also of their castles; an dred and forty-five o cipal villages, caused tions of the temple to

ugh, and forbid them
 roach Jerusalem any
 er!
 ithstanding this con-
 f massacres, we have
 multiplying in every
 world, and perpetu-
 selves down to the
 iod. If I may be
 mention as credible,
 which has been fur-
 themselves, they have
 nagogues and twenty
 imilies in the Holy
 urkey, or in Barbary
 two hundred syna-
 thirty thousand fami-
 ndred and fifty syna-
 forty thousand fam-
 rmany; in France
 rogues and ten thou-
 ies; thirty syna-
 ten thousand families
 ive thousand families
 Countries, or in your
 two hundred in Great
 ore than fifty thou-
 rsecution in Portu-
 nd the Brazils; and an

innumerable number in the West
 Indies; but every where drag-
 ging out a life of wretchedness;
 banished from England under
 Edward I. in 1290, from France
 in 1307, under Philip the fair,
 from Spain, in 1402 by Ferdi-
 nand, from Portugal by Eman-
 uel in 1497; and from Sicily in
 1539, under Charles I.

Happy nation! If after all
 they would make these temporal
 miseries subservient to their eter-
 nal salvation. But, if I may be
 allowed the expression, faith is
 more terrified at their spiritual
 calamities, than sense and imag-
 ination are at those natural cal-
 amities which enveloped them.
 Their infidelity rises even to a
 prodigy. It seems to be a con-
 sequence of the righteous judg-
 ment of that God, who sends to
 those who resist the truth, strong
 delusions, that they should be-
 lieve a lie (2 Thess. ii. 11.) and
 indeed the desolation of the Jews
 should be sufficient to dispel their
 delusions.

SELECTIONS.

ON RESTITUTION.

of Exercises of HOLY LIVING, by JEREMIAH TAYLOR, D.D.

FROM is that part of
 hich a man is obliged
 dent contract, or a
 ult, by his own act
 man's, either with or
 will. He that bor-
 nd to pay, and much
 at steals or cheats.
 at borrows and pays
 s is able, be an unjust
 a robber, because he
 other man's goods to

the right owner's prejudice; then
 he that took them at first without
 leave, is the same thing in every
 instant of his possession, which
 the debtor is after the time in
 which he should and could have
 made payment. For in all sins
 we are to distinguish the tran-
 sient or passing act from the re-
 maining effect or evil. The act
 of stealing was soon over and
 cannot be undone, and for it the

sinner is only answerable to God, or his vicegerent, and he is in a particular manner appointed to expiate it by suffering punishment, and repenting, and asking pardon, and judging and condemning himself, doing acts of justice and charity in opposition and contradiction to that evil action. But because in the case of stealing there is an injury done to our neighbor, and the evil still remains after the action is past, therefore for this we are accountable to our neighbor, and we are to take the evil off from him which we brought upon him, or else he is an injured person, a sufferer all the while: and that any man should be the worse for me, and my direct act, and by my intention, is against the rule of equity, of justice, and of charity; I do not that to others which I would have done to myself, for I grow richer upon the ruins of his fortune. Upon this ground it is a determined rule in divinity, our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detained. Restored it (I mean) actually, or in purpose and desire, which we must really perform when we can. And this doctrine, besides its evident and apparent reasonableness, is derived from the express words of Scripture, reckoning restitution to be a part of repentance, necessary in order to the remission of our sins. [If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not die,*] The practice of this part of justice is to be directed by the following rules, which shall appear in our next number.

(To be continued.)

* Ezek. xxxiii. 15.

FRAGMENTS.

....

"THEY are the thoughtless and the profane alone to whom a rational piety is an object of ridicule; and we betray weakness of mind, not by respecting religion, but by being afraid to profess it."

"While here" (in the house of God) "we assemble ourselves in his name, he is in the midst of us to bless us. From the place in which Angels worship he lends his ear to our prayers, and smiles in mercy upon those who seek him where he hath promised to be found."

"The duty of attending the public Institutions of Religion."

Wm. Moodie.

"Compassion may fall on the wrong object, and yet be justified and applauded. One living in affluence becomes bankrupt; his sudden fall strikes the imagination, pity is felt, and generous exertions are made on his behalf: if artful and fraudulent, he foresaw, and availed himself of this irregular compassion; he stretched his credit, bought and built, and lived luxuriously, that his fall might strike the more. There is indeed a call for compassion; but upon whom? doubtless upon the trader and artificer whose economy he has deranged, upon the servant who entrusted him with wages in an evil hour, upon the widow whom he has caused to weep over destitute children, and to curse him in the bitterness of her soul."

"On Alms. Saml. Charters.

MISCELLANY.

formation and anecdote, communicated to us for publication by an
pondent, will, we doubt not, be highly gratifying to our readers,
ly wish it may inspire them with a determination, to go and do
EDITORS.]

ANTI-DUELLING ASSOCIATION.

rk, 8th Aug. 1809.
r to public notice,
er of respectable
t the North Dutch
day, to receive the
ommittee appointed
eeting, relative to
of measures for the
f duelling.

BROOME, Esq. in
L. LEBBEUS LOOM-

ring plan was re-
ie committee, and
adopted, viz.

se names are here-
ed, viewing with
rease of duelling ;
pposing to its fur-
ance the strongest
ice; and persuaded
use of the *Right*
will have a power-
icountenancing and
do hereby unite
an Association, to

ING ASSOCIATION
EW-YORK.

ur signatures here-
l, solemnly pledge
ach other, not to
action for any man,
arrent fame, or our
onviction, we shall
e sent, accepted, or
lence to fight a Du-
is a Second or Sur-
after the date here-

“ For the better attaining the
object of this Association, the
affairs thereof shall be conduct-
ed by a Committee of ; with a
President, Vice President, Treas-
urer, and Secretary, chosen by
themselves, out of their own num-
ber. members shall form a
quorum.*

“ Simple subscription to the
above agreement, without regard
of religious or political connex-
ion, shall constitute membership
in this Association.

“ The subscribers shall be con-
vened in general meeting, when-
ever the Committee shall judge
it necessary.”

“ The Committee also reported
an Address to the Electors of
this State, which was in like man-
ner agreed to.

On motion,

Resolved, That a Committee
of twenty-one be appointed to
procure subscriptions to the
agreement now adopted, to fill
up the blanks therein, and to
prepare a list of persons proper
to compose the standing commit-
tee of the Association: and to re-
port the same to a meeting of the
subscribing electors as soon as
possible.

Resolved, That the committee
appointed, cause the proceedings

* The first blank has been filled up by
the Committee with fifty and the second
with fifteen.

of this meeting to be published.

By order of the meeting,

JOHN BROOME, Chairman,
LEBBEUS LOOMIS, Sec'y.

THE FOLLOWING IS THE ADDRESS.
TO THE ELECTORS OF THE STATE
OF NEW YORK.

A number of your fellow citizens solicit your attention to a subject of great and common interest. They address you not as adherents to any political or ecclesiastical party; as men who abhor that atheism which rejects the authority and government of God—as citizens who feel the importance of making the law respected; who know that the impunity of crime tends to destroy both public order and private happiness, with all the security of property, liberty, and life. As friends, brothers, fathers of families, to whom the social charities are sacred; and who can never hold cheap the blood of such as are united to them in the tenderest ties of amity, of nature, and of love. They call upon you to consider and resist the prevalence of a crime which strikes at you in all these relations; which has hitherto eluded but too successfully, the several efforts to suppress it; and which, emboldened by past impunity, threatens to leave nothing safe of all that is venerable in human life; *the crime of duelling.*

They need not prove the absurdity and atrocity of a practice which cannot reckon among its advocates a single wise or good man, few, even of the abandoned, venture to apologise for it upon any other principle than this, that "it is a means, howev-

er bad, which the state of society renders necessary for the protection of person and character; and that if one should not resent an insult by calling out its author, or should decline a challenge, he would become an object of universal contempt, liable to the meanest affronts, and incapable of retaining his place among men of dignity and spirit. Briefly, that public opinion, which regulates private honor, is in favor of duelling, and compels one to sacrifice his reason, his conscience, and his wishes, to the respectability of his social standing."

Thus the duellist, assuming it as a fact, that he is to be rewarded with the approbation of the community, flies to his weapons of death; sates his revenge with blood; and produces PUBLIC OPINION as the warrant for his murders.

On the MORALITY of this doctrine it would be superfluous to comment. There can be but one judgment pronounced upon it by all who recognize the distinction between right and wrong, as originating in a higher source than human custom. But if the allegation of fact is correct; if the duellist has rightly estimated the public opinion; if it is true that the American people look with satisfaction upon deeds which fill every virtuous breast with horror and dismay, then is our condition dreadful indeed.

We cannot submit to such a libel upon the understanding and morals of this nation. Public opinion is merely the collective opinion of individuals. To be known, it must be expressed. And when, where, how has it been expressed in FAVOR OF DUELLING? Let the man be produced

help from principle, refused
to give or accept a chal-
enge, and has been pursued by
reprobation!

The true expression of public
opinion is to be sought in the re-
cord of the land, in its laws,
and in the conversation of its in-
habitants.

The religion of the land is de-
clared. That religion which is
acknowledged by the people of the
United States as of divine author-
ity, and which has interdicted
not only the matured act, but all
means to the commission

of the laws of the land are deci-
sive. They speak death to the
man who kills another in a duel.
They speak degradation and in-
famy to every one who, in any
way, assists in a duel. But
our laws are merciful. They
do not allow of any avoidable
means of punishing the innocent.
The guilty, availing himself
of every precaution, and of the
possibilities of escape created by dif-
ferent jurisdictions, eludes their
power, and in the very act of
evading, from this expression
of public will, pleads *PUBLIC*
OPINION in his own vindication!
The private circle is decisive.
Through the state from house
to house; number the patrons
of duelling; and when you have
found them out in a thousand of
independent electors, begin
to speak of their opinion. Shall
we then hear that our opinions
are in diametrical con-
trast to your opinions *separ-*
ately? And that the public op-
inion is a practice which every one
contributes to make up that
is, a handful of the desperate
and, pronounced to be *un-
advisable*? Yet strong as

the facts are; full, presumptory,
solemn, and habitual as *are*, the
expressions of public opinion
against duelling, without one soli-
tary expression in its favor, this
baneful practice, the offspring of
barbarous manners and bloody
passions; is still fathered upon
PUBLIC OPINION? And what is
deeply alarming, gains rapidly
upon our citizens; gains, in op-
position to all the expostulations
of reason, and all the sanctions of
religion; in opposition to the
rebuke of the law; to the testi-
mony of the wise and good; to
the protestations of common hu-
manity; to the tears of the wid-
ow, and the sorrow of the orphan!

Are we fathers? Are we broth-
ers? Are we citizens? Are we
men? And shall we permit a
crime, the reproach of our land,
and the scourge of our peace, to
stalk openly and impudently
through our streets? Are we to
tremble every hour of our lives,
lest a brother or a son, on whom
rest our fairest hopes, cross our
threshold in the morning, to be
brought back at noon, a victim
to that Moloch—modern honor?
And, as the sword passes through
our souls, to be told, that we in-
vited its point, and bribed the
assassin, by our own complacen-
cy to his character?

But what shall be done? *Rea-*
son has spoken, and she is disre-
garded. Religion has spoken and
she is mocked. The laws have spo-
ken, and they are defied. Human-
ity has spoken, and she is insulted.
This is unhappily true. One
measure, however still remains.
A measure, simple, dignified, and
probably more effectual than any
which has been tried hitherto.
It is in the *elective franchise*.
The freemen of this state have

only to refuse their countenance and their VOTE at the elections to every man who shall hereafter be engaged either as principal or accessory to any duel, or in any attempt to promote one. As the utmost art is used by offenders in this way to frustrate the law by rendering the requisite proof impossible, nothing more is necessary to cut them off from the benefit of their ill-gotten impunity, than to make current report, or one's private persuasion, by what means soever obtained, the ground of withholding one's vote.

That the influence of such a determination, if generally adopted and acted upon, would be very great, cannot admit of a doubt. The only plausible objections are the two following :

1. That a judgment founded upon presumptive proof, such as common rumor, or an article in the public prints, might condemn an innocent man : and

2. That the measure recommended may interfere with the freedom of elections.

Upon the first objection it is sufficient to remark, that should the case even occur, that a candidate for office should fail in his election from an unjust suspicion of his having been concerned in a duel, it would still be much better that an individual should be kept out of an office to which he has no right but the people's gift, than that an atrocious crime should go longer without caution. The injury, if any, would flow not from the vote, but from the suspicion which existed prior to it, and therefore could be no way occasioned by it.

But such a case is so extremely improbable as not to be of any

weight in the contemplation of a grand social reform. Among all those to whom a general and permanent suspicion has attached on this subject, it would be difficult if not impossible to point out an instance of mistake. And should a mistake happen hereafter, the person accused, knowing that the charge, if believed, is to shut him out from the people's honors, will not be slow in repelling it, and rescuing his character from unmerited odium.

With regard to the second objection.—Instead of the interfering with the right of election, the expedient proposed is founded upon the broadest and freest exercise of that right. It is the prerogative of every elector to give or to deny his vote to any candidate for any reason which to himself is satisfactory ; or for no other reason than his own choice. He enjoys a control over his own vote which no man or body of men may question. And as he may give or refuse it to whom-soever he pleases at the time of election, so he is at perfect liberty to declare, beforehand, what causes shall govern him in its application.

While the measure proposed does in no manner invade the freedom of election, it is recommended by the most forcible motives of public utility and virtue.

The class of avowed duellists is too small to impoverish the councils or offices of the state by their absence. Nothing will be lost by leaving them out.

The intended remedy against their inroads upon society, addresses itself to the very principle on which they profess to build their practice—a sense of honor. Close up the avenues to public

ness: let it be heard, and
and felt, that duelling and
these infamous—and their
s-gene. If after this, any
citizens should persist in
ractice—they will convict
elves in the face of heaven
arth, of fighting from the
ses of ferocious malignity
hirst of blood.

a political power of the peo-
ill be arranged on the side
dical virtue, of demes-
piness, and of public mor-

ay an unhappy man, who
l otherwise be hurried away
otions of false honor, and
be dread of open scorn, will
served to himself, his fam-
ad his country.

b-stream of public opinion,
fisciously turned against a
of frequent occurrence and
blackest dye, will obliterate
proach of our name, and pre-
the accumulation of both
and sufferance.

no retrospect is designed—
is past being considered as
an opportunity will be
to those who may have been
tingly drawn into duels, to
re themselves in the cause of
convictions of truth.

My fellow citizens, are the
sents which have given rise
to *Anti-Duelling Associa-*
tion—New-York. You are ear-
nestly invited to join in a gen-
eral solemn resolution never
to side the interests of your
land and your country to the
benefit of men, who, by future
evidence of the crime of duel-
ling shall prove that they nei-
ther God nor regard man.
A resolution will refute the
charge that your opinions are
not favorable to their folly

and their violence. It will put
away from you, as individuals,
if faithfully kept, the guilt of
blood. It will be as beneficial
to the community as it will be
consolatory to yourselves. It
will speak to offenders in a tone
which they will not dare to des-
pise. And if this magnanimous
conduct will not furnish an ex-
ample, no example is ever to be
furnished in the course of human
things, that the voice of the peo-
ple is the voice of God!—

By order of the meeting,
JOHN BROOME, Chairman.
LEBBEUS LOOMIS, Secty.
New-York, Aug. 8, 1809.

As a practical comment on the
foregoing, the reader is request-
ed to contemplate the sublime
virtues of Christian forbearance,
and forgiving insult, exemplified
in the following anecdote of the
brave, the celebrated

MARSHAL TURANNE.

It was well known of this he-
ro, that his true heroism, (for
such it really was,) was only to
be equalled by his solid and man-
ly piety, equally remote on the
one hand, from the superstitious
of his own age, and upon the
other the indifference of ours.
In a court of gallantry, and in
times when the point of honor,
(falsely so called) was preserved,
in its full extravagance, the Mar-
shal was never known, either to
fight a duel, or to be engaged in
an intrigue. The grace, the dig-
nity, with which he once released
himself from an embarrassment
of this nature, will at once give
an exact idea of what he was,
and be a sufficient answer to the
favorite question of the defend-

ers of duelling,—“how is it to be refused?”—Let this anecdote of TURRENNE answer them.

A young officer, of noble family, and, with the exception of the following instance in his conduct, of real worth, imagined he had received an insult from the Marshal, and demanded satisfaction in the usual forms. The Marshal made no reply to his challenge; the officer repeated it several times, but the Marshal still maintained the same silence. Irritated at this apparent contempt, the officer resolved to compel him to the acceptance of his invitation; for this purpose he watched him upon his walks, and at length met him in the public street, accompanied by two other general officers: he hurried towards him, and to the astonishment, and even terror of all who saw him, *spat in the Marshal's face*. Let us endeavor to form some conception of the grossness of the insult. The object of it was the great TURRENNE, a Marshal of France, and one of the greatest generals, that Europe has produced!—The companions of the Marshal, started back in amazement; the Marshal, his countenance glowing with a sense of indignity, seized the hilt of his sword, and had already half unsheathed it, when, to the astonishment of the spectators, he suddenly returned it to the scabbard, and taking his handkerchief from his pocket,—*Young man*, said he, *could I wipe your blood from my conscience, with as much ease, as I can your spittle from my face, I would take your life on the spot. Go, Sir*—

Saying this, the Marshal retired, in all the majesty of trium-

phant virtue. The young officer was so much struck, as well with his manner, as with his virtue, that he did not cease, till he had obtained pardon of the Marshal. TURRENNE afterwards became his patron, and under such a predecessor, he became almost the rival of his fame.

REMARKABLE ESCAPE FROM DEATH.

SIR,

THE following example of escape from apparently inevitable death is so singular, that I think it deserves to be recorded, and cannot but prove acceptable to your readers.

In the attack of Manilla by sir William Draper, in the year 1762, captain Richard Bishop, of the marines, greatly distinguished himself by his intrepidity and professional knowledge; in consequence of which, he was by that general made governor of the town and fort of Cavite, the principal port in the island of Luzonia. At this time there was in the neighborhood a Malay of extraordinary bulk and strength, and of the most ferocious disposition, who had formerly worked in the dock yard, but had deserted, and having collected nearly a hundred men of like character with himself, committed every species of lawless violence on the persons and property of the peaceable inhabitants. For the apprehension of this man captain Bishop had long offered considerable rewards, but without effect; when, one day riding out with a brother officer attended by about forty men, he saw this desperado, armed with a carbine, a brace of pistols, a

tar, and a dagger, issue out wood at a short distance, at end of his troop. Instigated sudden emotion of resent-

Bishop determined to in- a this man the just punish- of his offences; but being f without weapons, he bor- l a pistol from the holsters ; officer who accompanied

Thus provided, he gallop- to the Malay, and present- e pistol to his head. The y and his followers, con- ed at this bold act of a sin- an, offered no resistance. istol missed fire; on which, p, striking the Malay with violent blow on the head, ed him off his horse. In an while the English troop, ing to the assistance of eader, and concluding him fully equal to cope with llen antagonist, pursued the tti, who immediately fled, th parties were soon out of

All this was the work on- a few seconds; during , Bishop seeing the Malay ed on the ground, alighted ler to secure him; or, if ary, to kill him with one own weapons. No soon- iver, was he off his horse, the Malay was on his feet, egan a desperate struggle his rash assailant. It was usiness of the former mere- employ his own offensive as; the latter had the dou- ecessity of defeating their ind of applying them to his dvantage. The Malay was larly strong and active, in- to hard labor, and exert- himself in his native climate: Englishman of much less ar force, and that reduc- long privations, and by the

influence of excessive heat; but the disparity was in a considera- ble degree compensated by the energy of an invincible mind.

This contest for life continued for almost an hour, when at length Bishop, almost fainting with fa- tigue, was thrown on his back, and the Malay, kneeling on him, drew his dagger, and with all his force aimed at his breast the fa- tal blow. At that moment Bish- op, exerting his last remains of strength, with both hands aver- ted the point of the dagger as it descended, and changing its di- rection, drove it upwards into the throat of the Malay, who immediately fell down dead upon him.

Bishop, unable to walk, crawl- ed on his hands and knees to his horse, which he found grazing at the distance of a quarter of a mile, near the spot where the contest began. He mounted him with difficulty, and was soon af- terwards happily joined by his friends, who had chased their opponents into some dangerous passes, and returned, not with- out solicitude for the fate of their commander, whom they had so long left.

The victor carried away the spoils of his enemy, part of which, the scymetar and fatal dagger, the writer of this letter has more than once seen. The story was first related to him by captain Bishop himself, and af- terwards fully confirmed by the late colonel Flint, who at that time served with captain Bishop in the island.

Your readers will naturally look with anxiety to the subse- quent history of this gallant offi- cer; and they will learn, with deep regret, that he was lost on

board his majesty's ship the Thunderer, commanded by commodore Walsingham, in the great hurricane which occurred in the

West Indies, in the year 1780.

I am, sir, Your obedient
Servant, P. H. C.
London Athenæum.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL SEMINARY.

To the Editors of the Panoplist.

On Tuesday last (September 26) an examination of the students in Theology was held at Andover in the chapel of the new building. A spectator begs leave to inform the public, through the channel of your excellent work, that, in the opinion of the strangers present, the students did great honor both to their instructors and to themselves. For himself he takes the liberty to say, that, although he has very often been a witness of examinations in learning and science, he has never been better satisfied with any exhibition of this nature. The friends of the religion of our forefathers will be pleased to learn, that this is the system which alone and unmixed was disclosed in a manner highly gratifying. The progress of the students in Sacred Literature was not less honorable than in Theology.

After the examination was finished, a very handsome address was delivered to the audience by Mr. Spring one of the students.

The number of the students at present, is thirty-six.

Sept. 28th, 1809.

EXTRACTS FROM THE REPORT OF
THE BOARD OF TRUSTEES OF
THE WESTERN MISSIONARY SOCIETY
TO THE COMMITTEE OF
MISSIONS.

THE Sandusky mission, under their care, having been prosecuted through the last year with diligence, is, not without difficulties nor without many encouraging interpositions of Divine Providence, promoting the

success of the missionary labors.

The school at present consists of fifteen scholars. They make good proficiency in learning to speak English; for this they have good advantages, as some of the children of the interpreter and some others in the school, can speak both the English and Wyandot language very well. The scholars are now brought under strict discipline in school.

Mr. George Anderson was employed and went to Sandusky in November last to take charge of the school, and to devote his whole attention to it. In the following extract from his letters the committee will learn how the school is conducted.

"In the morning when we rise, which is always as soon as it is light, the scholars attend to washing themselves and getting ready for school; we are generally ready by a little after sunrise to begin school, and always have a lesson round before breakfast. As soon as breakfast is over we attend to family worship altogether; after that we go to school, and commonly have five lessons round before dinner, sometimes but four. After dinner four lessons are commonly said, and then dismiss the school with prayer. After school is out we have our handmill to attend to, to grind corn for our supper. When supper and worship are over, the children are sent to bed. Then I have an hour or two to myself, which I employ in reading, writing letters, &c."

The institution underwent a severe trial last summer, from the unfriendly offices of the traders mentioned in former reports, and from the influence of the Seneca prophet.

A speech was sent to governor Hull, superintendent of Indian affairs, by the chiefs of Upper Sandusky.

am by one of the most
the traders, which equal
charges against Mr.
sum of which was, that
of Pennsylvania had
up of money by him to
the use of the Indians:
people of Ohio had sent
cattle for them; and
ger kept the cattle for
and had never given
ar of the money.

ney on receiving the
y forwarded a copy to
requesting them to in-
tase.

had previously recom-
tation of the missiona-
two members of the
lev. Messrs. Thomas
John Anderson; on re-
governor's communica-
member, the Rev. Ell-
was added to the visit-

h of August Messrs.

Anderson arrived at
ky. Mr. Badger and
interpreter, met them
ed on the 28th, Sab-
re and attentive audi-
d again at night at the
town, they all attend-
ted seriously affected.
they had a conference
who sent the foremen-
to the governor.

tee proceeded to Low-
o the missionary sta-
ty met with their oth-
Mr. Macurdy. They
rable time in viewing
vements on the farm,
E, examining the ac-
mission (receipts and
f money,) hearing the
f their lessons, and in-
te state of the mission
what had been done

that Mr. Badger had
be means put into his
society with care and

s rendered of all mon-
if forwarded to him
atisfactory.

committee was thus en-
thrated Seneca proph-
s brother,) with up-

New Series.

wards of thirty chiefs and warriors,
arrived at Sandusky, to counsel with
the Wyandots and neighboring
tribes on some of their national con-
cerns.

Preparations for entertaining so
many visitants, and for conducting
the ceremonies of their reception,
occupied the minds of the Indians
so much, that they could not pay
much attention to the concerns of
the mission. The arrival of the great
prophet, at the same time, encourag-
ed the party, who were attached to
paganism.

Their expectations of the benefi-
cial wonders which the prophet would
perform were bounded by nothing
short of raising the dead.

These circumstances were most
unfavorable to the business of the
committee. Friendly Indians were
in confusion, and the prophet's par-
ty were impertinent.

After much delay, the chiefs and
warriors of the lower town, and
Crane, with several chiefs from the
upper town, met the committee in
council. They stated all their com-
plaints against Mr. Badger fully, and
were made to understand his instruc-
tions from the society (as stated
above in the minutes of the council
at the upper town,) and the benevo-
lent intentions of the society towards
them in future.

The committee found their com-
plaints to originate in misrepresenta-
tion and misunderstanding generally.
Pains had been taken to persuade
them, that the cattle and hogs ought
to have been given to them to feast
upon; that the hands employed by
the society to labor on the farm
ought to be employed solely in labor-
ing for them: and that farming tools
should have been purchased for their
use with the money contributed for
the mission.

Another source of complaint was
the nonfulfilment of promises. When
these were examined, it appeared,
that they already expected the full ac-
complishment of every thing which
they had been taught to look for, as
the ultimate benefits of the mission;
and those advantages which were to
be produced principally by their own
exertions, in improving the means af-
forded them by the society, they ex-

pected to enjoy without having put a hand to the work. These expectations not being realized, they charged Mr. Badger with breach of promises.

The committee endeavored to rectify their mistakes on these points, and every other, where they appeared to cherish unfounded prejudices.

EXTRACT OF A LETTER FROM MR. GEORGE ANDERSON, TEACHER OF THE INDIAN SCHOOL AT SANDUSKY, DATED JUNE 19th, 1809.

"Last week the Senecas at their town above us, (a small village about ten miles up the Sandusky river) killed one of their nation whom they had superstitiously

suspected to be a wizzard. They blamed him for making so many of them sick in years past. They told him, that if he would confess his sin in what he had done they would pardon him; but if he would not, they would kill him, and his soul would be miserable for ever. He replied their pardon was worth nothing, and could do him no good; that none but God could pardon sin; and he asserted that he was innocent of what they charged him with. But they would not believe he was innocent, and quickly destroyed the poor creature. Two or three of them held him, while the rest cut him to pieces with their tomahawks." *Even. Intell.*

LITERARY INTELLIGENCE.

EDWARDS' WORKS.

We announce, with peculiar satisfaction, an American edition of the complete works of that eminent divine, and excellent man, President EDWARDS, in eight octavo volumes, by *Isaiah Thomas, junr.* under the editorial superintendance of the Rev. Dr. AUSTIN, of Worcester.

The editor of the English edition of these works, gives the following opinion of them: "Although we do not consider ourselves responsible for every sentiment of the author, whose works we publish, we will nevertheless freely acknowledge, that were we to assume any such responsibility, or were we disposed to hold up the writings of any fallible man, as forming our standard of faith, we should not hesitate to give our most decided preference to EDWARDS and OWEN. In these authors we see the soundest principles united with the most fervent charity."

The Rev. Dr. J. M. Mason, and J. B. Romeyn of New-York, have issued proposals for publishing "the Christian's Magazine on a new plan."

It is to contain—

I. *Essays on the CHURCH OF GOD*

and its Constitution, &c. Under this head the principles of Presbyterian government will be exhibited and defended.

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III. *Sketches of the History of the CHURCH GENERAL;* as it shall be convenient.

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2d. *Statistical Tables* of the different sections of the Christian church. If such tables can be generally obtained, they will afford interesting views of the state of the church—of the proportion which visible professors bear to the whole population, and of the number of ministers actually in service, compared with those wanted from the number of visible professors.

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4. No subscription will be taken for less than a volume; and subscribers who shall not withdraw on the delivery of No. 9. in each volume, when their last payment on the volume is to be made, will be considered as pledged for the volume immediately succeeding.

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LIST OF NEW PUBLICATIONS.

ORIGINAL.

American Law Journal and Miscellaneous Repertory, No. 6. Vol.

John E. Hall, Esq. of Baltimore.

William P. Farrand, & Co. Philadelphia, and Farrand, Mallory, Boston. 1809.

Correct Reviews and Spirit of the

Magazines, No. 9, for September, 1809. By E. Bronson and others.

Phillips and Earle, Philadelphia, Farrand, Mallory, & Co. Boston.

Christian Monitor, No. 9, containing Sermons on the Education of the

Children. Boston, Munroe, Francis Parker, 1809.

Decisions of Cases argued and decided in the Supreme Judicial

Court of the commonwealth of Massachusetts. Vol. 4. part 1. Containing

the cases from January to December, 1808, inclusive. By Dudley

Tyng, Esq. counsellor at law. Edward Little and Co. New-
York. 1809.

An Appendix to the New Testament, by James Winthrop, Esq.

Cambridge, Hilliard & Metcalf. 1809.

An Abridgment of Dr. Fobes' Scripture Catechism, revised by an

association of ministers, and designed for the children of their respective

societies. Cambridge, Hilliard & Metcalf. 1809.

The Mediator's Kingdom not of this world, but spiritual, heavenly,

and divine. Illustrated in remarks upon John, chap. 18. verse 36. By

an inquirer. New York, Williams and Whiting. 1809.

A Sermon preached at the Dedication of the new meeting house in

Hadley, Nov. 3, 1808. By Samuel Austin, D. D. Pastor of a church of

Christ, in Worcester. Worcester, Goulding and Stow, 1808.

Freedom in preaching the gospel, the privilege and the duty of its

ministers. A sermon preached at the ordination of the Rev. Warren Fay,

to the pastoral care of the church and congregation in Brimfield; Nov. 3, 1808. By Samuel Austin, D. D. Worcester, I. Thomas, Junr.

The gospel minister commissioned by Christ. A Sermon preached at the ordination of Rev. John Milton Whiton, in Antrim, Sep. 28, 1808. By Samuel Austin, D. D. Amherst. Joseph Cushing, 1808.

A Sermon preached at the ordination of the Rev. Samuel Osgood, to the pastoral care of the first church and society in Springfield, January 25, 1809. By Thaddeus Mason Harris, Minister of Dorchester. Springfield, Dickman, 1809.

A Sermon preached at the installation of Rev. James Thurston, to the pastoral charge of the church in Manchester. By Joseph Buckminster, D. D. Portsmouth, 1809.

A discourse delivered to the congregational society in Woburn, June 28, 1809, At the dedication of their meeting house, by Joseph Chickerling, Minister of said society. Charlestown, Hastings, Etheridge, & Bliss.

The wisdom of God. A sermon delivered before the Massachusetts Missionary Society, at their annual meeting in Boston, May 30, 1809, by Samuel Worcester, A. M. minister at the tabernacle in Salem. Boston, Joshua Cushing.

Believers baptism no argument against infant baptism: Infant baptism a Gospel Ordinance, three sermons delivered in the independent church, Beaufort (S. C.) by the Rev. Benjamin M. Palmer, A. M. Pastor of said church. With an Appendix, by another hand, containing observations on close communion. Charleston (S. C.) J. Hoff.

The noble convert. A sermon preached at Bridgeport, May 28th 1809, at the request of the Hon. Pierpoint Edwards, Esq. by Elijah Waterman, pastor of the Presbyterian church at Bridgeport. Bridgeport, H. Ripley.

A charge delivered at a public Commencement, July 27, 1809, to the senior class of the Philadelphia Academy, upon their having completed the course of study prescribed by that institution, by James Abercrombie, D. D. One of the assistant ministers of Christ's church and St.

Peter's, and director of the Academy. Philadelphia, Fry & Kammerer. 1809.

NEW EDITIONS.

New Reports of Cases argued and determined in the Court of Common Pleas and other Courts from Michaelmas Term, 46 Geo. III. 1805, to Trinity Term, 47 Geo. III. 1807, both inclusive. By John B. Bosanquet and Christopher Fuller, barristers at law. Vol. 5th. Philadelphia. 1809.

A Treatise on Febrile Diseases; including Intermittent, Remitting, and Continued Fevers. Eruptive inflammations, Hemorrhages, and the Profuria; in which an attempt is made to present at one view, whatever in the present state of medicine, is requisite for a physician to know respecting the symptoms, causes, and cure of those diseases, with Experimental Essays on certain Febrile Symptoms, on the nature of Inflammation, and on the manner in which Opium and Tobacco act on the living animal body. Together with an Essay on the Nature of Fever. By A. Phillips Wilson, M.D. F.R.S. Fellow of the Royal College of Physicians, Edinburgh. Hartford, O. D. Cooke. 1809.

The Collection of Psalm and Hymn Tunes, Sung at the chapel of the Lock Hospital. From the last London edition. In one volume royal quarto on a fine wove paper. Boston, West and Blake, and Manning and Loring, 1809.

The Star in the East. A Sermon preached in the parish church of St. James, Bristol, on Sunday, February 26, 1809, for the benefit of the "Society of Missions to Africa and the East." By Rev. Claudius Buchanan, LL.D. from India. To which is added an Appendix, containing the interesting Report of the Rev. Dr. Kerr to the Governor of Madras, on the state of the ancient Christians in *Cochin* and *Travancore*; and an account of the discoveries made by Dr. Buchanan, of 200,000 Christians in the sequestered regions of Hindoostan. Boston, Munroe, Francis, and Parker. 1809.

Living Christianity delineated, in the Diaries and Letters of two eminently pious persons lately deceased, viz. Mr. Hugh Bryan, and Mrs. Ma-

both of South Carolina, by the Rev. John C. the Rev. Mr. Thomas Gib- Boston, Hastings, Etheridge, 1809.

Sequel to the English Boston, Liverpool and 1809.

romance of the Pyrenees, 4 Newburyport, E. Little 1809.

New Testament of our Lord of Jesus Christ: Translated original Greek, with orig- and practical observations by Scott, Rector of Aston Works. One half vol. 4to. W. W. Woodward, subscribers may be supplied and, Mallory, and Co. Suff- ings.

Christian Economy; translat- the original Greek of an old found in the island of where St. John wrote his Revelation. New York, and Whiting. 1809.

the Abbey. A Series of Religious Subjects. New Whiting and Whiting. 1809.

IN THE PRESS.

of Lectures on Rhetoric ury, delivered to the two classes of Harvard College, Q. Adams, Esq. late profes- Rhetoric and Oratory in that r. One vol. 8vo. is in the William Hilliard, Cam-

on the most important sub- religion, by Thomas Scott, the commentary on the Bi- the press by William Hil- Cambridge, in one vol. 12mo. Backus of Albany has in the The Physician's Vade Men- taining symptoms, causes, s, prognosis, and treatment es, accompanied by a select of Formulae, and a Glos- erms, by Robert Hooper, M. tiate in Physic of the Uni- of Oxford, and the Royal Col-

lege of Physicians in London, Phy- sician to the St. Maryle Bone infir- mary, and Lecturer on Medicine in London." With a translation of the Formulae and additions and altera- tions adapted to the American Cli- mate; by a practitioner of the State of New York.

The Light Horse Drill, revised, enlarged, and adapted to the United States service, by an American offi- cer of experience and rank. To which will be annexed the sword ex- ercise with plates. Now in press by E. F. Beckus, of Albany.

Matthew Carey, of Philadelphia is preparing to publish Wilkinson's Royal Quarto Atlas, with consid- erable additions and improvements.

WORKS PROPOSED.

Matthew Carey, Philadelphia, has in the press neat Pocket Editions of Charlotte Temple, Italian Nun, Julia de Roubigne, and Exiles of Siberia. All with handsome frontispieces. Likewise Fordyce's Sermons and Bennet's Letters to a Young Lady.

Williams & Whiting of N. Y. propose to publish the Sacred and Profane History of the World connected, from the Creation of the World to the dissolution of the Assyrian Em- pire, at the Death of Sardanapalus; and to the Declension of the King- doms of Judah and Israel, under the reigns of Ahar and Pekah. Including the Dissertation on the Creation and Fall of Man. By Samuel Shuckford, D. D. Chaplain in ordinary to his Majesty George the Second. In three volumes 8vo. of about 450 pages, on fine paper, with 4 maps, at 2,50 in boards or 3 in binding.

Samuel West of Salem has issued proposals for printing Strictures on the Modern System of Female Edu- cation. With a view of the princi- ples and conduct prevalent among women of rank and fortune. By Han- nah More. On fine paper and fair type, in one volume, price one dollar in binding. This work will be pub- lished early in October.

TA.—In the last No. page 99, 10th line from bottom, for 1766, for page 100, 3d line, for after read before.

OBITUARY.

SKETCH OF THE CHARACTER OF THE LATE HON. THOMAS DAWES
Senior Deacon of the Old South Church; delivered to the members of the Society on the afternoon of the second Sabbath of January, 1809; at the a Discourse from the 19th chapter of Job, 25 verse. By the Rev. D.

To the choice of the subject which we have contemplated this afternoon, my hearers will readily suppose I have been directed by the late decease of the senior Deacon of this religious Society. It is sanctioned by long custom that, after any of our friends and brethren have acted in some of the most conspicuous and important stations, a particular notice should be taken of their lives and characters when the scene of their activity is closed, and we have just returned from following their sable hearses to the congregation of the dead. But few persons have been brought into more public view, and for a long course of time sustained a greater variety of offices, than our late respected Brother.

As a native of Boston, he discovered a very earnest attachment to its interest, and at an early season of life, bent his mind, among other things, to the desire of its exterior improvement. From the calling which he pursued, and in which he acted as a principal, he greatly amended the style of architecture; and there is now a considerable number of private, as well as some public edifices in this town and in the vicinity, indebted for their convenience and beauty to his skill: The American Academy of Arts and Sciences was well justified in making him one of its members.

When the political concerns of our country, no less than fifty years ago, required a martial spirit and knowledge of tactics, Colonel Dawes was one of the most useful officers of the militia of this then province.

To the fiscal state of this capital he paid a very particular and assiduous attention. With its pecuniary concerns, there was no person more intimately acquainted. I have understood that the Town of Boston had often considered itself as having been overcharged in the general tax throughout the Commonwealth.

From the knowledge which was judged to possess on this subject was elected, by a full vote of the inhabitants of this place, as a member of the *house of Representatives General Court*, in the year 1798, among which body, his information on many points connected with the present situation of the town and whole State, especially on the subject of taxation, gave him, for a number of years, so decided an influence as to enable him to repel all improper claims, and effectually to serve the interest of this his place.

Although by these exertions, he voluntarily consented to an abridgment of his popularity among the members of the Court, yet such was the sense of the citizens of Boston in entering his services, that by their urging he was advanced to the *Senate*, in which station he continued several years. Soon after he was elected to the *Council*, where he was no small gratification to the public, that in each of these offices he served for a while as colleague of the Hon. Messrs *Phillips* and *Mason*, both of whom were brethren of the church.

The Honorable Mr. Dawes continued in the *Council* until the year 1797, when by the appointment of the Lieutenant Governor *Gill*, he became chief Magistrate of the State, and in the year 1800, when he came *President of the Council*, a time, was the first acting Magistrate in the Commonwealth had been an Elector at the elections of President of the United States.

To this station as counsel he would undoubtedly have been elected, but at the age of thirty years and ten he saw fit to decline a candidate for this or any other office in the gift of his fellow citizens. He gave public notice of the result of his election. From this time to the close

Obituary Notice of the Hon. Thomas Dawes. 191

He gradually withdrew from other public engagements, and, among other reasons, that at an advanced age, it was fit for the business of the present world to give way to the more interesting concerns of the future.

In connexion with this religion, I find by the Records, that Thomas Dawes was baptized by the Rev. Mr. Sewall in this Church in the 10th of August, in the year 1749. He was admitted as a member of the communion, in A. D. 1749, in his 19th year. Since my connection to this Society, I have known him among those who were the most active part in the concerns. After the revolution with Great Britain, during the internal part of the house which we are now assembled was held, he drew the plan, in which with a few late alterations, it appears; and was a principal agent in the erection of the adjoining church belonging to the general assembly.

In the year 1787, he was elected a Deacon, in which office he continued until he was removed by being upwards of 21 years. He is remarkable for being a connoisseur in the house of the

During the last year of his disorder and sickness impaired, to a great degree, the vigor of his mind which was naturally strong, and improved not indeed by an education, yet by a good education, and with uncommon ability to instruct the public at large, and particular friends. It was a consolation to the members of the church and to others, that notwithstanding this violent shock to the constitution, his rational powers and faculties were continued. Throughout this sickness, his views on conversation principally turned on the great subject of religion. In subsequent visits I paid him, and he always appeared to receive satisfaction, he fully expressed his sense of the great depravity and weakness attached to human nature, and the necessity of the divine influence for the renewal and sanctification of the heart—the insufficiency of human righteousness for the end of salvation—the glorious nature of

pardon in virtue of the mediation;—with animated hopes that through the faith he had long professed and still continued to declare in the blessed Redeemer, he might be freely accepted, and made completely happy in the enjoyment of a holy God.—With these sentiments, he mixed many others respecting the instability of all earthly things—the importance of contemplating time in relation to eternity, and continually seeking a state of preparation, by grace, for the change which will soon be made on us all by the stroke of death.

He lived to the beginning of the new year; and though weak and faltering, he said to his family he would begin it in the House of the Lord.* He heard my worthy Colleague in the morning on a subject adapted to the season. He was not able to attend the service of the afternoon, but, as I learn, conversed with his particular connexions in the evening in a manner the most appropriate to the occasion, and with a great degree of seriousness, solemnity, and affection. At four o'clock the following morning, by a sudden fit of the paralytic kind, he was bereaved of his reason; and in six hours afterward resigned his spirit unto God who gave it.

Brethren! we shall all die. To that eternal Being we shall speedily go, who is acquainted with the state of the living and the dead—who will judge us all in righteousness by his Son according to the rules of the blessed Gospel, through which each Christian believer will be accepted, and the saint rejoice and triumph forever.

On this occasion, may the comforts of religion be administered to the bereaved family of the deceased!—May the event be sanctified to this Christian Society with which he was so long connected!—and when we shall all leave the present world of sin and death, may we attain an everlasting life of righteousness! May we joyfully rest in Jesus Christ, with whom we trust is our departed friend and brother.

* This was the first day, as well as the first Sabbath of the year 1809.

POETRY.

TO-MORROW.

How sweet to the heart is the thought of to-morrow,
When hope's fairy pictures bright colours display !
How sweet when we can from futurity borrow
A balm for the griefs that afflict us to-day !

When wearisome sickness has taught me to languish
For health, and the comforts it brings on its wings,
Let me hope, (oh how soon it would lessen my anguish)
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,
Sweet the hope that to-morrow my wanderings will cease ;
That, at home, then, with care sympathetic attended,
I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,
The fond expectation, with joy how replete !
'That from far distant regions, by Providence guided,
To-morrow will see us most happily meet.

When six days of labor, each other succeeding,
With hurry and toil have my spirits oppress,
What pleasure to think, as the last is receding,
To-morrow will be a sweet Sabbath of rest.

And when the vain shadows of time are retiring,
When life is fast fleeting, and death is in sight,
The Christian believing, exulting, expiring,
Beholds a to-morrow of endless delight.

But the infidel then, surely, sees no to-morrow !
Yet he knows that his moments are hasting away :
Poor wretch ! can he feel, without heart rending sorrow,
That his prospects of joy will expire with to-day.

PANORAMA.

TO CORRESPONDENTS.

E. II. in reply to R. A. is received, and on the conditions before specified in regard to this subject, shall have an early insertion.

A. on the present mode of conducting ordinations, is a seasonable communication, and shall have place in our next. It has been mislaid.

Myra discovers a spirit with which we are pleased. The effusions of her pliant mind, we doubt not will gratify a large class of our readers.

We are obliged to the translator of the affecting extract from Saurin.

We thank *Benevolus* for his poetical communication, which shall receive our early and candid attention.

The eloquent letter of Bishop *Gregoire* to Mr. *Barlow*, and Mr. B's reply, which are both on our files, shall be preserved in the pages of the *Panoplist and Magazine*.

We agree with our respected Correspondent, that since the author of "*Religion without Cant*," Mr. *Fellowes*, has been introduced to the American public, it is highly proper that this public should be made acquainted with the reputation, which this Author sustains among well informed Christians in his own country ; we shall accordingly, as soon as we have room ; publish the *Christian Observer's* review of Mr. *Fellowes' Poems*.

The communications of *Justus* are received.—Before we publish his "*Remarks*" we wish an interview with him. We think he has misapprehended the object, which has occasioned his remarks, and that an explanation would induce him to think with us, that it would be expedient to suppress his remarks ; or at least to communicate them to those concerned, in a less public manner.

N. B. As the last No. contained 8 pages more, this of course contains the same number of pages less, than usual.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 5.

OCTOBER, 1809.

Vol. II.

BIOGRAPHY.

MEMOIRS OF REV. DR. OWEN, CONTAINING SOME INTERESTING PARTICULARS OF HIS CONVERSION.

Dr. OWEN was born at Stadham in Oxfordshire, in 1616. His father was minister of this parish, and reckoned a strict Puritan in those early days of reformation. The doctor early discovered an extraordinary genius, and made so quick a proficiency in his studies at school, that he was soon ripe for the university, being admitted into Queen's College, Oxford, when about twelve years of age; and when he was but nineteen, commenced Master of Arts, in 1635. He pursued his studies with incredible diligence, allowing himself for several years not above four hours sleep in a night; so that he soon had made a considerable progress in learning. Sometimes he would, for the benefit of his health use some recreations, but chiefly such as were violent and robust, as leaping, throwing the bar, ringing of bells, and such like exercises.

While he continued in the College, his whole aim and ambition was to raise himself to some eminence in church or state, to either of which he was then indifferent. It was his own ac-

knowledgment afterwards, that being naturally of an aspiring mind, affecting popular applause, and very desirous of honor and preferment, he applied himself very close to his studies, to accomplish those ends he had so much in view; and he was ready to confess, with shame and sorrow, that then the honor of God or serving his country, otherwise than he might thereby serve himself, were most remote from his intentions.

About the time that Dr. Laud, archbishop of Canterbury, and chancellor of Oxford, imposed several superstitious rites on the University, upon pain of expulsion, Mr. Owen had then received such light, that his conscience would not submit to those impositions: however temporal interest might plead for compliance, yet other more weighty considerations of a religious nature prevailed: for now God was forming impressions of grace upon his soul, which inspired him with a zeal for the purity of his worship, and reformation in the church. This change of judgment soon

discovered itself on this occasion, and was observed by his friends, who thereupon forsook him as one infected with *Puritanism*; and, upon the whole, he became so much the object of resentment to the *Laudensian* party, that he was forced to leave the College.

At this period he was exercised with many perplexing thoughts about his spiritual state, which, joined with outward discouragements, threw him into a deep melancholy, that continued in its extremity for a quarter of a year; during which time he avoided as much as possible all intercourse with others, and very hardly could be induced to speak a word; and when he did speak, it was with such disorder as rendered him a wonder unto many. Though his distress and melancholy did not abide in that violence, yet he was held under very great trouble of mind, and grievous temptations for a long time; and it was near five years before he attained to a settled peace; in which space the all-wise God, who designed him for such eminent service, was perfecting his conversion, and at last brought forth judgment unto victory. His very great troubles and distresses of soul were succeeded by a great degree of lasting serenity and joy, which more than recompensed his past sorrows and difficulties.

The manner in which he obtained relief from his spiritual trouble is remarkable. He went one Lord's day with Mr. Owen, a cousin of his, to Aldermanbury church, with expectation of hearing Mr. Calamy. He waited for his coming up to the pulpit, but at length it was known

that Mr. Calamy was prevented by some extraordinary occasion; upon which many went out of the church, but Mr. Owen resolved to abide there, though his cousin would fain have persuaded him to go and hear Mr. Jackson, then an eminent minister in the city, it not being certain whether there would be any person to supply Mr. Calamy's place. Mr. Owen being well seated, and too much indisposed for any farther walk, resolved, after some stay, if no preacher came, to go to his lodging. At last there came up a country minister to the pulpit, a stranger, not only to Mr. Owen, but to the parish; who having prayed fervently, took for his text these words in Matt. viii. 26. "Why are ye fearful, O ye of little faith?" The very reading of the words surprised Mr. Owen; upon which he secretly put up a prayer, that God would please by him to speak to his condition. And his prayer was heard; for in that sermon the minister was directed to answer those very objections which Mr. Owen had commonly formed against himself: and though he had formerly given the same answers to himself, without any effect, yet now the time was come, when God designed to speak peace to his soul; and this sermon, though otherwise a plain familiar discourse, was blest for the removing of all his doubts, and laid the foundation of that solid peace and comfort which he afterwards enjoyed as long as he lived. It is very remarkable, that Mr. Owen could never come to the knowledge of this minister, though he made the most diligent inquiry."

various and wonderful methods of divine grace conversion of souls! While are brought by an easy and gentle progress to the knowledge and reception of the truth, to the experience of that peace and joy which flow from the Spirit, others are permitted to remain for a long time, under the weight of sin, and distressing and perplexities, before they are lightened by looking to the great object of faith revealed in the gospel, and by coming to the Savior, find rest unto weary souls. In these different dispensations, the sovereignty of divine grace is devoutly to be acknowledged. But in many instances of this kind, the wisdom of God is signally manifested, in adapting such dispensations to the character of the individual who is the subject of them, and in providing services for which he is fitted in future life.

Thus, in the case of Dr. Owen, his uncommon distresses and humiliations through which in his early life he was called to his natural vanity and ambition were subdued, and his mind was formed to that unfeignedness and self-denial which eminently distinguished his character. By this means he was also led to lay aside, in his popular discourses, all affectations of the pomp of human learning, and to preach the gospel with that plainness and simplicity, which is the peculiar exercise of an evangelical minister.

These painful exercises, which he finally brought to so happy issue, were not only conducive to Dr. Owen's personal improvement, but also served to

prepare him for superior usefulness as a minister of the gospel. Thus he was furnished with a rich treasure of experience, which qualified him in an eminent degree for instructing others, for giving proper advice and comfort to souls under spiritual distress, and for publishing to perishing sinners the riches of the glory of that mystery which is contained in the gospel. Thus he became so thoroughly acquainted with the anatomy of the human heart, and its various workings, under the several influences of sin and grace. The fruit of his experience in this view appears in all his practical writings, which have already contributed largely to the edification of Christians; and which will continue, doubtless, to be held in estimation, so long as a taste for scriptural and experimental piety exists.

Dr. Owen applied to his studies with great diligence, and with great success, under the mere impulse of vanity and ambition. But through the overruling providence of God, these stores of learning thus acquired, were afterwards consecrated to the service of the church. In his critical and polemical writings, he has illustrated the Scriptures, and vindicated the peculiar doctrines of the glorious gospel, with a sagacity and force of argument, which has never been surpassed. How similar to the case of Saul of Tarsus, who was brought up at the feet of Gamaliel, and not only profited above his equals in the learning then cultivated in his country, but was well acquainted also with the various lore of Greece and Rome! The valuable pur-

poses to which these acquirements were applied, after his call to the apostolical ministry, abundantly appear from his history and his writings.

But however useful in its proper place human learning may be, it can do nothing for relieving the troubles of the soul. Of this fact Dr. Owen had, in his own experience, the most convincing, though painful proof. Profound erudition, elaborate reasonings, the ornaments of style, the charms of eloquence, can neither remove guilt from the conscience, nor fill the heart with peace and joy. But the testimony of Jesus, delivered in all its simplicity, even by the feeblest instrument, is mighty through the power of God to the pulling down of strong holds, and healing the broken hearted. Had relief been obtained in consequence of hearing Dr. Calamy, or any other of the renowned preachers of the day, there might perhaps have been some danger of appreciating too highly the power of the instrument. But the preacher is so obscure, that he cannot be found out. "The treasure is in earthen vessels, that the excellency and power may be of God."

Let no faithful minister of the gospel be despised or discouraged, however obscure his station in the church, or however inferior in gifts to many of his brethren. The great Lord gives talents to his servants according to his own good pleasure, and assigns to each of them his proper place. The services of all are necessary; and the most unlikely instruments may be remarkably blessed. An Owen may be profited by the labors

of a man far inferior in talents to himself. Let no faithful minister decline a fair and regular opportunity of preaching the gospel. Certainly it is not duty obtrusively to interfere with the province of another. Discretion and conscience must decide in particular circumstances, as to the propriety of the call. But when a just occasion offers, let it not be declined. On circumstances apparently insignificant and casual, important consequences often depend. The relation of events to one another, though unperceived by us, is perceived and determined by God. His counsel shall stand, nor can his gracious purposes be frustrated by men. But if a minister, through love of ease, or any other improper motive, neglect an opportunity of usefulness which he might have improved, precious souls shall be convinced, converted, comforted, or confirmed, but no share of instrumentality in accomplishing these blessed effects shall be his. Let no faithful minister be unduly discouraged because he perceives not the immediate visible fruits of his ministerial labors. It is certainly desirable in a high degree to observe the effects of a divine power accompanying the ministrations of the gospel; but the minister who studies to approve himself to God, has good reason to hope, that he shall not run nor labor in vain. It is probable, that some, perhaps many, are growing up in knowledge, and faith, and holiness, and comfort, and meetness for eternal life; and that like the honored servant of Christ, who preached in Aldermanbury church, on the occasion to which these reflections

refer, he shall meet with some in the world of glory, whom he never knew on earth, who shall be to him for his glory and crown of rejoicing, throughout the ages of eternity.

RELIGIOUS COMMUNICATIONS.

THE NATURE AND OBLIGATION OF RELIGIOUS VOWS.

(Continued from page 171.)

THE nature and obligation of religious vows were considered in my last number. The serious addresses to several classes of persons who are under solemn vows to God, promised as an application of this subject, follow.

I begin with those, who have vowed to God in the highest sense, I mean, complete Christian professors and communicants. Besides your early baptismal dedication, in which you were passive, you have personally put your hands and seals to the obligation; you have done it in the face of day, in the presence of God, angels, and men; to all of whom you have practically appealed, as witnesses of the transaction. Accordingly, the articles of this covenant between you and your Maker have been registered, so to speak, among the standing records of heaven and earth, to be produced either for or against you in the day of judgment. If it shall then appear that any of you were induced to a religious profession and attendance on Christian ordinances by a regard to custom and reputation, or to worldly convenience and interest, by the mere influence of surrounding example or solicitation; that you took shelter in the visible church merely as a refuge from present remorse, or future pun-

ishment, and have employed its external ceremonies as a substitute for inward holiness, as a veil or compensation for habitual neglect and disobedience in other respects; or that you have, on the whole, proved unfaithful to your solemn vows; in either of these cases what aggravated confusion must cover your faces! That holy name, which you have hypocritically profaned; that table of the Lord which you have polluted and disgraced, that heavenly religion, which you have exposed to contempt, the church of Christ, whose interest and honor you have wounded; those sincere Christians whom you have grieved, and those enemies of righteousness whom you have hardened by your unfaithfulness; all these will combine their testimony to convict and condemn you. If you would escape so dreadful a condemnation, and appear with boldness before the Judge of the world, resolve to pay your vows in future in a better manner than heretofore. Be persuaded to this by all the temporal and spiritual mercies you have received; by the distinguishing privileges and obligations, which result from your covenant relation, and frequent sacramental opportunities. Let these cords of love bind your

hearts to your infinite Benefactor, and engage you to renewed zeal and activity in his service. Aspire, to be distinguished from the world by a holy and edifying conversation, as much as ye are by your sacred profession and privileges. Especially distinguish yourselves by that noble badge of Christ's disciples, brotherly love, by cherishing a tender sensibility, and ardent zeal for each others welfare; by readily giving and receiving fraternal instruction and counsel, reproof and admonition; by laying aside every appearance of an envious, vindictive, censorious, and slanderous Spirit; by executing in a gentle, yet resolute, manner, the prescribed laws and discipline of Christ's kingdom in their fullest extent. By such a conduct we shall honor God, religion, and ourselves; strengthen and beautify the church of Christ, and be ripening for a blessed union with the church of the first-born in heaven.

Let me now address the subject to those who have recognized their baptismal dedication, and yet neglect the dying command of their professed Master and Sovereign.* I would ask such persons, have you not publicly chosen Christ for your King, his laws for your rule, and his atonement for your salvation? Was not this the language of that sol-

* The writer of this communication, we presume, supposed that the Panoplist and Magazine, would fall into the hands of many to whom the following address would be applicable. For the sake of such of our readers we admit it, without intending, however, to convey any opinion of our own, either for or against, the practice, which renders such an address appropriate. In respect to this practice there is a diversity of opinions in our churches, with which we wish not, at present, to intermeddle. EDITORS.

emn transaction, in which you publicly announced your faith in, and obedience to Christ! And yet you all neglect one of his plainest and most interesting precepts. Yea, there is reason to fear that not a few, who make this profession, live in the general neglect of religion in their closets, families, and daily conversation, and that they employ what is styled the baptismal covenant merely as an instrument of obtaining baptism for their children, that they may avoid the disgraceful imputation of singularity, and of heathenism in a Christian land. Thus they sacrifice the holy name of Jesus to the idol of private honor! Is it not a tremendous spectacle, to see a rational creature solemnly vowing allegiance to Christ; while he uniformly refuses to obey him? God and your own consciences can best tell, whether your neglect of the ordinance of the Lord's Supper, proceeds from careless indifference, or serious, distressing scruples of conscience. If the former, it is plain that your pretended covenant with God, was but an empty compliment; and that it would have been far better never to have vowed, than thus to sport with solemn engagements. At best, religious promises of such persons as you are, were the offspring of short-lived, serious impressions, which have vanished *as the morning dew and the early dew*, and have left your minds more hardened than ever; or of sudden, inconsiderate and self-confident resolutions, which hurried you, like the foolish builder, to engage in a religious profession, without first counting the cost, and without heartily seeking and securing

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and unworthiness, are, generally speaking, the very persons, who have the best qualifications for, as well as the most need of this comforting sacrament, and may expect the most sensible relief and benefit from it. Let such fearful souls, therefore, impartially inquire, whether amid all their humble complaints, they have not a real and steady desire to honor their Master, and to be conformed to his example and will; whether sin be not their greatest burden, and duty their greatest delight; whether an interest in the holy salvation of the gospel be not the object of their supreme concern and pursuit? If so, let them resolve to dismiss their old excuses and delays, and to complete the payment of their Christian vows. Let me then urge those, who have thus far vowed to God, to take this great subject into their immediate and mature consideration, and to dismiss their old excuses and delays and complete the performance of their vows of Christian engagements.

Permit me in the next place to descend a step lower, and to call upon all baptized persons to recognize and fulfil their baptismal obligations. By this initiating rite, you were visibly marked and set apart for God, and entered into his family. As the infants of God's professing people under former dispensations, were always admitted into his covenant and church with their parents, and as circumcision was then a bond upon both to keep the whole law; so under the Christian dispensation the promise is still to us and our children; and baptism is equally a bond upon both to observe

the whole gospel. As Christian infants are capable subjects of covenant obligations and privileges, equally with Jewish; so the evangelical dispensation no where repeals the ancient charter in this particular, but implicitly, if not expressly, confirms it. The right of parents to lay their children under civil engagements to men has never been disputed; much more then have they authority to bind them to God, who has a previous and absolute property in, and dominion over them, as his own reasonable creatures. I may add that many children have undoubtedly been consecrated to Jehovah by the private act of their parents, though the latter have been hindered by their religious principles or fears from presenting them to the baptismal ordinance. Let me then beseech those who have been early dedicated to God, especially children and youth, to consider seriously both the duties and privileges which result from their early consecration and covenant relation to their Creator. Can you bear the thought of slighting and defeating the condescending grace and tenderness of God and your Redeemer towards you, in admitting you to this near and comforting relation; of frustrating the peculiar engagements, labors, and prayers of the church, of your parents and minister, for your everlasting salvation, and of breaking asunder the very special and sacred bonds, which oblige you to be good and happy? Can you hear Christ saying, suffer the little children to come unto me and forbid them not, without feeling yourselves allured into his arms; without replying, "To whom shall we go

but unto the blessed, thou hast the words of life." Let all these things, my young friends, and constrain you to personal consent to the will of God, into which you have been baptized, and to distance yourselves from the company of pagans and infidels, by a constant and striking display of virtue and piety. Can you think that such favours are bestowed on children, as you are, should you be no better than those young creatures, who eat and drink nothing of God and who are early taught to blaspheme these glorious names? Do you not feel that you were not born and bred in a country where sabbaths and sermons, and ordinances, are so generally known or wholly slighted? Are your Christian baptism and Christian baptismal vows, God call you to accept of, for your improvement or blessing? And will it not be far from the day of judgment for you and wicked children of your parents, and of Christ's church, than for those constant heathens and unbelievers? Those parents who have vowed their children to God, likewise called upon them to keep their vows, for favoring their consecrated offspring with the best instructions and good examples and prayers. It is a debt which they owe to the church, to the world, and to unborn posterity, to thank God for the souls, as well as to their children! To bind up the payment of it is our principal design and advantage in infant baptism. If this d

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it baptism; and fre-
ulcated that upon
they were born in
, and were betimes
d given up to him,
e were obliged to be
Psalm cxiv. 16, "I
unt, because the son
aid." This he was
trate to them by the
of taking a lease of
for a child in the
putting his life into
d then knows noth-
atter, nor is he ca-
venting. However,
aintained out of it,
interest in it. And
ws up and becomes
e and refuse for him-
to his landlord and
elit of the lease, and
ay the rent, and do
well and good, he
sist of it; if other-
his peril. "Now
ould he say) our

great Landlord was willing that
your lives should be put into the
lease of heaven and happiness;
and it was done accordingly by
your baptism, which is the seal
of the righteousness, that is by
faith; and by that it was assur-
ed to you, that if you would pay
the rent, and do the service,
(that is, live a life of faith and
repentance and sincere obedi-
ence) you shall never be turned
off of the tencement: but if now
you dislike the terms, and refuse
to pay this rent, this chief rent,
(so he would call it) for it is no
rack, you forfeit the lease.
However, you cannot but say
that you had a kindness done you,
to have your lives put into it."

"Thus did he frequently deal
with his children, and even tra-
vail in birth again to see Christ
formed in them: and from this
topic he generally argued, and
would often say, "If infant
baptism was more improved, it
would be less disputed."

The growing inattention of
parents and churches to this ben-
efit and obligation of infant bap-
tism, and the consequent rapid
decline of order and religion in
the families and among the chil-
dren even of Christian professors,
are among the darkest symptoms
of the present day, and call
aloud for immediate remedy.

With respect to those parents,
who have themselves been bap-
tized, and who yet have never
given up their offspring in bap-
tism, such are reminded that even
you are under solemn engage-
ments both to God and your
children. For your own early
baptism and covenant relation to
the Most High, made it both
your duty and privilege public-
ly to avow this relation and en-

tail it as a rich inheritance upon your seed. This obligation is not cancelled by your sinful neglect to fulfil it. Every prayer, which any of you make for your children, every instance of your requesting prayer or thanksgiving on their behalf, in public or private, every secret resolution or open promise, which you have made respecting them in moments of danger, of sickness, or bereavement, all these are recorded in heaven, as so many vows, which God is tenderly inviting you to pay.

Finally; our subject applies itself generally to all classes of readers, to all who style yourselves Christians in distinction from Deists. In this sense, at least you call Christ Lord; why then do any of you neglect to do the things which he commands? If you own the Bible to be the word of God, why do you not obey it? Why do any of you treat your Maker and Redeemer, your fellow men or yourselves, in a manner which is condemned by your own principles? Does not the professed belief of such momentous truths and obligations, as are contained in revealed or even natural religion, carry in it a solemn engagement to a virtuous and pious behavior? Where then is the boasted sincerity, or consistency of those who trample upon this engagement? With what an ill grace do the openly profane ridicule the pretended hypocrisy of church members, when their own conduct exhibits the same odious features? I may also ask such persons, whether they have never prayed or vowed to God, in some tender, serious, or alarming moments? Now is it consistent

or right to pray against sin and temptation, and yet continue to cherish both; to pray for the Holy Spirit, and yet fight against him; to ask for life, health, and prosperity, and yet go on to abuse these blessings; to promise reformation in a season of distress, and when God has finally delivered you, to forget both him and your own engagements? Is it consistent to join with God's people in the weekly solemnities of the sanctuary, while your allowed practice before and after these exercises, directly contradicts them? Let those whose consciences charge them with such conduct, consider seriously these shocking instances of trifling with their Maker, and henceforth act an honest and rational part.

To conclude; the present state of the christian and infidel world, and the great events of Providence at this day, compared with the prophecies of Scripture, loudly call upon all the friends of religion to make a public, firm, and united stand on the Lord's side; to come out from the anti-christian world, and be wholly separated from her sins, that they receive not of her plagues. The great King of nations and of saints, is emphatically saying at this eventful period, "Behold I come quickly; blessed is he that watcheth and keepeth his garments." Providence is now awfully teaching us that there is no security for ourselves, for our children, for our country, or the christian world, but in the revival of a strict, courageous, and invincible adherence to the gospel. Let us then unite our fervent prayers for the general revival of such a spirit. Let us

thankfully rejoice in the appearance of such a revival at home or abroad. Let us all, by a faithful performance of our Christian vows contribute our utmost towards the arrival of that approaching and happy day when Christ's kingdom shall fully come and extend its blessed influence throughout the world. T.

ON ORDINATIONS.

Messrs. Editors,

HAVING been a subscriber for your monthly publication, I have often been pleased, and, I hope, edified with its contents. Though the subjects brought to view at one time, and another, have been various, and many of them highly interesting, I should have been gratified had some able pen considered the subject of ordinations, and pointed out in what manner they ought to be conducted. A knowledge of human nature, will teach us, that custom is not without effect in religious, as well as in civil concerns. It has, for a course of years, been customary, at the ordination, or installation of a minister, to make an entertainment for those who compose the council. Individuals have also provided for their friends, and others who have attended on the occasion. In some instances, a ball has been appointed in the evening, that the day may be closed with mirth. When a serious mind contemplates the solemnities of this occasion, and calls up to view the conduct of primitive saints, must he not experience painful reflections? Is such conduct becoming the followers of the meek,

the lowly Jesus? Is it congenial to the spirit of his gospel? In the Acts of the Apostles we read, "When Paul and Barnabas ordained elders in every church, and prayed, *with fasting*, they commended them to the Lord, on whom they believed." xiv. 23.

Elders or ministers then were formally set apart to the solemn work by fasting. The manner in which ordinations at the present day, are conducted, cannot therefore be considered as according with apostolic example.

It may be said, "the church of Christ is now in a different state from what it was in the times of the apostles." That the ordination of a minister is a joyful occasion. If these things be granted, it will by no means justify the conduct above mentioned. Can Christians express their joy in no other way, than by feasting and mirth? Is not such conduct more consonant to the spirit of those times, when Bacchus, Venus, and others were called gods, and worshipped, than to the present enlightened age of christianity? Few events are so highly interesting and solemn as the setting apart one to the work of the ministry: so great and weighty is the charge committed to such, that even an apostle exclaims, "who is sufficient for these things." Surely then every thing connected with the transaction ought to be conducted in such a manner, as may solemnize the minds of minister, and people.

If it be allowed, that the religious performances in public are appropriate to the occasion; it may be asked, what propriety is there in passing from the solemnities of the sanctuary, to the

house of feasting? From the prayers and praises of God's house, to a sumptuous entertainment? Is not such a scene calculated to eradicate every solemn impression, which may have been made on the minds of the clergy and of the laity, to dissipate serious thoughts, and to produce such sensations, as are not congenial to the interesting occasion? Our Savior declared, that "his kingdom was not of this world." He called his disciples "the light of the world." Those who are his friends ought to manifest a spirit becoming so dignified a character. To pass from one of the most solemn transactions in the world, to a feast—to spend and close a day, the events of which relate to the glory of God, and the eternal interests of immortal souls, in hilarity and mirth, must appear to a serious, contemplative mind, highly improper. For the honor of christianity it is desirable that ministers and people would seriously reflect on the subject here suggested; that they would in future exert themselves in their respective spheres to discountenance a practice so contrary to the example of primitive saints, so injurious to christianity, so painful to numbers, who wish the followers of the Lamb would let their light so shine before others, that they might glorify their Father who is in heaven. A.

UNION OF UNITARIANS AND
JEW.

We wish to draw the attention of our readers to the following Remarks, extracted from AIKIN'S Review* of the "Transactions of the Parisian Sanhe-

drim, or acts of the Assembly of Israelitic Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, May 30th, 1806. Translated by Kirwan. EDITORS.

AFTER mentioning the change produced in the christian world by the Reformation, he proceeds thus,

"Perhaps a still more momentous revolution is approaching, and Christianity upon the Continent, is about to be once again reduced to the judaism, in which it began. *The German Socialists have long contended, that Jesus Christ was but a Jew philosopher, educated at Alexandria and thus prepared to adopt that amalgamation of platonic and judaic opinion, in which the peculiar character of his doctrine principally consists. They consider him as a human reformer of the Jewish church, who favored the dismissal of its local rites, and gave the sanction of his wisdom to its fundamental doctrine concerning God and an hereafter. The industry of his zeal and the inspiration of his eloquence, attached numerous disciples to the promulgation of his tenets; the efficacy of his instructions, and the example of his morality, deservedly ranked him with the greatest prophets of his country. His wonderful resurrection, no longer denied by the Jews of Germany, has ceased to be a stumbling block, or obstacle, to the meeting and union of the Unitarian and Jewish churches; and thus an identity of belief has overspread, under the auspices of the professors Eichhorn and Paulus both the Socinianizing protestants of the continent and the Jews.*

* Vol. VI. 1807. p. 346.



ilar opinions have made inroads in the Catholic Church: Italy has its Geddes as England: De Lacy and friend Gregoire are allowed to prompt both the councils of Gallican church, and the actions of the Parisian Sanhedrim: and it will soon be found that the Jews have accepted a Presbyterian form of church government, that a leading minister of the protestants, a Marron instance, could with equal facility officiate in the church of Thomas, or in the Syna-

In this state of things the government of France is gradually bringing the various sects of its European empire. A systematic substitution may be traced to originate the religion of Rousseau, to prepare its general substitution to the established but degenerate superstition. It is probable that the ensuing pope will be elected from among the votaries of the judaizing reformers, a general council of Christendom perhaps be called at Paris to confirm the unity of the church, by the authority of a bull. A most important step toward this change, was the convention of the Jewish Sanhedrim at Paris, which has been so managed, as to obtain from the Jews a renunciation or dereliction of few peculiarities, which unfavourable for an immediate, uncomprehension in the new projected universal church. They have been induced to acknowledge that their laws concerning marriage and divorce are subordinate to those of the magistrate; their dietetic peculiarities to be dispensed with during

military service, and ever during absence from home: that the ecclesiastical constitutions of the Jews may vary with times and places, and is not hostile to a Presbyterian mode of government: and that the prohibition, or permission of usury in certain cases, respects charitable loans, and not commercial intercourse. In return for these satisfactory explanations, the government has been induced to confer pensions on the Jewish clergy, who are now patronized by the French sovereign with the same liberality as the Catholic and the Protestant clergy. A co-establishment of all the biblical sects has been thus realized in France."

The plan of church government adopted for the Jews of France, with other interesting transactions of the Parisian Sanhedrim, may be found in the Panoplist for October, 1807, p. 229, &c.



AN ANSWER TO THE QUESTION, BY WHAT AUTHORITY ARE YOU CONVENED FOR RELIGIOUS WORSHIP, THIS DAY, NOT BEING THE SABBATH, WHEN THE COMMAND OF GOD IS, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK ?

THIS question supposes, that the command of God; Exodus, xx. 9, forbids all public worship, all meetings for prayer, all religious conferences on any one of the six days of the week, which are appropriated to secular business, and makes it our duty to perform religious service, in a public, social manner, on no day, but on the Christian sabbath.

It is asked, whether this command of God does authorize any one to say, that all public religious meetings are a nuisance, when holden on other days of the week, besides the sabbath?

Here the first inquiry is, must we so construe this command of God respecting the sabbath, as to make it our duty to labor for six days without intermission?

If it be so rigidly construed, are we not prohibited from many acts of humanity and utility? What authority then have we for attending upon funeral solemnities, when we are commanded to be employed in labor? What authority have we for meeting with our friends and spending with them, a portion of time in useful conversation, when we are commanded to be in worldly business? What authority have we for retiring to our closets, and spending a portion of our time in devotion, when we are commanded to be working with our hands? We are commanded to pray daily; but if we may do nothing but work with our hands on the days set apart for labor, we have no time given us for secret or social prayer, except it be on the christian sabbath. It is evident therefore, that God does not command us to work six days without intermission. Some duties may necessarily call us off from secular occupations. One command of God is not to be construed in such a manner, as to destroy another. The service which God requires of us is a reasonable service. No duty can be immediately incumbent upon us, unless we are at liberty as to time, immediately to perform it.

The next inquiry is, whether there

is any moral unfitness, in shipping God on Monday, day, or any other day of the week, for divine worship in the nature of things, unsuitable for religious exercises on any one day of the week, as on another? Doubtless then there is nothing unfit, in the nature of things, in asserting for religious exercises on any one day of the week.

The question before us now is to receive further illustration respecting the practice of the Jewish church. Did the Jewish church meet for religious worship, on other days besides the Sabbath? It certainly did. The Jewish church had three great feasts in a year, some of which continued for seven days. At these feasts, the Passover, the Feast of Pentecost, and the Feast of Tabernacles, all the males were required to give their attendance. We find that Solomon, at the dedication of the temple, called together the Jewish nation in general, and held a feast for seven days. In these festival days, people were employed, more than in religious exercises. In these seasons, sacrifices were offered, prayers were offered, the law was read, and praises of God were sung. Before the command which required the Jews to work six days did not forbid their assembling for religious worship on those days. They might assemble at their stated festivals, they might assemble at other times besides the Sabbath, when there was a special occasion for it. If the law requiring the Jews to work six days did not prohibit their meeting for public wor-

any day of the week, when the will of Divine Providence, or obligations to God, required to do it. If then this law of God was not a prohibition of religious exercises on a day which is not the weekly Sabbath, we are not forbidden to meet together for public worship, on any day of the week, when it may be convenient for the purpose.

We now next inquire what authority we have for meeting together for prayer or religious exercises, on any day of the week, when there is occasion for them. We here find example for their authority. The disciples of our Lord and their christian brethren for some time after his resurrection, met together every day for prayer and other religious exercises. "And they continued daily with one accord in the temple, and breaking bread from house to house, praising God." Acts i. 46. If it be granted, that this was an extraordinary season, which will not return again; that the apostles were under the guidance, their example sufficient authority for us, to assemble on any day of the week for prayer and instruction, when there is a call in Divine Providence for so doing. In their example, we have abundant evidence that the inspired apostles do not consider it a violation of the divine command to worship God or perform religious services on any day of the week. Though their example, will not authorize us, in every case, as they did, yet it does authorize us to meet for prayer on any day of the week, when no other duty does not interfere with any other duty. We may therefore believe, that God is

pleased with the sincere worship of true Christians, as well on any other day, as on the weekly Sabbath.

The apostle Paul charged Timothy to be instant in season, out of season, in ministering the gospel of God. To be instant in season can mean no less, than to be employed in the ministry on the Sabbath. To be instant out of season can mean no less, than preaching the word and performing other religious exercises on other days besides the Sabbath. And if it was the duty of Timothy to be diligently employed in ministering the gospel of God, on secular days, it follows, that such religious exercises, at these seasons, are not prohibited in the word of God, but encouraged; and if encouraged Christians are justified in attending them. For it cannot be a minister's duty to preach, unless people may have liberty to hear. Agreeable to this charge to Timothy was the practice of the apostles. Of Peter and the other apostles, it is said, "And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." Did it violate *no law* of God for an apostle to preach Christ? It violates then no law of God, for people to assemble and hear Christ preached. The apostle told the elders of the Ephesian church, that by the space of three years, he ceased not to warn every one, night and day with tears. If the apostle had a warrant to administer warning to his brethren, on any day of the week, they had liberty to hear it, whether in an individual or in a congregated capacity.

After what has been said, shall the example of our Lord

be adduced? Did he refrain from teaching, instructing, and ministering to men throughout the week, excepting on the Sabbath? Was he not, on the contrary, every day, as he had opportunity, employed in doing good to the bodies and souls of men. Often large assemblies waited upon him. Multitudes resorted to him, not on the Sabbath only, but on other days of the week, to hear the word of God; and he forbid them not. His example affords us sufficient warrant to meet together for religious purposes not on the Sabbath only, but also on any other day. If then we transgress *no command* of God, if we have the example of Christ and his apostles to support us, in religious meetings on secular days, then who may forbid us the privilege? Shall all bodies of men, all corporate, or voluntary associations convene on days appropriated to labor, to transact the concerns of their respective societies; and shall not Christians be permitted the privilege to which they are entitled in common with other men? They have, unquestionably, a civil right to meet together in a peaceable manner for prayer, on any day.

When God assures them, that they have liberty to come to him in prayer, as often as they please; when Christ assures them, that when two or three of them are agreed to ask any thing in prayer, they have liberty to meet for the purpose, at any time, and they shall have audience; when the gates of gospel grace are open, night and day, for individuals, or for collective bodies of Christians, shall any one drive them

back, and tell them, that meetings for such purposes are a nuisance to society? We ought to obey God rather than men.

It is a serious inquiry, and deserves the serious and candid attention of all who oppose meetings for prayer and other religious exercises, under pretence of their not being allowable on the Sabbath, whether they are not resisting the Holy Ghost? We may err through ignorance; but it ought to be seriously considered, whether opposition to prayer and religious conference, under pretence that such meetings are a transgression of a divine command, is not opposition to the cause of God and actual resistance to the Spirit of grace. Why do we never hear the same argument urged against the practice of wasting hours in public houses, in idleness, in profaneness, in filthy communication? Why must the argument never be used but for the purpose of hindering Christians from the duty of prayer? Is it not because the objector feels more opposition to devotion, than to idleness? But is prayer, then really more injurious to society than idleness, or meetings for vain amusement?

Ah! my brethren, it is easy to complain of any duty, when the heart is opposed to it. Judas found fault with the expences of a little ointment bestowed in honor to Christ. He considered it a needless waste. He pretended that the avails of the ointment might have been put to a better use. But why this complaint? Was it not because he wished to have all he could obtain for his own use, and grad-

d whatever was bestowed on Christ. It is painful to sinners to see Christ honored.

Stephen charged the unbelieving Jews with the sin of resisting the Holy Ghost. It deserves consideration, whether they did not commit this sin, in opposing the means of divine instruction? They persecuted the prophets, they slew them who had before proclaimed the coming of Christ. Was it not painful to them to see Christ exalted, while nothing good was said of themselves?

It must be further considered that in the Christian Scriptures, those are commended, who often are employed in religious exercises, whether on the Sabbath or on other days. "Then they that feared the Lord, spake often one to another! and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The apostle gave it in charge to his brethren, to be diligent in the duty of exhorting one another. "But exhort one another *daily*, while it is called *to-day*." Many more instances may be found, both in the Old and New Testament, which authorize Christians to meet, at a certain time, for prayer and Christianization.

It remains to say that no instance can be found in the Holy Scriptures, which reprove, or condemn Christians for meeting on any day for the worship of God. The professed people of God have been often rebuked for their performing religious duties in a sinful manner or having sinister views, but we find no reproof

given them for voluntarily setting apart, and sincerely observing days for fasting and prayer.

Had there been a law of God absolutely forbidding the public worship of God on any day but the Sabbath, we should have found some reproof given for the transgression of it: for it is evident, that if there were such a law, it has been constantly violated by the professed people of God. But no where in the word of God can any such reproof be found.

I now beg leave to address myself to the opposers of prayer meetings and religious conferences. Too much has been said against these meetings, both by those who call themselves Christians, and by others. My friends, you allege, in opposition to such meetings, an express law of God. You endeavor to hinder us from attending them by insisting, that the command of God requires us to labor six days, and does not permit us to worship God, in a social manner, when we ought to be employed in our secular callings. Do you not know, that an argument which proves too much, proves nothing? Your argument is, that six days we must work and not worship. Before you bring this against us, you will please to remember, that the same argument goes to censure all waste of time, in visiting from place to place, all unnecessary attendance on military exercises, all spending of time in places where mere pleasure is the object sought. If you so rigidly adhere to your construction of the divine command, in one case, why not adhere to it in all cases. You complain that meetings for prayer

are wrong for being on a day on which we are required to work ; and are not you, for the same reason doing wrong in spending season after season in idleness or amusement ? The truth is, you do not believe your own construction of the divine command. Your argument is only a pretence to cover your aversion to devotional exercises. If you were honest, and spoke the real sentiments of your hearts, would you not drop your argument, and frankly own your hatred to prayer ?

Christian brethren, you will always appear in character in opposing whatever is wrong in itself ; whatever is erroneous, and has a tendency to mislead ; whatever is essentially injurious to the interest of Christ. But you will beware of being found acting as the enemies of Christ are ready to act.

It is time that we arise from the dust, and shake off our sloth and our slumber. Whatever may have been the usages of past times, we have arrived at a period, when more exertions are making to spread the knowledge of God, than have ever before been made. Nor should we be unwilling to expose ourselves to reproof, if it be for well doing. Prayer is the life of the true

Christian. If we are backward in prayer, if we have no delight in devotion, how can we consider ourselves prepared to have a part in the enjoyments and employments of heaven ?

Brethren, we have it to consider that merely our speaking against a good thing or a bad thing is not religion, we can have no religion unless we have the Spirit of Christ. The indwelling of God's Spirit is essentially connected with our salvation. If we pray as true Christians, we pray for the Spirit of God ; and if we have the Spirit of God, we shall not only do those things which please him, but we shall be more or less useful in the world.

Time will soon be gone, and the seasons of prayer return no more. Let others then hate prayer, and speak reproachfully of meetings for this purpose. Let them be forward to enjoy days of pleasure, and equally forward to censure and condemn such as devote an hour to religion. But let it be our delight, as it is our privilege and our duty, to pray without ceasing. If we are Christians, let us be active. Let us press toward the mark for the prize of the high calling of God in Christ Jesus.

JUSTUS.

SELECTIONS.

ON RESTITUTION.

From Dr. TAYLOR's Rules and Exercises of HOLY LIVING.

(Continued from p. 176.)

Rules for making Restitution.

1. WHOSOEVER is an effective real cause of doing his neighbor

wrong, by what instrument soever he does it, whether by commanding or encouraging it, by

or commanding it, or not hindering right and ought, by or receiving it, is ke restitution to his without, the inju- been done, but by istance it was. For reason that every is guilty of the sin, of the injury, by are bound to make because by him his made worse, and : put into that state he was forced. And thou hast persuad- to be done to thy ick others would d if thou hast not, ill obliged; because use the injury, just een obliged if they and thou art not at und by having per- lined as thou wert. commanded the in- ne, is first bound ; did it ; and after so are obliged who us without them the ot have been done. e made by any of e latter is tied to but no restitution. ured person be not y one of them is 7 of the injustice, bound to restitu- d entirely. ver intends a lit- his neighbor, and y it a greater evil omes, he is oblig- a entire reparation ary, of that which and of that which t; but yet acted by ment going farther t proposed it. He

that sets fire on a Plane-tree to spite his neighbor, and the Plane-tree set fire on his neighbor's house, he is bound to pay for all the loss. Because it did all arise from his own ill-intention. It is like murder committed by a drunken person, involuntary in some of the effect, but voluntary in the other parts of it, and in all the cause ; and therefore the guilty person is answerable for all of it. And when *Ariarathes* the *Cappadocian* king had but in wantonness stopped the mouth of the river *Melancus*, although he intended no evil, yet the *Euphrates* being swelled by that means, and bearing away some of the strand of *Cappadocia*, did great spoil to the *Phrygians* and *Galatians*: he therefore by the Roman senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the lesser part of the evil was directly intended.

4. He that hinders a charitable person from giving alms to a poor man, is tied to restitution if he hindered him by fraud or violence ; because it was a right which the poor man had when the good man had designed and resolved it, and the fraud or violence hinders the effect, but not the purpose, and therefore he who used the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindered only by intreaty, the hinderer is not tied to restitution, because intreaty took not liberty away from the giver, but left him still master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a testa-

tor giving a legacy either by kindness or by promise and common right. He that hinders the charitable legacy by fraud or violence, or the due legacy by intreaty, is equally obliged to restitution. The reason of the latter part of this case is, because he that intreats or persuades to a sin is as guilty as he that acts it; and if without his persuasion the sin and the injury would not be acted, he is in his kind the active cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money, because he took it in his neighbor's wrong, and not as a salary for his labor, or a reward of his wisdom, (for his stipend hath paid all that) or he hath obliged himself to do by his voluntary undertaking.

6. He that takes any thing from his neighbor which was justly forfeited, but yet takes it not as a minister of justice, but to satisfy his own revenge or avarice, is tied to repentance but not to restitution. For my neighbor is not the worse for my act, for thither the law and his own demerits bore him; but because I took the forfeiture indirectly, I am answerable to God for my unhandsome, unjust, or uncharitable circumstance. Thus *Philip of Macedon* was reprov'd by *Aristides* for destroying the *Phociuses*; because although they deserved it, yet he did it not in prosecution of the law of nations, but to enlarge his own dominions.

7. The heir of an obliged person is not bound to make restitution, if the obligation passed only by a personal act, but if it passed from his person to his estate, then the estate passes with all its burthen. If the father by persuading his neighbor to do injustice, be bound to restore, the action is extinguished by the death of the father, because it was only the father's sin that bound him, which cannot directly bind the son; therefore the son is free. And this is so in all personal actions, unless where the civil law interposes and alters the case.

He that hath really lessened the fame of his neighbor by fraud or violence, is bound to restore it by its proper instruments; such as are confessions of his fault, giving testimony of his innocence or worth, doing him honor, (or if that will do it and both parties agree) by money which answers all things.

He that hath wounded his neighbor is tied to the expenses of the surgeon and other incidences, and to repair whatever loss he sustains by his disability to work or trade; and the same is in the case of false imprisonment; in which cases only the real effect and remaining detriment are to be mended and repaired: for the action itself is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible.

He that robbeth his neighbor

goods, or detains any secretly or fraudulently, not only to restore the goods, but all its fruits and profits which would have accrued to the right owner during the time of their being detained. In proportion of these rules, we judge the obligation that binds all sorts of injurious persons, the sacrilegious, the violators of tithes, cheaters of inheritances, unjust judges, perjurors, witnesses and accusers, who do fraudulently or violently wrong men to sin, that is, to drink, that laugh at the disgrace of virtue, that pervert servants to run away, or do such purposes, violators of religion in general; and all of the same nature.

He that hath wronged so many, in the same manner (as in the way of trade) that he knows what measure he hath wronged, or who they are, must make amends by alms and largesses to the poor, according to the measure of his wrongful dealing; as he can proportion to the loss, as it is to go begging to heaven, than to go to hell laden with spoils of rapine and in-

justice. In order of paying of debts, the law of restitution are instances set down by the law of a kingdom, in which the same rule is to be observed. In the case of a creditor or want of such a thing, 1. To observe the necessity of the creditor, 2. Then of the delay; and, 3. The obligations of friendship and kindness; and according to their several degrees of restitution, if we be not do all that we should:

but if we be, the best rule is to do it as soon as we can, taking our accounts in this as in our human actions, according to prudence, and civil or natural conveniences or possibilities; only securing these two things: 1. That the duty be not wholly omitted; and, 2. That it be not deferred at all out of covetousness, or any other principle, that is vicious. Remember that in the same day in which *Saccheus* made restitution to all whom he had injured, the same day Christ himself pronounced that salvation was come to his house.

But besides the obligation arising from contract or default, there is one of another sort which comes from kindness and the acts of charity and friendship. He that does me a favor, hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor by his own express intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil; because a man may forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatsoever is good in itself, or good to me, cannot but be beloved; and what we love we naturally cherish and do good to. He therefore that refuses to do good to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worse than that of the sea, which al-

though it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need.

Our duty to benefactors is, to esteem and love their persons, to make them proportionable returns of service or duty, or profit, according as we can, or as they need, or as opportunity presents itself, and according to the greatness of their kindness, and to pray to God to make them recompense for all the good they have done to us; which last office is also requisite to be done for our creditors, who in charity have relieved our wants.

A Prayer of Parents for their Children.

O Almighty and most merciful Father, who hast promised children as a reward to the righteous, and hast given them to us as a testimony of thy mercy, and an engagement of our duty; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be thy servants and thy children all their days. Let a great mercy and providence lead them through the dangers and temptations, and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors, holy example, innocent company, prudent counsel, and thy restraining grace, their duty to thee may be secured in the midst of a crooked and untoward generation: and if it seem good in thy eyes, let us be enabled to provide conveniently for the support of their persons, that they may not be des-

titute and miserable in our or if thou shalt call us of this world by a more timely means, let their portion be care, mercy, and providence their bodies and souls, and they never live vicious live die violent or untimely die but let them glorify thee with a free obedience, and duties of a holy life, that they have served thee in generations, and have part in the christian commonwealth may be co-heirs with Jesus the glories of thy eternal dominion, through the same our Jesus Christ. An

A Prayer to be used by chauts, Tradesmen, and dicraftsmen.

O Eternal God, thou Father of justice, mercy, and beneficence, who by my education and other effects of thy providence hast called me to this profession that by my industry I may do small proportion work to thee for the good of myself and others: I humbly beg thy grace to direct me in my intention, and to manage the transaction of my affairs, may be diligent, just, and profitable. And give me thy favor that this my labor may be accepted by thee as a part of my duty: and give me thy grace to assist and prosper me in my calling, to such measure thou shalt in mercy choose me: and be pleased to send thy Holy Spirit be for ever present with me, that I may not be given to covetousness and appetites, to lying and falsehood or any other base, indirect, or beggarly arts; but give me grace to live in honesty, and christianity, that my trade may

by my religion, my la-
y intention and thy
hat when I have done
of work thou hast
e, and improved the
hast intrusted to me,
the commonwealth in
y, I may receive the
ce of my high calling,
spect and beg, in the
id inheritance of the
d Savior and Redeem-
AMEN.

*to be said by Debtors,
Persons obliged wheth-
-time or Contract.*

Almighty God, who art
all, the Treasury and
of all good, of all jus-
all mercy, and all
o whom we owe all
re, and all that we
ng thy debtors by
our sins, and by
racious contract made
Jesus Christ; teach
first place to perform
ligations to thee, both
ad thankfulness; and
lo me to pay my duty
friends, and my debts
creditors, that none be
urable, or lessened in
by his kindness to me,
with me. Forgive me
sins and irregular ac-
which I entered into
bes than my necessity
or by which such ne-
s brought upon me:
at them suffer by occa-
sin Lord, reward all
ness into their bosoms,
them recompense where
and make me very
all that I can, and able
at I am obliged: or if
od in thine eyes to af-
by the continuance of

this condition, yet make it up,
by some means to them, that the
prayer of thy servant, may ob-
tain of thee at least to pay my
debt in blessings. AMEN.

Lord, sanctify and forgive all
that I have tempted to evil by
my discourse or my example;
instruct them in the right way
whom I have led to error, and
let me never run farther on the
score of sin, but do thou blot
out all the evils I have done by
the sponge of thy passion, and
the blood of thy cross; and give
me a deep and an excellent re-
pentance, and a free and a gra-
cious pardon; that thou mayest
answer for me, O Lord, and en-
able me to stand upright in judg-
ment; for in thee, O Lord, have
I trusted, let me never be con-
founded. Pity me, and instruct
me, guide me, and support me,
pardon me and save me, for my
sweet Savior Jesus Christ's sake.
AMEN.

*A Prayer for Patrons and Ben-
efactors.*

O Almighty God, thou Foun-
tain of all good, of all excellen-
cy both to men and angels, ex-
tend thine abundant favor and
loving kindness to my patrons,
to all my friends and benefactors:
reward them, and make them
plentiful recompense for all the
good which from thy merciful
Providence they have conveyed
unto me. Let the light of thy
countenance shine upon them,
and never let them come into any
affliction or sadness, but such
as may be an instrument of thy
glory and their eternal comfort.
Forgive them all their sins: let
thy divinest Spirit preserve them
from all the deeds of darkness.
Let thy ministering angels guard

their persons from the violence of the spirits of darkness. And thou who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the ways of righteousness, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. AMEN.

FREE INQUIRY.

....

THEY (the Bereans) listened without prejudice to the instructions of Paul, examined with care every argument in support of them, as well as every objection against them; and when convinced of their truth expressed their assent with cordiality and steadiness.

The divine Spirit whose aid our Lord promised to lead his people into all necessary truth, countenanced the researches of these honest inquirers, and crowned them with success.

It is our duty and right as reasonable creatures, to inquire and judge for ourselves concerning the truths of religion.

We should receive no doctrine of religion upon human authority, or the affirmation of fallible men like ourselves. Though respect and attention are due to teachers, they are not entitled to implicit faith.

The noble power of our nature cannot be employed in a way more suited to their dignity and excellence, than in forming just apprehensions of the character and will of God. As every man

has an understanding, so it is his duty and privilege to use it, and to regulate principles by his own inquiries and convictions, and not to be misled by the untried maxims of other schemes of religion. Many are suspected of being ignorant of the state of man on mankind, that decline of a free and accurate investigation, and requires belief without investigation, for those who are not conscious of the extent of their doctrines will not be of bringing them to light, or exposing them to the view of the most attentive. They know that the more fully they are viewed, the more beauty will be manifest. Truth can bear the light, and loves to be seen, but error and vice seek darkness for investigation.

When we insist upon private judgment, we mean that every doctrine of religion may be fully investigated. The doctrines which are not present to the comprehension which we must believe divine testimony. The inquiries of the philosopher, as well as of the peasant. Yet this is not the reason for neglecting the investigation of the Bible, than it is for abstaining from the study of the works of nature; for the same reason for mysteries in both. It is not the duty to search with men in the Scriptures, not only to know those doctrines which are easy and in which we are to receive our knowledge of God, and of which we expect a more full disclosure in a future state.

protestant churches maintaining the parathority of the Scrip- | In declaring the falli- | ll synods and councils. | en a church pretends | bility, and stifles pri- | lry into their tenets ; | attempt to compel men,

by the terror or infliction of punishments, to counteract their convictions and speak as *they do*, that they are chargeable with ty- ranny, and violation of the rights of conscience.

“ The Study of the Scripture recommended.”

Andrew Hunter, D. D. &c. &c.

MISCELLANY.

est of a respected friend, we readily fill our miscellaneous department, with the just and eloquent observations of M. Gregoire, on the *Columbiad* of Barlow. These observations were translated for the *Anthology*, and are by the editors of that work with the following remarks :
 Each gratified in being able to present to our readers the following eloquent which we are enabled to do by the kindness of a friend who lent us the pamphlet in French, which he had just received from Paris. The observations on our publications have always a certain degree of interest, which increased in the present instance by the distinguished character of the author because the work on which he remarks is an object of public attention at present. The feelings of a partisan will be frequently remarked, and we think with which he occasionally writes will excite surprise. He is most to stop the world by his very eloquent report to the convention, which was the to stop the Vandalism of the revolution. We have seen, in some of our works, an anonymous criticism on the same poem, extracted from the *English Magazine*; but this is less interesting, since so many unworthy tricks are practised on that Miscellany, by writing articles in this country on various works, sending them to be published there, and then quoting them here as the opinions of Englishmen.”

EDITORS.]

Observations on the Poem of Mr. Joel Barlow, the Columbiad, Philadelphia, 1807; by M. Gregoire, formerly of Blois, Senator, Member of the National Institute, &c. Paris, 1809.

FRIEND,
 received with gratitude, with interest, your mag- work, the *Columbiad*. ment of genius and by will immortalize the and give fame to the press; this alone would not to destroy the asser- saw and other writers, is a want of talents in if your country did not offer a list of great men, go down with *eclat* to
 a book is published, it
 II. *New Series*

enters the domains of criticism ; you yourself solicit it in the letter which accompanies your present; you solicit it with the frankness which is natural to you. Thus I exercise a right as well as perform a duty, not in addressing literary observations to you, but in repelling an insult to christianity, an insult on which I should be silent, if Barlow was a common writer, or his poem an inferior work, because the book and its author would soon sink together into the stream of oblivion.

Amicus usque ad aras, says an

ancient. It is at the foot of the altar, that I blame certain lines in your book, and an engraving which has the following inscription, *Final destruction of prejudices*. Prejudices! . . . Perhaps no one desires their destruction more than myself. But what do you call by this equivocal name? and what do I perceive in the midst of the heaps in this picture, which serve for emblems? The attributes of the catholic ministry, and, above all, the standard of christianity, the cross of Jesus Christ! Are these what you call *prejudices*? If even the excellent works, which have rendered evident the truth of the gospel; if even the principles and the history of eighteen centuries did not give you formally the lie, it would be easy to shew that this picture is an attack against all christian societies, that it is an act of intolerance, of persecution, which offends God and man.

The unlimited freedom of religion in the United States confers on no sect a character of domination, nor any of those exclusive privileges, that are possessed in different countries of Europe by the churches of the Catholics, Greeks, Lutherans, Calvinists, &c. &c. Let us leave to the partisans of the English church the endless dispute on the prerogatives of the *established church*, on the utility of those *civil establishments* which, already shaken, will crumble, perhaps, on all sides, at no very distant epoch. Though I am by conviction, by sentiment, a catholic, and honored with the episcopal character, after a deliberate examination, I think that if we owe to the state a guarantee of obedience when it requires it, that nevertheless these

civil establishments, which may be in favor of error as well as of truth, are often unjust, impolitic, dangerous in more than one respect, though Providence may draw good from them, as it does from many other evils which it tolerates.

Let every thing relating to conscience, as well as every thing that belongs to social organization, be freely discussed; truth demands examination, which despotism only can fear: this alone finds it necessary to invoke ignorance, to surround itself with darkness, to repel the light which breaks out from the researches that are directed by good faith and sagacity.

But what will be the result, if, instead of reasoning with candour and respect on religion, the most important object for man in the course of his fugitive existence, calumny should point to sarcasms, and spread its black colors over historical facts which it misrepresents; if, instead of speaking to the understanding to enlighten it, we address ourselves to the passions to seduce? This has been the conduct which our infidel Frenchmen have followed, pluming themselves with the title of philosophers. It is impossible to recollect, and to recollect often, that of those who have combated christianity, the greater part have vomited the most infamous things against decency and morality; Lamettrie, Voltaire, J. J. Rousseau, Diderot, Mably, P. . . ., &c. Others have said before me, that incredulity almost always has its source in the heart, and that the antagonists of a religion, whose morality is so pure, are advocates who defend their own cause.

not all of them have attacked christianity by reproach. With the abuses it has excused, as if the abuses were doing itself; as if, after having set the wind on the straw, it still blow away the ; as if wine and iron ought proscribed, because there banchees and assassins.

the stormy course of our ition, the infidels held, during years, the sceptre of ; you were a witness of they made of it. In an t, these champions of tolh and humanity were seen play all the ferocity of Dian; to shut up, profane, destroy our temples; to b the religious man even be asylum of his thoughts; carcerate and transport s and priests. A great r of catholic pastors were d to the scaffold; during th months I feared and exl the same fate; it is well s with what outrages I was b, in the midst of the nation-vention, for having braved furiated howlings of impi- the greatest favor that was led us, was only to mark it *superstitious*, as *fanatic* these were the epithets in s. For several years we constantly under the axe of rollers, calling themselves *spiders*. Do you hasten to b they usurped this title; raged. God preserve me attributing to philosophy *hives* of brigands, who f themselves in her liveries. f face even of the altar, I justified her from crimes she b; but will our infidels course on the opening of the m- ment of 1801, p. 2.

ever exercise good faith? Will they ever cease to reproach christianity with the abuses which the nations?

What further did they do? They travestied august liberty as a bacchante; they exclaimed that no one could be at once a Christian and a republican, at once a republican and a *moderate*; though thousands of examples among us, as well as among you, attested the contrary; though a holy and natural alliance establishes itself between those characters. Some pious, but unenlightened men were frightened by these clamors; believing themselves placed between liberty and religion, could they balance in their choice? It may be seen how our reformers, wishing to associate the republic with every thing that could destroy it, themselves precipitated the vessel of liberty into the abyss, at the moment it was reaching the port.

What would they have substituted for christianity? A *goddess*, and a *temple of reason*, man for God himself. They afterwards made *temples to the Supreme Being*; temples in which theophylanthropy erected her booth, till the period when the worship of the deists found its chapels deserted in France, as that of David Williams was in London.

At this period foreign nations waved among us the banners of discord; they were powerfully aided by all the enemies of the revolution, of whom a part having fled their country when it was in danger, to stir up against it the potentates of Europe, corresponded with those who remained in their homes, to kindle discord and anarchy. By a refinement of perversity, they con-

ceived the plan of destroying the most salutary reforms, by outstretching the object, and forcing every measure; of rendering odious or ridiculous the soundest notions by exaggerating them; in fine, of revolting the people by alarming their consciences.

Who could believe it, if accumulated facts did not attest it, that two classes of men the most opposite were seen at this period acting in concert to commit the same crimes, and to destroy religion? Pretended philosophers from hatred against it; pretended Christians from hatred to every priest, who had submitted to the law requiring an oath? They would rather have seen our altars overturned, our sanctuaries profaned, and covered with filth and sacrilege, than to behold their brethren in the same sacerdotal habits, but, faithful to their God and their country, offer the same sacrifice, and preach the same gospel. These distressing recollections will be engraved by history, they will resound in future ages; and when reason shall surmount extinguished passions, impartial posterity will decide on which side were truth, charity, and justice.

Does not your engraving appear to retrace, not as regards the manner, but the results, what our persecutors have executed? The illusory theories of impiety are falsified by the most decisive experience; which attests that morality is wavering and without support, if it does not receive it from the hands of religion; that religion is without consistence, if it is not *positive*, that is to say, founded on facts and on revelation. I conversed

on this subject with your countryman, Thomas Paine. Write, said I to him, on political rights, but not on religious matters; your *Age of Reason* has discovered your incapacity; you will never be able to oppose anything solid to the excellent refutation of your systems by a crowd of writers, above all by the learned bishop of Landaff.

Some of our *persecutors*, who styled themselves philosophers, are already thrown into the sewers of history; the rest will be, in their turn. The greater part of those who have survived vent themselves in maledictions over the tomb of Robespierre, that it may be forgotten they were his accomplices, his guards, and his banditti. They would be so again, if he and his power were resuscitated. Formerly, under grotesque names and cynical dress, they dishonored the cause of liberty; vile Proteuses, they have changed their language, still more than their dress. Formerly they blasphemed against christianity; bigots now, and at no time pious, limited to certain forms, certain trifling customs, neglecting in religion every thing that restrains them, perverting its august truths as their interest may dictate, and from the motives which St. Augustine has developed in so striking a manner in his *City of God*,⁶ they call themselves Christians through policy, because, according to the expression of a modern orator, *religion is necessary for the people*; and as the secret of their heart always betrays itself more by their conduct than their discourse, the sacred instrument

l pervert is broken
nds ; for among that
s frivolous and with-
cter, that is called
, there is not one,
servant girl, who, in
master, does not re-
religion is necessary
ple, on condition that
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lf.

, necessary to every
is still more so to those
who are the regula-
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re the wounds which
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dispring immorality ;
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e it with a decompo-
ch will be common to
hboring nations. If
pid Europe makes a
ds moral order, it will
n love of that, than
ude of crime ; but it
ler the escort of chris-
d in consequence of in-
tastrophes. In spite of
that cover the future,
may be perceived,
are unable to predict
cise manner, though
calculate its term, or
s.

bounds of this letter
me, I would oppose
s engendered by infi-
e benefits profusely
the christian religion ;
ction was the most vast
olutions, and the most
because the most use-
s human race. The
the gospel, in prepar-

ing us for the happiness of eter-
nity, have civilized the world ;
virtue and knowledge have every
where marched in their train ;
every region has been abandoned
by virtue and knowledge, which
has lost christianity ; those re-
gions have returned to barbarism ;
witness the church of Africa, il-
lustrious for so many learned
men, and which was once one of
the most brilliant portions of
christendom. Witness Algiers,
where you resided two years ;
such would be the lot which the
United States would feel, if ever
they should cease to be Christians.

And is not this equivalent to
what you propose in some lines,
and by an engraving, which a
disciple of the gospel repels
with horror ? The attributes
of pure christianity are classed
among the emblems of prejudices.
Where are your proofs ? It is in
the nature of things, that what is
invariably useful should be es-
sentially true ; instead of proofs,
you give up to derision objects
revered by many hundred millions
of men, who will not believe you
on your word ; they will see that
your antichristian sentence wants
justness ; that it is a consequence
without premises ; that, without
reasoning at all, you decide that
all the disciples of the gospel
reason falsely.

Virtuous minds would sigh to
behold calumny, impiety, and lu-
bricity display themselves with
effrontery, protected by the lib-
erty of the press ; but as we do
not know where to place the
limits, if we attempt to establish
by law repressive measures, this
evil would be counterbalanced
by others, if our mouths were
locked, and our pens crushed
by tyranny. The press is free in

your country ; thus you are not reprehensible by the law, but condemnable at the tribunal of opinion, the supreme judge of all crimes that offend propriety and justice. Yours offend both.

It offends justice, because it is a gratuitous outrage, that resembles that of the *Jesuits* at Japan. What would you say, if the attributes of liberty, which are so dear to you, were trampled under foot before your eyes?

It offends propriety, because, in holding out as *prejudices* the emblems of the christian religion, it is saying to all those who profess it, that they are fools ; this compliment addresses itself to the disciples of the gospel in every part of the globe ; it addresses itself to the estimable descendants of those Catholics, who, flying from British persecution, established in Maryland a state belonging to your confederation ; it addresses itself to the venerable Carroll, bishop of Baltimore ; you trample on the attributes of his pastoral character. In France, it is true, the nonconformists outrage in this way episcopacy in the person of those pastors, who, faithful to the voice of their consciences, have committed the unpardonable crime of submitting to the laws of their country ; this is a sad example to cite, not a model to imitate. Your presbyterian countrymen will perhaps ask, if you have abjured the principles, that you professed when you were the chaplain of a regiment in the war of independence.

If to believe in the gospel be a prejudice, permit us to partake of it with the feeble minds of Addison, Abbadie, Arbuthnot, Bacon,

Berkeley, Barrow, Barts, Beakley, Boerhave, Bossuet, Boyle, Blackstone, Clarke, Collins, Colledge, Ditton, Forbes, Fothergill, Ferguson, Grotius, Gray, Hervey, Hanway, Hartley, Harrington, Hyde, Hutton, James, Johnson, Locke, Lardner, Leibnitz, Littleton, De Luc, Milner, Newton, Passendorf, Paine, Prior, Pringle, Priestly, Price, Ray, Rabener, Roustan, Robertson, Sherlock, Spenser, Steele, Thompson, Wolfe, Washington, Usher, Woodward, Young, &c. and with those madmen, worthy of pity, Bossuet, Bourdaloue, Bruyere, Copernicus, Cotin, d'Aguesseau, Descartes, Dupréaux, Fénelon, Galileo, Gassendi, Houbigant, Mallet, Massillon, Nicole, Pope, Pault Racine, Winslow, Winkler, &c. all sincere catholics : but to lose ourselves in such a brilliant company.

I must add, that, in wishing to undeceive us in regard to what you call *prejudices*, you err in the choice of means ; for conviction can only be the effect of reasoning ; man cannot detach his affection from the object most dear to him, unless the notions that support it are destroyed. But if injuries that reveal are substituted for arguments that convince, we are sure to strengthen the adhesion to principles which are rooted in the mind and the heart. If to convert a Mussulman, instead of proving to him that Mahomet was an impostor, I should commence by pointing before his eyes a picture, in which the Coran and the Crescent were trampled under foot ; his heart, embittered, would cloud his understanding, and prevent

seems to my attempt. Ap-
 these reflections to the true
 tion, and see if you have not
 and entirely in a deplorable
 ga.
 persecution, my dear Barlow,
 not consist only in exiling, in-
 erating, and assassinating
 ; Julian invented more cru-
 ty, and not less cruel vexa-
 s. They have been refined
 ng us, at the end of the eigh-
 th century, in harassing and
 rating the catholics without
 ation, by repeated invectives,
 a multitude of those little
 na, whose application was
 tinal torture : impious ver-
 songs, epigrams, caricatures,
 ry thing was made use of. You
 very different from such men ;
 why resemble them in any
 ? Your engraving is an of-
 against the freedom of re-
 n ; a sort of persecution
 your heart disavows ; re-
 on will bring on regret.
 p. me, my friend, that these
 d catholics will not make
 reprisals ; true piety opens
 om to erring brethren,
 t opening it to error ;
 ghten them, she places the
 truth in the hand of char-
 ayng but a moment to
 this world, we should
 fellow men, be benev-
 ards all, whatever may
 religion, their color,
 ountry. Jesus Christ
 us both precept and
 n their turn ; he dis-
 ernately firmness and
 towards the pharisees ;
 of the Samaritan is a
 udgment against per-

ous to censuring an American, my
 zeal should be exercised to con-
 vert my countrymen ; far from
 weakening the objection, I would
 fortify it. I would say, that,
 is a country where so many truths
 have returned to their wells, we
 see printed and circulated freely
 the obscene poetry of a member
 of the national institute, and the
 rhapsodies of romance writers,
 who serve up afresh impieties so
 many times related. I would
 say too, that, without respect to
 the first body of the state, which
 ought to give an example of de-
 cency, immorality is authorized,
 by peopling the garden of the
 palace with licentious statues, to
 such a degree that virtuous moth-
 ers dare not conduct their chil-
 dren thither.

You see that I am far from
 avoiding objections ; but by my
 disapprobation of an offence, in
 which I have no share, and against
 which my colleague, Lanjuinais,
 protested vainly in full senate,
 though with the general assent
 of the senators, I have reserved
 to myself the right of telling
 you, that to recriminate is not to
 answer ; and that what might be
 alleged as an example to follow,
 cannot be but as an abuse to re-
 form. Gorani observes that the
 licentiousness of painting and
 sculpture had exercised a disas-
 trous influence over Italy ; that
 the master pieces of the arts had
 drawn away sound minds from
 useful and necessary studies, had
 depraved their manners, enervat-
 ed their courage, and fomented
 the most hateful vices.* When
 public shame is extinct, do not

would say further, that
 s examples worthy
 tion, and that previ-

* See the preface to the *Mémoires secrets et critiques des cours des gouvernans, des moeurs des principaux états de l'Italie*, by Goussier, Paris, 1793.

expect to preserve the private virtues; and when religion is publicly insulted, it is a wound to morality, a national calamity.

Many times I have repented having employed so many efforts to defend the arts and those who cultivate them against Vandalism; not that those arts, which are called *fine*, and which are not always *good*, are bad in their very nature; but, almost always, they are flatterers, and corrupters, which, by an inconceivable fatality, precede, bring on, escort, and follow depravation. Even in his time the illustrious Gerson* complained of it, to whom France owes a monument, and whom she has almost forgotten; he was grieved to see scandalous pictures, and a libidinous work, the *Romance of the Rose*, exposed to the eyes of youth. At the moment I am writing, we are menaced with a new edition of it.

What will be the fruit of my remonstrance? You are not one of those men who are afraid to acknowledge that you are wrong. A man is always honored in doing an act of reparation. I appeal to your loyalty, to your delicacy; this is to put you at strife with yourself.

My soul is oppressed in finding cause of blame in a man in whom I see so much to praise. Your character is not degraded by meanness, like that of the greater part of your brethren the poets; you have not prostituted your talents to adulation; do not tarnish them by incredulity, nor by a sort of persecution. Placed at the summit of the American Parnassus, a creditor of glory, you have sung in beautiful

* Vide his works, edit. Dupin. v. ii. p. 291, &c.

verses that liberty you defended with your arms; you came to render her homage at the bar of the national convention, where; as president, I answered in a manner that accorded with the principles you proclaimed. Our hearts were in unison.

The true foundation of political liberty is in the gospel; for it perpetually reminds men, that, having all proceeded from the same stock, they compose only one family; that there exists among them, not a *species of relationship*, as has been said in a well known work, but a real consanguinity, whose bond is indestructible. The gospel incessantly inculcates on men a spirit of charity and fraternal sentiments. The christian religion would be perverted and disguised, if it were subordinate to the caprices of rulers and the passions; but well understood and rightly practised, it is the most certain guarantee of the purity of public and private manners. Under its wings, my friend, your state of society was raised, and consolidated, and the domestic virtues hereditarily transmitted; it is to that, without doubt, that you owe, among other advantages, that of having a wife gifted with so many rare qualities and inestimable virtues. Ingratitude alone could mistake the benefits of this august, and divine religion; it would be like despising the bosom of our mother.

I have discharged, my dear Barlow, a very painful task in censuring, without human respect, what in your poem, offends christianity. The work being public, I give the same publicity to my remonstrance; thus satisfying what is prescribed to me

by my principles, my situation, my conscience, and my invariable friendship.
 H. GREGOIRE,
former Bishop of Blois, Senator, &c.
 Paris, 15th March, 1806.

REVIEW.

An American Biographical and Historical Dictionary, containing an account of the Lives, Characters, and writings of the most eminent Persons in North America from its first discovery to the present time, and a Summary of the History of the several Colonies and of the United States. By William Allen, A.M. Cambridge, Hilliard and Metcalf, 1809. 8vo. pp. 632. Price \$ 3.

No species of composition so happily unites, what was so much insisted on by the ancients, the useful and the agreeable, as biography. Useful it can scarcely fail to be, if written with truth and fidelity, be the merit of the execution, in other respects, what it may; because it presents to the reader that kind of history, which is, in the most literal sense, Philosophy teaching by Example. The lessons of wisdom, derived from experience, impart real knowledge, as distinguished from those theories, which, however pleasant to the individual who frames them, impart no benefit to the world. Such knowledge can no better be obtained from the imaginary characters of the novelist, than from the Utopian speculations of the theorist. In a novel, or romance, characters appear, not as they exist in real life, but as the writer may chance

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to portray them. Hence not unfrequently they have no shape nor proportion, no justness of coloring, and no semblance of the original. How can such unreal beings teach man wisdom? Biography comes home to men's business and bosoms. It shows what kind of beings we are; what are the trials of human life; by what means difficulties may be most advantageously met, dangers averted or encountered, and whatever contributes to the perfection of the human character attained. It furnishes, at the same time, the most powerful motives to shun the contamination of vice and profligacy, to copy the fairest models of virtue and greatness, and to aspire to eminence in the present period of existence, and to future glory, and honor, and immortality.—Nor can it fail, without an essential fault in the writer, to be as agreeable, as it is useful. It introduces us to an acquaintance with men, whose names have awakened our curiosity, attracted our esteem, or excited our admiration. It shows us those finer traits of their character, which could not be discerned at a distance. It acquaints us with their private history; it makes us companions of their various fortunes, and spectators of their exit. It points us to that world, where the virtues are

matured, and the spirits of just men are made perfect.

These advantages may be derived from the volume of Biography now before us. It comprises a sketch of the principal persons, who have appeared in our country since the time of its discovery, in a form adapted to general and convenient use. This was a desideratum. The American Biography, judiciously projected, and, as far as it proceeded, ably executed, by Dr. BELKNAP, was entirely a different work. It began with the earliest adventurers and other eminent men, and was proceeding in chronological order, with all the minuteness of history. Neither that order, however, could be perfectly observed, on account of deficiency of materials; nor was the work itself extended to a lower date than A. D. 1611, where it closed with the character of HUDSON. Why is not this noble design prosecuted? A valuable collection of materials is procured, and partially arranged; * a specimen of workmanship is given which no artist need blush to regard as a model; and yet this gallery of national portraits remains incomplete. Have we no scholars? or are they "reposing in the easy chair of Atticus?"

The present work is an alphabetical compendium of American Biography. It comprises in one volume what, on Dr. Belknap's plan, would require a series of volumes, beyond the common ability of our countrymen to purchase, and their leisure to peruse. It will give the reader a general idea of the men, who have borne the most conspic-

uous part in laying the foundations of empire in this western world, and who have contributed most to its stability and happiness. It will present to him the enterprising navigator, the daring warrior, the zealous patriot, the penetrating statesman, the learned scholar, the able theologian, the faithful minister, the exemplary Christian. By an introduction to such company he will hardly fail to grow wiser and better. He will be entertained and instructed; and, if he selects from all *whatsoever things are excellent*, and moulds them into his own temper and manners, principles and life, he will be improved in mental excellence and in moral worth.

The difficulties attending this original compilation are well stated in its Preface; and they certainly claim for the author, if not absolution for errors, indulgence for defects. "A new and untrodden field was to be explored." It has certainly been explored with diligence, and, we think, with success. For such an undertaking the literary leisure of the author, and his access to our most valuable libraries, gave him some advantages, which he might never afterward have possessed; and for the good improvement, which he has made of them, he deserves well of his country.

With this general expression of approbation we might dismiss the work, and leave it to the ordeal of public opinion; but what appeared to us incorrect in narration, erroneous in sentiment, or faulty in style, ought not to be suppressed.

ADAMS (SAMUEL), governor of Massachusetts. The selec-

* See observations prefixed to Vol. II. of American Biography.

tion of four of his associates in the declaration of independence, from "a host of worthies," thus left in the shade, will by some be thought invidious; by others perhaps partial. Other observations in this article, we think, savor too much of the political partisan. The nature and design of our work, however, forbid particular remarks on this subject.

"Attempts" Mr. A. says, "were probably made by the British to bribe Mr. Adams." We doubt that probability. What is quoted from governor Hutchinson does not show it; and, had it been a fact, is it probable that Mr. Adams would have lived until upwards of fourscore years of age, and never have divulged it?

ARNOLD (BENEDICT). We question whether this infamous name deserves a place in a work, designed to commemorate the characters of eminent men;

Quique sui memores alios fecere merendo. The distinguished valor of Arnold, and his early and active services in the cause of his country, demand our admiration and applause; but his defection and treachery ought perhaps to exclude him from the company of those patriots and heroes, who, when living, would have disdained him as an associate. The answer of an American prisoner to Arnold's question, "What the Americans would do with him, were they to get him in their power, furnishes a good hint for the proper treatment of this arch traitor: "They would take the leg, said he, that was wounded in the attack on Quebec, and bury it with the honors of war; and the rest of your body they would hang in gibbets." The

author has indeed aimed at this distributive justice. His concluding remarks on this article are discriminating and useful. But, after all, Arnold is *exalted*; and the spectator, seeing him on an eminence, with his cockade, epaulets, and sword, accompanied by the first men of the country, does not once imagine that he is brought forth for execution.

BRAINERD (DAVID). This man, eminently distinguished as an enlightened, zealous, and faithful missionary among the Indians, was, while a member of college, "misled by an intemperate zeal, and was guilty of indiscretions." Supposing himself, like some other young and inexperienced converts, capable of *discerning the spirits of men*, he expressed his belief, that one of the tutors of college was destitute of religion. On conviction of this fault, he was required to make a public confession in the hall. "Brainerd thought," as collegians are apt to think about *requiring testimony, and submitting to discipline*, "that it was unjust to extort from friends what he had uttered in conversation, and that the punishment was too severe. As he refused to make the confession, and as he had been guilty of going to a separate meeting after prohibition by the authority of college, he was expelled." "The expulsion," subjoins the biographer, "was perhaps necessary, as things existed; but in the circumstances which led to it there appears a strong disposition to hunt up offences against the new lights, as those who were attached to the preaching of Messrs. Whitefield and Tennent

were then called. It was not so strange that a young man should have been indiscreet, as that he should confess himself to have been so." Our conclusion from the facts here stated, had we known no other, would have been the reverse of that of the biographer. The offence against the tutor was a gross one; and yet the offender refused to make confession of it. To this first offence he added another, more daring and flagrant. In disregard, if not in defiance, of "a prohibition by the authority of college," he went to a separatist meeting. If such contempt of the government of colleges, and such violations of their laws, were tolerated with impunity, parietal tutors would require additional auxiliaries; and Proctors could never become authors. The truth is, Mr. B. said of Mr. Whittelsey, "He has no more grace than that chair;" and yet, to our knowledge, this graceless tutor was a learned, pious, fervent, and exemplary minister of Christ, who died in a good old age, full of faith and hope, and the tears of an affectionate people watered his grave.* We wonder not, that care was taken to exclude from the "school of the prophets" the fanaticism of the new lights, which was a real opprobrium to the "divine philosophy" of the gospel. The cause of evangelical truth and piety gains nothing by a connivance at the faults of its friends. We doubt not, Mr. B. "verily thought" himself in no great degree criminal; but

we verily think him to have been highly culpable, and his punishment just.

BROCK (JOHN). Remarkable correspondences between providential events and the prayers of good men, ought to be piously observed; but it seems a bold interpretation of Providence, to affirm that the poor man who lost his fishing boat, recovered it "in answer to the earnest prayer" of Mr. Brock. The coincidence may have occurred; but neither facts, nor inferences, which rest on the authority of Cotton Mather, where especially there is any thing of the *marvellous*, can be always absolutely admitted.

CLAP (THOMAS), president of Yale College. "By some means he acquired a prejudice against Mr. Whitefield." The means by which this prejudice was acquired are not mysterious. They are plainly shown in the work under review, *article WHITEFIELD*. "In the early periods of his life, he [Mr. W.] was guilty in some instances of uncharitableness and indiscretion." This is the true reason, why, on his first visit to New-England, many of the most respectable ministers of our country acquired a prejudice, or unfavorable prepossession, against him. He corrected his indiscretions, "confessed his fault," became more catholic, and "learned better manners as he went along;" and was accordingly treated afterward with the attention and respect to which his eminent character became entitled.

TAPPAN (DAVID, D.D.). Justice is essentially done to this excellent man by the biographer, from whose sketch it will readily

* This was Mr. CHAUNCEY WHITTELSEY, mentioned in this work, under the article *Samuel Whitelsey*, as "an eminent scholar." He deserved a separate notice.

ceived that he was pre-
a minister, as a the-
professor, and as a
"It has been thought
" he observes, "that
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which christian philan-
dictated. It was such
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exemplified, when he
all things to all men,
might by all means save
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rejudices, which he real-
ght pernicious, we be-
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ell known. No contem-
minister, perhaps, was
iformly and decidedly

evangelical in his ministry, than
Dr. Tappan. He was a remark-
able example, in these degener-
ate days, of that method of
preaching, of which the apostles
gave a primitive pattern, when,
instead of *handling the word of*
God deceitfully, they by manifes-
tation of the truth commended
themselves to every man's con-
science in the sight of God. If
it has been thought, that he was
culpably accommodating in what
he deemed momentous, we be-
lieve it to be a rare if not a solita-
ry opinion. The idea was taken
by the biographer from anony-
mous "Sketches of the life and
character of Dr. Tappan." The
author of those Sketches, how-
ever, was less positive in his
stricture, than the copyist. His
language is "It is doubted, wheth-
er he uniformly showed in what
high estimation he held the dis-
tinguishing doctrines of the
gospel." "If he ever gave
occasion to say, that he did
not express the truths, which
he embraced, with sufficient
perspicuity and fulness; if, in
some instances, he was too
careful to accommodate him-
self to opinions, which he dis-
approved, and to prejudices,
which he believed pernicious;
it was no greater failing, than
has, alas, been found in the best
of mortals." The insinuation is
indeed strong, but there is no *af-*
firmation. This anonymous and
hypothetical paragraph is rais-
ed by the biographer into the
rank of legitimate authority and
historical verity. This is to re-
verse the method of an exact his-
torian, who, instead of exalting
hypotheses to facts, often depres-
ses assumed facts to hypotheses.
In that rank ought this passage

to have been quietly left. Nor ought the following testimony of the writer of the Sketches to have been omitted, which we believe to be literally exact, and which will be thought by many to be an essential vindication of the Professor: "After all, it was manifest that he made evangelical religion the sum and centre of his preaching."

It is but just to the memory of this good man, to subjoin his own sentiments on the very subject in question, delivered on a solemn occasion,* and conscientiously regarded, we doubt not, in his own public ministry. In answer to the question, "What course shall ministers take to vindicate their injured profession, and to maintain and promote the declining interests of religion?" he says; "In the candid opinion of the preacher, the surest path to these objects is a clear and lively exhibition of the gospel in its full orb'd lustre, in all its interesting doctrines, duties, and sanctions; in their public ministrations, enforced by a strong and unceasing display of its excellent spirit in their private deportment. Such an exhibition seems the most promising method to leave on the consciences of their hearers a serious sense of the divine glory and infinite importance of christianity; and to impress surrounding infidels with its transcendent superiority to their boasted schemes of natural religion or human philosophy. But if the public defenders of the gospel studiously accommodate its principles to the boasted but perverted reason and liberality of an unbelieving and

heathenish age; will hold up the christian to the view of infidel uncertain and unimpaired, and give them respect that even its professional advocates are ashamed of some and distinguishing for We have observed *ing Errors.*

ABBOT (HULL) d 1782, but in 1774.

BROOKS (ELEAZER founded, in one in another officer of the was not he, who in second action near Oct. 7, 1777;" but, it was general JOHN Medford. To him, judge Marshall refers of Washington; in the statement of Mr. rect, and the autho plied.

CLARKE (JOHN, ordained, not in 17 1778.

CUSHING (JACOB preached the sermon of Rev. Joseph Jacl 1776, but in 1796.

LIVINGSTON (LL. D). The review tary operations in N ica from 1753 to 175 ing which the Editori torical Collections of "It is said to have been Mr. Livingston, in with his friends W. Scott," is affirmed by to have been writte We have been assur erary gentleman of P that the review was by them.

LOGAN (JAMES). tion of Cicero de S

* Before the Annual Convention of Ministers, 1797.

A. says, "was the
lation of a classical au-
le in America;" but
ndys, treasurer of the
company, translated
stamorphoses in 1623.
SORPE (JAMES), whose
by Mr. Allen to have
ety-seven," lived, it is
o the age of at least one
nd three years.
e observed the follow-
ions.

(CHARLES, D. D.)
a sermon at the Ordina-
Freegrace Reynolds,
mons at the ordinations
by Mather Cooley and
Russell, 1796; and
urses on the Truth and
n of the Bible, 1797.

THOMAS) published an
he nature and founda-
oral virtne and obliga-
b.

OCK (ENOS, D. D.)
an essay on the Lord's

(EBENEZER GRANT)
an oration "on the
he Mosaic History of
on," delivered at the
ommencement in New
'98.

RS (SAMUEL) published,
r's Address to his Peo-
and, The Sin of Sui-
ary to Nature, 1767.

(JOSIAH) published a
entitled "The charac-
hing, &c. of the Rev.
ge Whitefield impar-
resented and support-
b.

e observed the follow-
racles.

re, used as a verb, is an
ism. If legitimate, it
e, recurring as it does
h frequency. *Avoca-*

tion is incorrectly used by the
author for employment. "He
followed till his death his accu-
tomed avocation," p. 117, &c.
Admiralty for admiralty, p. 413.
Obstruse for abstruse, p. 613.

Such phrases as the following,
are not *Attic*: "His ordina-
tion took place;" "his death
took place" &c. *passim*. "It
was not always the case," p.
614. "It was well that he did,"
p. 610. "For a length of
time," p. 118. "A number of
circumstances," p. 547. "A
number of such remarkable cor-
respondences," p. 113. "A
number of years ago," p. 140.
"Absent a number of years,"
p. 148." refused to assist in
this thing," p. 489.

In several instances, some-
thing is omitted, which ought to
have been inserted to render the
subject intelligible. "Squanto—
having been carried off by Hunt
in 1614," p. 160. No other no-
tice is given of Hunt, in that
connexion, if in the volume.—
"Three hundred Indians came on
from the other fort;" p. 410.
No notice but this is given of
any other fort.—"Obbatinewa—
gave them a promise of assist-
ance against the squaw sachem,"
p. 87. No account is given of
the squaw sachem.

We object to a part of the *title*
of this work. "A Summary of
the History of the Several Colo-
nies and of the United States"
is too *promising*. The reader
expects more than he finds. The
history of some of the colonies
does not fill a single page; of
others, not half a one.

A work, so complex and ex-
tensive as this, must have im-
perfections. That this has not
more, is greatly to the honor of

the author's diligence and fidelity. A revision of it, with the advantage of his own scrutiny, the suggestions of friends, and additional materials, may render it a more finished production. Some characters may be omitted without detriment, and others advantageously introduced. The Spartan may, in some instances, seize his plunder with more adroitness, and conceal it with more dexterity. Were the author, whose style is generally neat and pure, to use the words of others less, his work would be more homogeneous, and more *his own*; and would therefore better stand the test of the statute laws of Athens, by which it will be tried, and the common law of Sparta, to which he himself has appealed.

◆

Caution recommended in the application and use of scripture language, a Sermon preached July 15, 1777, in the cathedral church of Carlisle, by W. Paley. Reprinted, Hilliard and Metcalf, 1809.

THIS little tract of only eleven pages could hardly be deemed worthy of consideration, did it not appear under the justly respected name of Dr. Paley. It is to be lamented, that a regard to his reputation should not have prevented this old sermon; which has long slumbered in forgetfulness, from being brought again before the public; for that such a sermon, so contradictory to the articles of the church of England, should have been preached by one of the incumbents of that

church, and in the audience of its bishops, is a stance, which might overwhelm an honest man with surprise.

It is the design of this show, that certain titles, &c. found in the Testament, which have been supposed to be applied to Christians at the prior to express doctrines transient and unchanging truth in reality applicable to the situation of christians its first institution." The author introduces four illustrations of his principle. In his illustration he says, that at the time the Scriptures were *baptism* was only another name for conversion, because a man baptized but converts; then adverts to the impolicy at the present day, of the anonymous use of those words as a caution was perhaps necessary in a church, which says a man baptized infant, that it is generated with the Holy Spirit; but how the preacher, a member of that church, should use this caution, and yet insist that baptism be willing to receive, which contradicted the belief, is somewhat wonderful if it is not singular. It does not seem, however, to be in his supposition, that the Scriptures use the word baptism in the same sense as conversion passages quoted,* do not do this, as any one will find who will take the trouble to examine them. If he had seen the fathers called baptists, his statement could be denied.

* Mark xvi. 16; Acts xiii. 44 Titus iii. 5.

his second illustration considers the terms "called," "saints," phrases "in Christ" — a new generation, a new nation, a holy national people," as used to distinguish the professing Christians from the rest, particularly from the heathen; and he asserts, that the application to the whole Christian generation, because there is no perceptible union between them; and because they are well among heathens, they may be compared to a party, he says, which is very disgusting to the eyes of the professors of

In support of his argument he declares, that the words *born* or *converted* may be substituted for the words mentioned, or without any injury to the argument. If the author means *born* man one, who is born by the Spirit of God, and rendered holy, there is no controversy with him; but if he means *converted*, as it appears he does, by a *professor* of the Christian religion, his rule will be sufficed by applying it to the following passages. "Do ye know, that the *saints* [the

shall judge the world?" "Who hath made us to be partakers of the glory of the *saints* in heaven?" "Who shall lay any charge of God's curse upon us, who are sanctified by God and preserved in *Jesus*

Coloss. i. 12. † Rom. viii. 33.

Christ, and called." "The dead in *Christ* shall rise first." Similar passages might be multiplied without end. Now let any one substitute *professors* in the place of *saints*, &c. and say whether the absurdity, which would thus be introduced into the Scriptures, does not demonstrate the incorrectness of the principle, laid down by the preacher?

In his third illustration he endeavors to prove, that the words *foreknow*, *predestinate*, *choose*, *elect*, &c. relate only to a new society of men, who were to take the place of the rejected Jews, and not to individuals; and to the events of this life, and not to the final destiny of mankind. Upon this hypothesis perhaps the following passages would be obliged to undergo a transmutation in order to exhibit good sense.

"Whom he did *foreknow*, he also did *predestinate*, to be conformed to the image of his Son, whom he also called and justified, and glorified."** Unless it be supposed that all who enjoy the new dispensation, that is, all *professing* Christians, are justified, and will be admitted to future glory, how will any one, on the principle in question, vindicate the truth of this portion of Scripture? "According as he hath *chosen* us in him before the foundation of the world, that we should be holy and without blame before him in love." †† "No man can come unto me, except the Father, which hath sent me, draw him." †† "Having *predestinated* us to the adoption

§ Jude 1. ** Rom. viii. 29, 30.

†† Eph. i. 4. †† John v. 44.

of sons."* "He hath mercy, on whom he will have mercy, and whom he will he hardeneth."† Unless these passages, without violating the rules of sober criticism, can be reconciled to the principles of the sermon before us, those principles must be regarded as of little worth.

Our author says, indeed, that the absolute appointment to salvation or perdition, independent of ourselves or any thing we can do, lays the axe to the root of all religion; but if he had diligently considered the above recited passages, he would have found, that such a doctrine is not a doctrine of Scripture; for the sacred volume declares the means to be ordained as well as the end, and teaches that the "elect" are appointed to "do" something in this world as well as to inherit eternal life. If he had also made himself acquainted with the opinions of those, whom he was opposing, he would probably have discovered, that they did not admit any predestination, which was not supposed to conduct men to uprightness of conduct and benevolent exertions.

The fourth and last illustration is very similar to the second. Because the change from heathenism, or from the Jewish religion to christianity was great, and presented new prospects and inspired new hopes, therefore the author supposes, that the phrases "new creature," "new creation," "born again of God and of the Spirit," &c. express only the reception of christianity, and have no reference to the agency of divine power in renewing the sinful heart. If it be asked, he says, what such expressions of

* Eph. i. 5. † Rom. ix. 18.

Scripture mean; "we answer, nothing; nothing, that is, to us; nothing to be found or sought for in the present circumstances of christianity;"

Yet this is the preacher, who at the close of his sermon, claims to be a minister, "not of his own fame or fancie, but of the sincere gospel of Jesus Christ." Yet this is the vicar of Dalton who by subscribing the articles of the church of England, had openly and explicitly declared his belief "that original sin is the fault and corruption of the nature of every man—whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation; and this infection of nature doth remain, yet, in them that are regenerated, &c." "We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will;" "works, done before the grace of Christ and the inspiration of his Spirit are not pleasant to God;"—"predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they, which be endued with so excellent a benefit of God, be called accord-

God's purpose by his working in due season."

It is light will the honesty of the man be con- sidered who subscribed these articles yet printed the sermon new? And was this man, who has himself explained, and forcibly demonstrated the principles of the new system? It was indeed so; but the sermon was printed when he was a young man, before his patience of inquiry had brought him nearer to the truth, before his maturer observations and the lessons of experience had made him think more correctly; and we may say that the law of the Spirit of Christ Jesus had made him free from the law of sin and

the new system, printed first in 1777, says that only to turn the new system to christianity that was meant by the law "to be dead to sin, and alive to the spirit" &c. and that scripture expressions can be applied to men under the circumstances of christianity. But age, and we trust the wisdom of God, brought to him wisdom for the revolution of thirty years. He was called from life, and left behind him a volume of sermons, which has lately been presented to the public. In the first, written, when the bloom of youth had passed, he says, "death in St.

Paul's epistles hardly ever signifies a natural death, to which men of all kinds are equally subjected; but it means a spiritual death, or that perdition and destruction, to which sin brings men in a future state." p. 291.

"With what but with the operation and the co-operation of the Spirit of God as of a real, efficient, powerful, active Being, can such expressions as the following be made to suit? "If so be, that the Spirit of God dwell in you." "If any man have not the Spirit of Christ he is none of his." "Ye have received the Spirit of adoption." "The Spirit itself beareth witness with our spirit." These passages either assert or assume the fact, namely, the existence and agency of such a Spirit; its agency, I mean, as and upon the human soul," p. 303.

Thus speaks the aged Dr. Paley; but if young Mr. Paley had been asked in the year 1777, what was the meaning of the above recited passages of Scripture, whether they expressed any influence or agency of the Holy Spirit upon the sinful heart? He would have said, "No, they mean NOTHING!"

Why is this old sermon, which the author in his last days would have been ashamed to acknowledge, and which he must have wished to be suppressed on account of its errors, not to say of its most fatal perversion of religious truth; why is this old sermon just at this time republished? We submit the question to the reflections of our readers.

RELIGIOUS INTELLIGENCE.

PROCEEDINGS OF THE SOCIETY
IN ENGLAND FOR PROMOTING
CHRISTIAN KNOWLEDGE IN FOR-
EIGN PARTS.

THE subscribing and corresponding Members of the Society are now upwards of 3174; of which number, 194 subscribing members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have amounted to 13,923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.* has been expended in Bibles and other books for distribution; about 2,000*l.* in stores, salaries, and gratuities for the East-Indian Missionaries; and about 1,200*l.* in printing an edition of the Welsh Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding members, consisting of 4,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120, 157 small Tracts, some in half binding, and others stitched.

The number persons baptized by the baptist missionaries in India down to November 1807 was 123, near a hundred of whom were natives, chiefly Hindoos, with a few Mahometans. Nine were of the Brahmin cast. This conversion of learned Brahmins, this triumph over men in the most elevated cast, must afford great encouragement to the pious persevering missionaries.

SOCIETY FOR PROMOTING CHRIS-
TIAN KNOWLEDGE.
EAST INDIES.

THE following is an abstract of the Society's account.

Mr. Pœzold reports, that Mr. Henry Horst, who for many years had

been employed in the concerns of the mission, had at length received the ordination of the Lutheran church, from the hands of the worthy senior of the Society's missions, the Rev. Mr. Pohle, with the consent and approbation of the brethren Kolhoff and Holzberg, and himself. "Mr. Horst," he observes, "certainly deserves it, being a man of considerable literary attainments, as well as of good moral character, for which he is greatly esteemed at Tanjore. Our excellent brother Kolhoff bestoweth great praise on him, and seems to be of one heart and one soul with him. They are now labouring together, in the vineyard of the Lord, with an exemplary zeal and activity."

The notices transmitted by Mr. Pœzold for 1806, are as follows.

At Vepery, in the Malabar congregation, 25 infants and 9 adults baptized, 4 marriages, and on *East* day 102 communicants: In the English and Portuguese congregation, 36 children baptized, 17 marriages, and 96 communicants. At Negapatam, 15 children of European extraction, 1 Malabar child and 2 Malabar adults, baptized; 12 marriages, 6 Portuguese and 19 Malabar communicants. At Sadras, &c. 7 children of European extraction baptized, and 7 communicants.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 16th of February, 1807, states, that in the course of the preceding year there had been in that mission, and at Dindegall, 21 baptisms amongst which were 3 of adult heathens, and 3 converts from popery, 4 marriages, 159 communicants, about 50 English scholars, and about 30 Malabar scholars.

The Trichinapally congregation of Portuguese and Malabars amounted to 334 souls, which together with about 30 at Dindegall and Madras, made 364. As officiating chaplain of the garrison of Trichinapally, he had had 32 baptisms, and 18 marriages, the communicants having been 13. Since the departure of the

, one of the chaplains India Company, he had officiate alone. His s, in the Mission, were schoolmasters, three three Malabar school- were in training to be its. The Christians at Madura had been freed by the catechists, *vently announced the gos- the natives.* Mr. Pohle s mission, on the whole, nising footing. He had ively favored with vis- sars. Kerr of Madras, Calcutta, and John of with whom he had had versations, concerning issions, and the disse- ristian knowledge in

ian who had had oppor- rsonally knowing Mr. , had much encouraged ordination; which had y the hands of Mr. Po- o-ordinators Mr. Kolhoff rberg, on the first Sun- eeding advent, at Tan- nanner Mr. Kolhoff, and priest Sattianaden, had ir ordinations, through Father Schwartz. Mr. re strongly recommend- ion of Mr. Horst, as the sionary, and that they to him the salary of a to which recommend- iety have acceded. mentions, that they had jubilee, on the 13th of e commemoration of the two first protestant mis- Tranquebar, on the 9th , with thankgivings and d, and a suitable ser- att. xxviii. 19. sses his wish that the ion at Tranquebar may e remembered for good Society, as it still sup- laughter missions with ses, &c. from its press. ad resolved on a voyage nd Denmark, in conse- edical advice; and in e a clear and oral ac- : missions to the respec- s, he had previously visit-

ed Tanjore, Trichinapally, and the christian congregation in the coun- try, where he had had many confer- ences with the brethren, in the view of preserving and promoting the ob- jects of the missions, and encourag- ing, together with the christian re- ligious, civilization and industry amongst the Christians, and particu- larly in the mission schools; and he had had much pleasure in finding his excellency the Maha Rajah, the En- glish Resident Captain Blackburn, and at Madras Lord William Ben- tinck, cordially inclined to aid these good designs, where opportunities should occur.

Mr. John, however, finding difficul- ties in getting a passage, and that his complaints returned with greater violence, found it necessary to re- turn to Tranquebar, where, in Octo- ber, he had providentially arrived by sea. Since then, he had been ena- bled to retake his share in the charge of the mission, the duties of which had chiefly fallen on Mr. Cammerer, who had, however, been faithfully assisted by Mr. Schreyvogal in the church, and in the schools of the Malabar and Portuguese congrega- tions. In both, the increase in the years 1805 and 6 was 249; amongst whom were 30 heathens and four Roman catholics. Their marriages had been sixty-five, communicants 2,240, and the number of school children, exclusive of those in the country, 150.

In consequence of the scarcity of paddy, they had been obliged to re- turn many school children to their parents, and to refuse many who were brought for reception. Some enemies too had united to disturb the established order of the mission, to grieve the missionaries, to ruin the catechists and elders, and to se- duce a part of the Christians; but they report, with gratitude to God, that these schemes had been con- founded, and that the better part of their Christians had acknowledged the value of enjoying the means of grace; and their esteem for those, who had their spiritual and bodily welfare at heart, had rather increas- ed than diminished; and instances of true piety, on the occasion, had al- so increased. Some new arrange-

ments had been made to encourage industry, and civilization amongst the Christians and school children. The latter were directed to occupy their minds by learning in the forenoon; and in the afternoon, their hands and feet, by cultivating the schoolyards and grounds adjacent with different vegetables, which heretofore were bought at the market. The several Christian families were encouraged to do the same on the spots next to their houses, and were assisted, as far as possible, by having wells dug for them, and by being furnished with the necessary utensils. The catechists and Christians in the country were continually directed and encouraged to make the best use possible of the ground granted by government to the chapels and houses, through the generous endeavors of that inestimable friend of mankind, and of his country, Mr. Charles Harris; whose removal from the collectorship they, with the inhabitants in general, and particularly the poor, most keenly lament. Of the character of this gentleman, they speak in the highest terms. The catechists had been encouraged to practise vaccination, which they had done gratuitously to a great extent in various districts, looking for their reward from above. The names of many hun-

dreds of poor children, whom they had vaccinated, had been brought to the missionaries, and in no instance does the experiment appear to have failed.

The cultivation of potatoes having been very successfully introduced in some of the more remote and inner parts of the country, and a trial also having been successfully made nearer the sea-coast, they entertained the hope that similar attempts amongst other Christians, which were to be pursued when the hot season and the rains were over, would not fail of success.

They would not cease to shew and testify to the public, that the mission and christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.

They observe, that if the Indian nations were to be blessed with the Holy Scriptures, or at least with the New Testament, and some parts of the Old, in their different languages, the fruit of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and heathens applied for copies.

Relig. Mon.

OBITUARY.

A BRIEF SKETCH OF THE LIFE AND CHARACTER OF THE REV. DANIEL M'CALLA, D.D. LATE PASTOR OF THE INDEPENDENT OR CONGREGATIONAL CHURCH AT WAPPETAU, IN THE PARISH OF CHRIST'S CHURCH, SOUTH CAROLINA.

DR. M'CALLA was born at Nes- haminy in Pennsylvania in the year 1748. Blessed with most excellent and pious parents, he was early instructed by them in the principles of the christian religion, and attended on this species of instruction with uncommon expansion of mind, and great seriousness of reflection. He received the rudiments of his education at the grammar school in Foggsmanor in his native state, under the direction of the Rev. John Blair, where he acquired a taste for classical learn-

ing, which did honor to his preceptor and displayed the opening of a refined and manly genius. At this place he was also distinguished for early piety and was admitted to the communion of the church in the thirteenth year of his age.

When properly qualified he was removed to Princeton, where, by intense application, his constitution was endangered, and parental interference became necessary to prevent his falling a sacrifice to the ardor of his mind.

he finished his course at
d was honored with the
Bachelor of Arts, with
ion of extraordinary at-

only in his 19th year,
la was prevailed upon, by
tion of several respectable
characters in Philadel-
an academy in that
e instruction of youth in
nd sciences. In this use-
ent he acquitted himself
, and with general appro-
the mean time, in addition
rite studies of Theology
Lectures, he made himself
with the science of medi-
he collateral branches of
and obtained a critical
of the French, Spanish,
languages.

9th of July, 1772 he was
preach the gospel, and re-
imonials of the first Pres-
Philadelphia, of their high

lar talents soon attracted
on of several vacant con-
, who wished to obtain his
among them, as their pas-
sage the preference to the
ches of New Providence
ston in Pennsylvania, and
ed their minister in 1774.
situation he preached to
stance till the commence-
the American Revolution,
w field opened for the ex-
his eloquence, and he be-
liarly useful in directing
and in inspiring and con-
patriotism of many others,
those of his own congre-

the commencement of hos-
ten troops under the com-
mander Thomson were or-
mated, at the solicitation of
he officers, he was appoint-
ed to a chaplaincy to
the corps. His opportuni-
ties for ministerial usefulness how-
ever not equal, in this station,
as: for soon after his arri-
val, he was made prisoner
of war with Thomson and sev-
eral officers at Trois Rivieres.
Several months confinement
in a leathsome prisonship, he

was permitted to return to his friends
on parole, and was restored to his
congregations in the latter end of
1776. But the tranquillity he enjoy-
ed here was not long; it was in-
terrupted by an order issued by the
commander of the British army then
in Philadelphia, for apprehending
him on a pretence of his having vio-
lated his parole in praying for his
country. He had timely notice of
this order, and retired to Virginia.
Here having received information
of his release from parole by an ex-
change of prisoners, he returned to
the uncontrolled office of his minist-
ry, and at the same time took charge
of a respectable academy in Hanover
County. But it pleased the Head of
the church by a train of providences
to remove him once more to a situa-
tion better suited to his inclinations
in Christ's church; where, in undis-
turbed retirement, he could pursue
his beloved studies and indulge his
ample mind in inquisitive research.

It has often been considered by
some of Dr. McCalla's friends, as a
subject of regret, that his useful tal-
ents were confined to so limited a
sphere. He was himself of a differ-
ent opinion. His predilection for
solitude for the sake of study was
such that nothing but a strong con-
viction of imperious duty, could ever
have drawn him out of it. Happy in
the affections of a beloved congrega-
tion among whom he enjoyed alter-
nately the advantages of public use-
fulness and retirement, no inferior
consideration could have induced
him to desire a change.

In retirement he possessed a tran-
quillity little known in the miscella-
neous throngs of populous cities,
which he would not have bartered
for any flattering encomiums in the
roll of Fame. Rather avoiding than
courting public notice, he never
sought, nor willingly consented that
his friends should seek for him a more
conspicuous station, than the one he
occupied. In retirement he indulged
his taste for elegant literature on
every subject; through his whole 21
years residence at Wappetaw, his
attention was principally directed
to the sacred Scriptures. He read
them diligently in the originals, and
in the several languages into which

they have been translated, collected and compared the various readings from many authorities, and had it in design, had life been spared, to have digested his remarks and arranged them in an order which would have rendered them useful to posterity. But infinite Wisdom determined otherwise. An afflictive providence, by the death of a most amiable, excellent, and dutiful daughter,* an only child, accelerated an event, which frequent attacks of sickness, on a constitution already almost exhausted, must soon have brought to pass. He bore the affliction with exemplary resignation, and while he felt with sensibility, he blessed the hand that inflicted the stroke. In religion he found resources sufficient to support his spirit, but not sufficient to fortify his enfeebled frame against the power of disease. In calm submission to the paternal will of God, he met the king of terrors with the composure and magnanimity of a Christian, and on the 6th day of April 1809, in the 61st year of his age sweetly resigned his soul into the arms of the Savior in whom he had long placed an unwavering confidence.

Dr. Mc Calla was in person a graceful figure, polite, easy, and engaging in his manners: entertaining and improving in conversation, of a lively fancy, and a generous heart, of unfettered liberality, and undissembling candor.

He was easy of access, a friend to human nature, but peculiarly attached to men of science and religion.

With powers of mind equal to his piety and benevolence, he justly held a place in the foremost ranks of eminent and good men.

* *It ought to have been mentioned before, that when in Virginia Mr. Mc Calla was married to Miss Elizabeth Todd, third daughter of the late Rev. John Todd of that State. B. this lady he had but one child to live, who became the wife of Dr. John R. Witherspoon, and died in the 27th year of her age, leaving one son.*

He was a profound savoring the wisdom of all the refinements of modern biblical learning, and sacred history he was none.

As a divine his theories were founded solely on the glory and divinity of God, and zealously in obligation on all men to be professed without dissent to party distinction, to be a moderate. On the subject of church he was liberal, but the plan of congregation the most consonant to primitive practice, and promote the interests of virtue.

As a preacher the manner, the perspicuity the abundant variety of diction, enforced by a most unrivalled eloquence attracted, and instructed.

The subjects of his discourses, never uninteresting and always edifying, were always edifying to the understanding, the heart. To have been unbenevolent under preaching would have evinced insensibility or depravity. As a teacher of youth his peculiar facility of communicating knowledge with which he was copiously endowed, and his happiness of commanding respect without severity.

As a man of piety and as few infirmities as usual, a lot of good men in the pious example in every day life was worthy of imitation. His rectitude of conduct could only result from the purity of principle.

His loss to the church and his country, is unspeakable: good and faithful servant as he is in heaven we trust, and

TO CORRESPONDENTS.

"A word to Christians," and "Thoughts on the means of receiving and on our files for publication.



THE
PANOPLIST,
 AND
 MISSIONARY MAGAZINE UNITED.

6. NOVEMBER, 1809. VOL. II.

BIOGRAPHY.

OF THE LIFE AND CHARACTER OF REV. JOHN ERSKINE, D.D.
Extracted from a Sermon delivered on his death, by Rev. Dr. Kemp.

ERSKINE was born June 721. He descended from the most respectable family in Scotland. His father, eminent for talents as a Lawyer and Professor of Law, became more eminent by his valuable publications, which are universally regarded in our Courts of Justice, as of the highest authority.

His birthright Dr. Erskine inherited a very considerable patrimony. His bodily constitution was, from the beginning, delicate, and his stature small and slender; but his mind was strong and vigorous, and active: his thirst for knowledge insatiable, and his memory singularly retentive.

His mind, impressed with a sense of piety, was early directed to Theology, as his father's study; but law was the profession for which he was inclined by his family. Accordingly at the close of his collegiate course, he entered upon the study of law, in which he made considerable progress. His proficiency in this science has been justly ascribed much to that subtilty of discrimination.

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tion, and accuracy of reasoning, for which he was distinguished. But, notwithstanding his fair prospects of eminence in a profession, which was deemed by his friends best suited to his rank in society, as well as to the advancement of his fortune, his mind was still fondly turned to Divinity, and he at length obtained the reluctant consent of his family, to attend exclusively to that profession. After spending the usual number of years in diligent preparatory studies he obtained a license to preach the gospel, from the Presbytery of Edinburgh.

Among his first appearances in the pulpit, he preached from a text, which was thought peculiarly applicable to his own character and circumstances—'I had rather be a door keeper in the house of my God, than dwell in the tents of wickedness.'

In May, 1744, at the age of twenty-three, he was ordained Minister of Kirkintilloch, a country parish in the Presbytery of Glasgow; thence he was removed, in 1753, to the collegiate Church of Culross; thence, in 1758, he was called to be one of

2G

the ministers of Edinburgh, first of the 'New-Gray, Friars,' afterwards, in 1767, of the collegiate Church of the 'Old-Gray, Friars,' where, with much fidelity and acceptance, he continued regularly to officiate, till the increasing infirmities of old age obliged him, reluctantly, to retire from the duties of the pulpit.

As a preacher, no man ever spoke with more earnestness and fervor, nor conveyed to his hearers a stronger impression of the deep-felt power upon his own mind, of the sacred truths which he delivered to others. His manner was not graceful, nor was his pronunciation governed by modern rules; he spoke with unaffected simplicity, in the accent and manner to which he had been accustomed from his youth. But the good sense with which he never failed to speak upon all subjects; the solidity and acuteness of his expositions of Scripture; the poignancy of his remarks upon life and manners; and the general importance and interesting nature of the doctrines which he delivered commanded the attention and reached the hearts of his numerous hearers. For many years no preacher was ever more admired, or attended with more crowded audiences. The hearers of Dr. Erskine forgot his trifling defects, forgot even the preacher himself, and attended only to the sacred truths which flowed from his lips.

In an intimate and extensive acquaintance with Scripture, few if any, of his brethren of the present age could compare with him; and as a *lecturer* he eminently excelled.

Thoroughly acquainted with the whole system of evangelical doctrine, in all its parts, his sermons on the subjects of faith were and perspicuous. He never was to exhibit *his* excitement, or to excite admiration, or to please; but, in all the simplicity of plain, though an energetic, language, to instruction to the unlearned, and deeply to impress the hearts, of his hearers. His application of the facts and precepts of Scripture to the widely diversified manners of mankind, and to the duties of human conduct, exceeded by none. He was deeply versed in the science which has the heart of its object. He could enter into its intricate mazes, and address him the happiest effect to the diversities of character and conduct.

In conducting the several parts of worship, whether public, or private societies, he was equally earnestness of his manner, the tone of voice, the felicitous expressions, and his happy adaptation of Scripture to the occasion. He was distinguished in this, as in other respects, a model to his brethren in office. Of his worth was both as a divine and a preacher, the world is able to judge from the some judgment from the his compositions which he persuaded to publish. He was fortunate it was that his modesty, and his disposition to prefer others to himself, prevented his giving more to the press. Whether

of his sermons, on practical subjects, which he intended, to be prepared for publication, cannot yet be ascertained.

But from those sermons which have already appeared, we may see a man of taste and discernment, who could perceive, amidst great neglect of ornament, much sound and much interesting and useful truth, conveyed in a perspicuous, manly style. In the private duties of the ministerial office, no man was ever so faithful and laborious, as the good man of whom we are speaking. In visiting the sick, especially, he was most diligent; and in this branch of his duty he eminently excelled. His uncommon tenderness and gentleness of heart; his extensive experience of personal domestic distress; his intimate knowledge of the human mind, and of the topics best adapted to soothe and direct it in affliction; and the delicacy of his manner of address; all concurred to render his visits a much valued privilege in every house of mourn-

ing. As a member of the ecclesiastical courts, though he had very often the good fortune to sit with the majority, yet on all occasions he failed not to assert his own sentiments with manly freedom, and to speak with so much good sense and acuteness of argument, as not to command the attention and respect of all who heard him.

Will we speak of Dr. Erskine as a scholar? When you

other volume has since been pub-

reflect upon the original quickness of his powers of perception, and the strength of his memory, and are informed that during the whole course of a long life he was an indefatigable student, you may well believe that his erudition was various, extensive, and profound. Such was his constant thirst for knowledge, that even in old age it suffered no abatement; and till within a very few hours of his death, his studies were continued.

Besides what are usually called the *learned* languages, in each of which he excelled, he read most of the modern ones; which contained books of character in science, particularly in Theology. The German he acquired with astonishing celerity, at an advanced period of life, for the sake of the various and important literary information, which a multitude of books in that language contain. One thing remarkable in Dr. Erskine was, the uncommon rapidity with which he read. As his acquaintance with many subjects of literature was extensive and intimate, he seemed to catch the sense of an author almost intuitively while he turned over the pages of a book; yet such was the comprehensiveness of his mind, and the tenaciousness of his memory, that all that was new and important in it, he could compendize and rehearse with astonishing readiness and fluency, for the information of others. In the exercise of this uncommon and invaluable talent he was most useful and entertaining; particularly to his younger brethren. Often they applied to him for information concerning new books (for his reading was

exceedingly various) and they seldom failed of receiving instruction and delight.

Time would fail were we to attempt a rehearsal of what we knew and are happy to recollect of Dr. Erskine, as a Christian, a friend, and a companion. Deep, heartfelt, uniform piety was the reigning characteristic feature of his mind. It appeared, not in loud, ostentatious displays, nor in the solemn services of religion merely; it was manifested in the whole tenor of his uniformly sensible, nay, even in his most cheerful, conversations. So great was the universal persuasion of this, and such was the veneration in which he was held in all companies, that the man would have been deemed brutish, and would have been tolerated in no society, however licentious in principle or practice, who would have dared to utter an unbecoming expression in his presence.

But while he thus commanded respect by the known piety and purity of his mind, no man was more remote from a forbidding formality or austerity of manners; he was ever cheerful, social, and often facetious. His various and extensive reading, his ample knowledge of facts and characters, and his accurate recollection of them, furnished him with anecdotes and observations suited to every occasion, and which with equal precision and vivacity he communicated. 'His speech was always seasoned with salt, ministering grace to the hearers.' No man ever more completely united the piety of the divine, and the erudition of the scholar, to the politeness and urbanity of the gen-

tleman. But what in a peculiar manner endeared this amiable man to those who intimately knew him, was, the generous warmth and sensibility of his heart. With the tenderest concern he took part in whatever interested his friends, and sympathized in all their feelings. He literally wept when they were in affliction, and with heartfelt satisfaction rejoiced in all their prosperity.

So feelingly alive was he to acts of kindness shewed to himself, that he was at loss for terms by which to express his gratitude, when he discovered even a disposition in any one to oblige him. His attachment to his friends was unalterable, and nothing but proof of unworthiness could detach his regard from those to whom he had once bestowed it. After this it is unnecessary to add, that he was the tenderest of husbands, of parents, and masters.

Few men ever endured more frequent or more severe domestic afflictions. Of many children whom he buried, some were cut off at an early age, but some were grown to full maturity, and were the comfort of his life and the staff of his old age. It was impossible that any man could feel more acutely under these severe trials; yet no man ever exhibited a more striking display of patience and christian fortitude in bearing them.

If we were to begin to speak of Dr. Erskine's enlarged benevolence and his unwearied zeal to promote the best interests of his fellow creatures, we should not know when to have done. His ample fortune he seemed no otherwise to enjoy, than as he

doing good. His benevolent flowed in a stream. But the prominent feature of his life was, his concern for the great of religion among men, and his desire to promote its adoption at home and abroad. He was a flame which consumed, with unceasing ardour, to the end of his days.

For years he acted with diligence and exertion as one of the Directors of the Society in Scotland for promoting Christian knowledge; and when no longer able to attend to his meetings, he still took an active concern in their affairs. At the end of his life he laboured in that branch of his ministry which related to his correspondence with the

and eminent divines of the United States of America, Great Britain, and Germany, and gave rise to a frequent course, among his converts, who were possessed with a knowledge of religion in different parts of the world. Many books were well furnished illustrative to his correspondence; many he pursued to the end; and not a day from time to time, in remote parts of the country, whose libraries were plentifully supplied, and he had access to books. To hear of the labours of faithful ministers, was his peculiar

and thus eminent for pure, and usefulness, no man ever enjoyed equal and unqualified

respect from the public, yet no man was ever more humble in mind, or unassuming in manners, than Dr. Erskine. His great aim was, to be a follower of Him, who was meek and lowly in heart.

We have given but a few traits of the character of the amiable and excellent man whose death we now deplore; but from these few may be formed some idea of his superior worth, and of the loss which his family, his friends, and the church have sustained by his removal. But let us not forget the thanks we owe to the Supreme Disposer of all events for having spared him so long, to exhibit a bright pattern of virtue to a degenerate age. Let us bless God on his own account, that, notwithstanding much bodily weakness, his mind retained to the last the full, unclouded use of all its powers, and that the peace of his last days was interrupted by no long continued sickness or acute bodily pain. Never did a good man, prepared for heaven, take his departure from earth in circumstances more devoutly to be wished. At nine o'clock in the evening he read and studied in a book of Theology in the German language; at the usual hour he retired to rest. Before four o'clock next morning, without one convulsive pang or groan, he fell asleep, to awake only in those blessed realms where 'they that be wise, shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' 'Mark the perfect man, and behold the upright, for the end of that man is peace.'

N. B. Dr. Erskine died Jan. 19, 1809, in the 82d year of his age.

RELIGIOUS COMMUNICATIONS.

Messrs. Editors,

THE observations on church government, in the *PANOPLIST* and *MISSIONARY MAGAZINE*, August, 1808, which were answered April and May 1809, may be reduced to a single point. Christ has given certain powers to the church, of a particular description as to its extent? Is this church limited to one pastor and brotherhood of believers; or does it contain all the Christians of a city, or district, comprising several congregations for hearing the word, and a plurality of elders?

“Whether Christ has committed the judicial power in the church to the eldership, to the exclusion of the brotherhood?” is no part of the question. The brethren are not excluded. In the only example in the New Testament, the church meeting at Jerusalem, the apostles and elders, and the brethren are each distinctly named, as uniting to give authority to the letter of the church. And whatever was the subject of the letter, it exemplifies the form of expressing an act of the church; and its being done under the influence of the Holy Ghost, confirms it with a divine sanction.

There is no occasion for the question, “what if the brethren should not concur with the judges to give form to their decrees?” The exercise of distinct powers by the elders and brethren of the church, cannot be unintelligible to people under a civil government, which exemplifies the co-

operation of two departments of power, in both its legislative and judiciary courts. The manner of the brethren’s exercising their authority, whether by delegation, or by acting individually in church meeting, is not essential to the present inquiry. It may be sufficient to remark, that the right of the brethren to act by a representation is admitted, in the employment of ecclesiastical councils of pastors and delegates.

The New Testament exhibits the form of the church as respecting a plurality of elders, in a number of instances. It is asked, “Are numerous instances the only things to be taken into account? Are not the churches of which we have a particular history very few?”—and “these for the churches of great cities?”—“If the inspired writers had given a particular history of all the churches; and, in respect of those in the country, had spoken of one pastor only in a church, would it be proper to call this a contradiction in the account? But, admitting, that in a history of all the churches, each might appear to have enjoyed a plurality of elders; yet, even in this case should we be obliged to conclude that they were ordinary pastors and teachers?”

Example in ascertaining a fact is particularly important; and when supported by every other species of testimony to be expected, is satisfactory. The circumcision of Isaac, at eight days of

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Deacons have their appropri-
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elders, and in the exercise of
church authority acted as broth-
ren. Prophets and others in the
apostolic age, endowed with mi-
raculous gifts, do not appear to
have formed a separate order, af-
fecting the government of the
church. All, it would seem,
were then included in the terms,
apostles, elders, and brethren ;
as the ordinary authorities of the
church are now in those of the
elders and brethren.

John, in his letters in the Rev-
elation, addressed the angel of
the church. Was the angel the
pastor of the church? The New-
Testament mentions no example
of a church with only one pas-
tor, nor any person as holding
an office, answering in character
to the angel ; and the word being
used figuratively may mean a court
of the church, as naturally as an
individual officer. The letters
of John in using the words *ye*
and *you* as well as *thou*, in speak-
ing to the angel, seem to address
a collective body rather than a
single person. There is no au-
thority for the supposition,
“ that John addressed the church-
es through their pastors ;” nei-
ther is it probable. Did he address
the angel, meaning the church
exclusive of the angel ; or did
he use the word *thou*, meaning
both the angel and the church ?
Beside, if the word *you* intend
both the angel and the church,
who are “ the rest” in the declar-
ation, “ Unto you I say, and
unto the rest in Thyatira.” An-
other consideration is, that the
powers attributed to the angel,
to try those that say they are
apostles and find them liars, are
such as no single pastor and

brotherhood are authorized to exercise.

The angel therefore must have been the presbytery, or fraternity of bishops of the church, forming an ecclesiastical court, either including the brethren, or acting in concurrence with them. Such a court would be competent to try persons, that falsely called themselves apostles. And we do not want evidence of their being in the church a plurality of elders to constitute this court, or presbytery. They are mentioned expressly as belonging to the church of Ephesus, to the angel of which one of John's letters was written. The powers attributed to the angel, and its being addressed as a collective body, connected with the fact that in a number of churches, and as far as appears in all, certainly in one, of which the angel is mentioned, a plurality of elders belonged to a church, are strong circumstances in proof that the angel was the court of elders, or presbytery of the church. The supposition that after Paul addressed the elders of Ephesus, they were reduced to a single pastor, implying a transfer of their authority to the brotherhood, before John wrote to the angel of the church, has no countenance in Scripture, nor color of probability.

What is then the evidence that the church, which has the power of discipline, is a single pastor and brotherhood? Christ commanded "Tell it to the church;" and Paul wrote, "Unto the church of God in Corinth. In the name of the Lord Jesus Christ, when ye are gathered together—purge out the old leaven—put away from among your-

selves—mark them—ye yourselves."—He gives directions in several epistles uses the terms *brethren*, afflicted by *many*." B form is ascribed to the c these passages? Has it o tor only, or a plurality ders forming a presbytery say nothing about it. In er passage Paul tells the thians, "Let your wom silence in the churches," seems to imply that for i instruction, they had a of churches, a number o or congregations, thou were all the church of G was in Corinth.

Christ's ministry was u law. If he had respec then existing church it w of Moses, which had e every city. But if his c looked forward to the c christianity, it respected particular form of the or the form which the were to establish; which sequence is to be learn their writings and the hi their ministry. Viewed i ever light any may choose authority for saying, "Th ren hear, judge, and dec

That the brethren have with the elders, is not but it is in such manner, elders act as rulers or l In this character it is l they belong to the churc under Christ, are its head. hath set some in the chu apostles, secondly pr thirdly teachers." And tians are exhorted to re them that have the rule ov who have spoken to th word of God.

Christ is the chief she

are have authority, as under him ; and their scribed by expressions a declarative of his them it was predicted " Out of thee shall verner, that shall rule Israel." The original rendered Governor, rule are applied to his the exhortations of Peter, " Remember— n that have the rule ;" and " Feed the flock of God." " Re-em which have the rule ," translated as the al word is translated e to Christ, is " Re- our governors." And e manner, is Rule the Compare Mat. ii. 6. xiii. 7, 17. Acts xx. Peter v. 2.

ness of a shepherd, in s not so much to de- te their flocks, as to in movements, protect n them, while grazing t their fold. Accord- word rendered feed or pressive of the duty of l, naturally implies the f authority, as appears er of instances in the onnected with a rod of veral times expresses ale over the nations ; hat instrument of des- as applied to his min- igrifies their more mild e church.

used this word in one s commands to Peter ; y lambs—Feed (*rule*) p. Feed my sheep." istinguishes the young ult of the flock ; and peating his command ; different words, he

New Series.

enjoins the two duties of pastor and teacher toward the adult ; rule and teach them.

Directions are often given to a collective body, which apply to a part only of the individuals included in it. Paul wrote to a whole church, when he said " Children obey your parents ; Husbands love your wives ; Ye fathers provoke not your children to wrath." Moses delivered his law to all Israel, when God commanded by him, " Thou shalt not wrest judgment, thou shalt not respect persons, neither shalt thou take a gift." Paul did not mean, that the members of the church were all children, all husbands, and all fathers : neither did Moses that all the individuals of the nation were to sit on the bench of judgment ; on the contrary, in connexion with his precepts on this point, he gave another command, " Judges and officers shalt thou make thee in all thy gates." Paul wrote to the Corinthian church, men, women, and children, but did not intend that every individual was to act in casting out a wicked person. All were to conform to the proceedings of the church, but were not all vested with authority. Neither does the apostle point out those, who were particularly to execute his command. It was not necessary, for they knew the form of their own church. To say that his direction was to the brethren and them only, is not warranted by the term which he uses. About a fifth of the members might be adult brethren, by what rule of interpretation are these the church ?

The word brethren, as a friendly appellation, is addressed to the church, including the elders, and

the women and children. The exhortation, "Wives submit yourselves to your own husbands," is written "to the saints and faithful brethren in Christ;" so is Children obey your parents; and Paul, Timothy, Titus, and Apollos, are severally spoken of in the word brother.

Whoever may assert that, "There are in the New-Testament only two original senses of the word church;" it is not easy to believe, that the church in Jerusalem, or in Ephesus, was exactly like the church in the house of Aquila and Priscilla, or of Nymphas; or that the church, in either of these cities, made only a single congregation in assembling to hear the word. It is certain it was not under a single pastor, for in both Jerusalem and Ephesus the elders of the church are expressly mentioned: and they seem to be examples of the form of the church, which was established by the apostles. E. H.

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THOUGHTS ON THE MEANS OF GRACE.

In all the works of God, there is a harmony and wise adjustment of parts, which cannot but strike the eye of the attentive observer. Every thing is in its place. We behold not a disjointed world; but the cause is so disposed as most certainly to produce the effect designed, and the means are perfectly adapted to the end. If at the close of a dreary winter it is the intention of the Author of nature to renew the face of the earth, every thing is wisely arranged for the purpose. The earth presents itself more directly to the rays of the

sun, and receives them in greater abundance; the snows melt away; the vivifying warmth penetrates the ground; the once lifeless roots shoot forth; the flowers appear in the field; and beauty and verdure and plenty evince the perfect adaptation of arrangements to the object in view.

The same wisdom is exhibited in the scheme of redemption. The design proposed is the salvation of the sinner, and the disposition of the means is exactly such as is necessary to the end. The darkened mind is first to be enlightened, and truths are presented; the conscience is to be impressed, and it is plainly addressed; the heart is to be melted, and affecting considerations are applied: These are the means of religion, but they are not always efficacious, or rather it is not always the will of God, by the influence of his Spirit, to give them effect. It is in these instances only which are determined upon by himself, that they are successful. The suns and the rains of spring may leave many a root unquickenened. Though Paul may plant and Apollos water, it is God only, who giveth the increase.

In what light are the means of religion to be regarded? are they to be viewed as instruments, by the use of which the impatient sinner may procure for himself a new heart and a new spirit? or are they to be considered as forming a part of the merciful system of God, and as used by him for the purpose of redeeming those, whom he has chosen for himself?

Many of the disputes, which call forth much zeal, and distract the minds of the ignorant, con-

misconception of the meaning attached to words. Many of the differences of opinion, which it, would be entirely removed, if a little definition took the place of debate. To guard against this, therefore, it becomes necessary first to settle the meaning of the phrase, *the means of grace*. This is not a phrase used in the Scriptures, but is an expression, introduced by man, which designate some religious privileges, or some necessary circumstances antecedent to the reception of the influences of the Holy Spirit. The word *grace* is used to express the agency of God upon the heart in renewing it, and the phrase, *the means of grace*, is used to express the steps to the agency, or the previous circumstances, in which it is necessary that we should be placed, prior to our becoming the recipients of it. The reading of the Scriptures, attendance on public worship, and prayer to be placed by some among the principal means of grace; not these will certainly lead to the renovation of the heart, for they may all be abused, but that they may precede conversion is necessary to it.

Supposition now presents itself of an unconverted sinner, who, in the Scriptures, in the preaching of the Gospel, or in addressing his prayer to God, performs that, which is necessary, still remaining in a state of the favor of God, and without the renewing influence of the Holy Spirit? It is a question, that a question could be agitated, whether more nor less than whether a man still in a state of native depravity,

and who has no love to God, and consequently never obeyed the law of God in its spirit, whether this man thus radical in his unholy and never obedient, do what is pleasing to God, and what will draw down his blessing. But a question of this kind has arisen, and it is necessary to discuss it.

If men are not naturally depraved, corrupt, destitute of holiness, opposed to what is good, condemned by the divine law, and liable to the wrath of God; then there is no necessity for the renovation of the heart, and the *grace* of conversion, of which we are speaking, is not indispensable to salvation. But if without this renovation, and this grace to effect it none can be saved; if as it is said, the means of grace are absolutely necessary to be used; then the depravity of man must be admitted; for otherwise this necessity would not exist. The corruption of the human heart being then acknowledged, let us suppose the unconverted sinner using one of the means of grace; for instance, addressing his prayer to God for salvation. If he has no love to God, no holy desires, no regard to what is excellent; but merely directs his attention to deliverance from a state of future suffering; can such a prayer be heard? can such a prayer be a reason for the bestowment of grace? Admitting that he prays for deliverance from sin, as he remains entirely destitute of love to the divine character and law, being unconverted, can such a prayer be regarded as any thing better than mockery? The word of God indeed requires us to ask for spiritual blessings,

but it requires us to ask "in faith," and expressly says to us, "if, we regard iniquity in our hearts, the Lord will not hear us." "God heareth not sinners, but if a man be a worshipper of God, and doth his will, him he heareth." Now by what process of reasoning can it be demonstrated, that a man, destitute of a believing, penitent frame of mind, destitute of the temper of the gospel, will obtain that object, which the Scriptures teach us can be obtained by him only who hates iniquity, who possesses faith, and who does the will of God?

The prayer of an unconverted sinner for holiness, that is the supplication of a man for what he hates, is not very dissimilar to the kisses of an enemy. The external expression of esteem is very proper, but the heart belies it. The impenitent sinner, while attending upon the means of grace with a heart opposed to what is good, is represented by some as performing a duty, which is acceptable to God. Against a sentiment of this kind one cannot too strongly protest. Let the sinner be informed, if his teacher please, that those, who attend the means of grace, are more likely, judging from facts, to be renewed in the spirit of their minds, than the heathens, who know not the gospel; more likely also, than those in christian countries who search not the sacred volume and hear not the preachers of divine truth. But let them be taught at the same time, that they can do nothing, which shall render them acceptable to God, before they repent of their sins, before they love the character of the Most Holy. Let

them be taught, that if they remain impenitent, their religious privileges will only swell their guilt. This is the instruction, which is given us in the sacred volume, and instruction of a different kind tends to produce a false and a fatal compass of the mind. If men can persuade themselves, that they are doing what is acceptable to God, while they remain impenitent and unrenewed, then they will dismiss their fears. They will allow, indeed, that they have not reached a great height of excellence, but they have no doubt every allowance will be made for the imperfection of human nature. The absolute necessity of faith in Christ, or of a complete change of heart, in order to any degree of acceptance with God, will be overlooked; and while the sinner does not consider it as his immediate duty to repent, he will flatter himself with safety in the midst of his preparatory labors and perhaps die in his sins. Neither John the Baptist, nor the Lord of Glory, directed men to attend diligently upon the means of grace in order to conversion; but knowing the obligation laid upon sinners instantly to forsake all iniquity, and the danger of a moment's delay, they very first words, which they uttered at the commencement of their public preaching, were, "REPENT YE."

There can be no intermediate spot between impenitence and penitence, between being the friend and the opposer of God; and if the impenitent, who are completely disobedient to the divine command, can at the same time have a sincere desire to obey it, and while in this state can do

is acceptable to God; selves bewildered and know not what to do.

be any plain doctrine, we think it is this, religion in the heart of man, from the influences of the Holy Spirit, or from the will of God. It is He, who makes them willing in his power. But the means, which we some-

would lead one to see, that the impenitent sinner himself to change his mind and with some assistance, heaven effects the work.

He is represented as rain; he does what he will, and must wait for the seed upon his efforts. Some have taught that conversion is the love of God, instead

of the love of the world, is a difficulty which the worldling sinner is very unwilling to accomplish, but cannot effect, because the will is inadequate to the work; that he is very willing to do his own hard heart, but not strong enough in his arm to resist the blow. Surely the Holy Spirit's visitation does not act upon these representations of the world.

The word of God is the instrument, that the impenitent sinner, and will not come to God; that they refuse to obey the instructions of the Holy Spirit; and that they deny the Savior of the world. The result of this opposition is, that this voluntary resistance to the divine commandments, because this opposition is not effectual, and this disobedience, that the agen-

cy of the Holy Spirit is necessary to renew the heart, to subdue the will, to purify and elevate the affections. Because men are commanded to repent, it has been inferred, that they can repent of themselves; but is this inference just? Is there any absurdity in supposing, that men may be under obligation to do, and may be required to do, what they are utterly averse from performing? Because the thief resolves to persist in stealing, is it absurd for the civil authority to prohibit theft? If men are indisposed to obey the divine law, if they love and continue in the paths of sin, while they are commanded to be holy, it were preposterous to suppose them making efforts for what they do not desire. Hence, if they ever become wise to salvation, it must be because God in his mercy gives them wisdom from above.

This world presents to the view of God but two descriptions of men, his friends and his enemies, the holy and the unholy, saints and sinners, the righteous and the wicked. Both of these classes may read the Scriptures, and attend public worship, and abstain from labor on the sabbath, and repeat the words of a prayer. But in the case of the one, the principle of love to God pervades and sanctifies the whole; in the case of the other, every thing is cold and formal and heartless; there is no goodness, no love of excellence, no attachment to truth, no acceptance with God.

In the Father of mercies originates all holiness. Christ commissioned his disciples to proclaim the glad tidings of salvation, promising to be with them even unto the end of the world.

It is by this promise, by the hope of the divine blessing upon their labors, and not because sinners will of themselves make a good use of instruction, that the preachers of the gospel are encouraged to proclaim to transgressors their guilt, and to make known to them the invitations of mercy. Christ will "give eternal life to as many as the Father hath given him." Was there no assurance of this kind, if the divine power was not expected to renew the hearts of all, who are "chosen to be holy," every discerning minister of the gospel, who knows the wickedness of the human heart, would be no more disposed to preach the truth to sinners, with any hope of success, than he would be inclined to wrestle with the whirlwind. W.

LETTER TO A LADY.

My young friend,

WITH what words shall I address you on the all important and highly interesting subject of religion. Were it not for your connexion with eternity, I might perhaps leave you to seek for happiness in the perishable enjoyments of time and sense. Deeply sensible of my own frailty and continual exposure to the arrest of death, suffer me to express the solicitude I feel, not for your temporal, but spiritual interest; the former, when compared with the latter, is less than nothing and vanity. Young persons enter upon the busy stage of life with raised expectations of permanent satisfaction. They seek it in the riches, honors, and pleasures of the world, which are utterly unsatisfying in their nature

and uncertain in duration. is more fleeting than the of earth? How often do those who were in the height of prosperity, suddenly red the vale of adversity, fr and forsaken. Honor ten but an empty name; pleasures of the worldl attended with toil and fr with a sting. Be pe then to seek those riches will last for ever—whi wreck of nature and th of worlds cannot destroy pire after the honor which from God, and not after t applause of sinful worm the refined, noble, intellec lights, which result from sured forgiveness of all yo peace of conscience, an i in Christ engage your ard sires and earnest prayers.

There is more real enj in one hour's communio God, than in a long life of al joys. Ask the aged Cl (whose outward condit poor and wretched, who en listed under the banner of vine Redeemer, and who ht lived near to God amidst changes of life) whether he exchange those blissful m of converse with his Fat heaven, for all the riches, u ors, and pleasures of him, w without God? No. He will lament that he deferred an tion to the one thing nee long. He will grieve at t collection that he neglect offers of a compassionate ! that he resisted the strivi the Holy Spirit, and was much time in the gratifica sinful desires, and in the j of unworthy objects.

You may perhaps be l

amusements; but, religion offers you joys. "O taste and see that the Lord is gracious; he man that trusteth in Him shall not be ashamed; religion shall make you social; religion shall cheer you with true cheerfulness, those who have experienced the power of godliness can testify, that the world is pleasantness, and peace." They will not be strangers to joy, until they were takers of the precious promise of the gospel of Christ. They are now their riches; his precepts impose restraint on their passions and appetites, while their affections centre on divine

look forward with joyful expectation to that blessed day, when he will emancipate them from sorrow, and introduce them into that blest society of heaven, where they will ever be with the Lord" and be continually glorified with his likeness," and in knowledge and

have any affection for the Christian friends, if any for their parents, if any for their minister, "who is dear to your soul, as one who will give account:" if you will refer to Him "whose power is stronger than death," and to the solemnity of eternity created "by the merit of His blood," to present your bodies as living sacrifices, holy, and acceptable to God, which is your spiritual service. Acquaint yourself with Him and be

at peace, and thereby good shall come unto you." *MYRA*

ON UNIVERSAL SALVATION.

In the arguments used to prove the doctrine of universal salvation; much stress has been laid on the signification of the original Greek word translated *everlasting* or *for ever*. Dr. Chauncey contends, that no argument in favor of the doctrine of eternal punishment, can be drawn from the sense of the original *aiwv*, which signifies an *age* or *period of time*, and not strictly, eternity; and is often used to express a limited duration.

But it is believed the primitive and true sense of the word has been overlooked. By examining the original languages, it is found, that the ancients communicated their ideas of time, by the names of *circles*, applied to the revolution of the heavenly bodies, by which portions of time are measured. Thus *Cronus*, the god of time, signifies, in the Celtic, a circle, or rotundity. The Greek *aiwv* is evidently formed from the Celtic *ain*, a circle, or great circle, which is also the root of *annus*, and the Roman *Janus*, originally written *Eannus*. The word then originally denoted the annual revolution of the earth in its orbit, the *great circle*, or year. The oriental name of the sun *Or*, was probably the same word applied to that luminary for its circular form.

Our word *age* has a like origin; Chaldee, Hebrew, and Arabic *hug*, or *choug*, a circle, an orbit, a ring; Sanscrit *yug*, an age or period; Irish celtic *ogh*,

or *oigh*, a cycle or period. We received the word from the French, with the sound of the *g* softened; but we have *hug*, to embrace, to encircle, from this root; as we have *hodge*, to inclose or encircle, from the Saxon *hegs* or *haeg*. Age and *ælv* therefore are originally synonymous; but their signification is so indefinite and various, in customary use, that little stress can be safely laid on the mere sense of the words, abstracted from their connexion with the whole passage in which they are found.

The truth is, the human mind cannot comprehend eternal duration; nor can man in strictness use words, which convey such an idea. The words *ever* and *eternal*, when traced to their origin, will be found to have a like origin with *age*; expressing only duration, measured by limited

portions. But in the course of time, use has assigned the sense of *indefinite* duration or continuance of time—from the same root as *ævum*, age, and *eternal*, composed of *ætas*, age, and *ætern*, which seems to be the root of *turn*, denoting duration; and we have the word in *diuturnus*, for long, and *turn*; and *di* from *di*, day, and the *sa*

From the limited capacity of the human mind, it cannot comprehend infinite duration; man well express what he cannot comprehend. Ind could man invent words to express an adequate idea of limited duration?

The doctrine of eternal punishment cannot therefore be disproved by the mere use of the terms used to express duration.

SELECTIONS.

Messrs. Editors.

I have been reading an ancient work entitled, "True Christianity, or the economy of God toward man, and the whole duty of man toward God;" *Johs Arndt*, a German divine of the sixteenth century. A revised edition has been lately printed by Messrs. Lincoln and Edmonds of B. I have been much pleased and edified by the correct opinions, sound christian piety of this ancient divine. As a specimen of the merits of it send you for publication an extract from the 17th chapter of Book II. on as seasonable, as the sentiments are excellent, Yours. &c.

NOW, AFTER THE EXAMPLE OF CHRIST, AND ALL OTHER
WE MAY OVERCOME CALUMNY.

Ps. cii. 8.—*Mine enemies reproach me all the day: And they are mad against me, are sworn against me.*

1. AMONG the many crosses and troubles of a Christian, a false and slanderous tongue is none of the least, as from the example of Christ himself evidently see; whom pharisees, serpents and vipers, with envenomed tongues, both

and at his death, did most cruelly sting. Herein left the Lord a pattern of heroic patience to every Christian who doth not think to escape, when the great Master himself was wounded with the blows of many tongues. For the more formable any one is to Christ, the more zealous a follower of his steps, the more is he hated by false and deceitful tongues. This appears plainly in the example of holy David, who was most miserably plagued by slanderers, as he himself bitterly complains in these following Psalms: iii, iv, x, xii, xv, l, l, lii, lv, lviii, lxiv, lxix, cxx, and cxl.

Nay, there is hardly one of all the prophets of old, who do not feel these deadly arrows against them, by murdering tongues; of which Jeremiah doth mention, saying: "Their tongues are murderous arrows shot out: with their mouth they speak peaceably to their neighbor, but in their heart they wait to destroy." Where all honest hearts ought to heed not to be defiled by slanders, but to be warded against them. For as he that lies a man seized with a leprosy, or a high infectious distemper, must expect to be also invaded: so he that gives ear to slanders, too often catches some distemper; the poison of slandering insensibly worketh itself into all those that do bathe in it. Now as a Christian is forbidden to return evil for evil, as that which is not with christian faith; so is no other counsel hence, that by a conscience void of offence, he must fetch his comfort. II. *New Serise.*

fort from those divine oracles, the Lord has furnished him with for that purpose.

3. Let your first comfort be the example of Christ and of all saints. For it fares no worse with us herein, than with Christ our head, and with all that have ever been most dear to him. Nothing of this kind has befallen us, which has been not before in all ages undergone by them. And since the examples of others have generally a powerful influence on our lives, and readily offer themselves to our remembrance in time of trouble and tribulation; we may therefore improve all these examples for an encouragement to bear our treatment also with patience and cheerfulness, for the sake of the joy that usually springs up out of the reproach of the cross. Look then upon the Prince of your salvation, look upon the lives of all the saints of old, such as have been the greatest lights in their generation.

4. Consider, particularly, the example of Moses, who esteemed the reproach of Christ better than the crown of Egypt; and who, by reason of the continual contradictions he underwent, is said to have been a "man the most afflicted* above all the men which were upon the face of the earth." And what shall we say of David? He was truly in his time, the very mark, as it were, at which all the false tongues in the land shot their murderous arrows. Wherefore

* Our version renders it, "Now the man Moses was very meek;" but in many other places, the same word which here occurs, is rendered by *afflicted*; the original bearing both significations. The practice of meekness is furthered by affliction. Conf. Ainsworth, in h. l.

“mine enemies, (said he) revile me all the day long: and they that are mad upon me, are sworn together against me.” That is, they affronted him daily with the reproach of his misery, turning him, as it were, into a proverb, and offering him the most heinous indignity that can be offered to a man. And what shall we say of Job? How was he upbraided by his friends, and grieved with their tongues! And how fell Daniel, that holy prophet, into the mouths of the ungodly, as into an open sepulchre, yea, as into a den of lions! but how powerfully did the Lord deliver Moses, and Job, and Daniel! All these are gone before you, and their examples being duly considered, will stir up in you a spirit of holy emulation, and draw you into the same way of the cross by which they entered into the kingdom of God. See and behold, there goes your Lord Jesus before you, pursued with the curses and revilings of the pharisee! See, there goes Moses before, and the faction of Korah, Dathan, and Abiram following behind with execrations in their mouths, and stones in their hands, to rid themselves of him! See, there goes David before in sore trials, and Shimei behind, cursing his king! See, there goes the society of the apostles of our Lord before, and a faithless multitude behind stopping their ears, and running madly upon them!

5. But then it is not enough, slightly only, and superficially, to reflect on the example of the saints: but we must learn also to be followers of them, when we are tried as they were, copying in every tribulation after

their meekness and
For, tell me, how shall
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Wherefore you must
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your heart, bring f
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the Lord, to do as I
who will not fail to
Recompense and veng
longs to him. The un
boast never so much, a
er so confident in thei
ventions, yet shall thei
in time. But as for
Christian, fix your ey
Lord Jesus, and the
frame of his mind.
oppressed, and he was
yet he opened not his
He was brought as a la
slaughter; and as a she
her shearers is dumb, s
he not his mouth.”



on the examples of the are in the next place to vengia remedy, which take use of against the evil tongues ; which is They prayed ; and so healed, and were com- When they were bitter- by their adversaries, up only their cry to ug : " Let them curse, thou." See, and pon- whole book of Psalms it. How did David self with prayer as with iron, against the blows ongues ! They are all arksmen, who bend against the innocent ; the sword to slay such a right conversation. lies and slanders shall last upon their own d shall enter into their els, as it is written : word shall enter into heart, and their bows roken." All this shall rights by prayer : And of a good man shall be d. For whenever any s earnestly against an ter, or a liar, it is as f he wrestled and fought , just as David wrest- Goliath, or as the rod of th the Egyptian sorcer- or here fight two spirits other ; (which renders re fierce and violent) re prayer of faith pro- om the Holy Spirit, the ruth ; and the spirit of eding from the devil, of falsehood, and the lies. However, all these rpenents of the Egyptians ubdued in fine, and, as it llowed up by the divine ses ; that is, by prayer.

7. Another remedy against the poison of a wicked tongue, used also by the saints, is the frequent reading and meditating upon the word of God. This is an excellent mean of consolation and refreshment, whenever a soul is pursued and set upon by enemies. For an upright heart hunted by men of falsehood and malice, is like a hart whose thirst increases by being hunted ; and as this brays and pants after the water-brooks ; so must needs a soul in affliction, long after the cooling streams of the divine word, and be athirst for the living waters of grace, thereby to be quickened and refreshed in her spiritual drought. It is by this word of grace the Lord revives a drooping soul, speaking to her in a kind and condescending manner : " Blessed are ye, (says our great Master,) when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. Rejoice and be exceeding glad : for great is your reward in heaven ; for so persecuted they the prophets which were before you." In which most comfortable saying of our Lord, is laid down a three-fold ground of comfort, worthy to be remarked : 1st, *blessed are ye.* 2dly, *rejoice.* And 3dly, *great is your reward.* Who therefore would not be willing, for the sake of so great and endless a good, to endure here a little while reproach and persecution ? Yea, who would not even rejoice, since he is made by this mean, a partaker of Christ's sufferings, in order, that when Christ's glory shall be revealed from heaven, he may also partake with his Lord in the exceeding joy thereof ? " Blessed are ye, if ye be

reproached for the name of Christ, for the Spirit of glory resteth upon you." Remember also, that it is *good for a man that he bear the yoke in his youth; that he sit alone and keep silence*, when he hath any laid upon him to bear; yea, that he *put his mouth in the dust*, and wait in hope; and that he *give his cheek to him that smiteth him*, when he is *filled full with reproach*. For the Lord will not cast off for ever.

8. You are further to learn, that the persecution of the tongue is a hellish storm, which will soon blow over. Now as a traveller is not disheartened at any stormy and tempestuous weather he is like to meet with upon the road, but provides himself the more for it: so let our spiritual pilgrim, in his weary steps towards the holy land, or the new Jerusalem, be never cast down by storms and dangers, by sweat and toil incident to travellers; but let him go on in hope, and continue faithful to his journey's end; when the contentment and delight after all his tiresome paces, shall be infinitely sweet and transcendent, and the fearful wilderness, wherein he has been tempted for a while, lead him at last to the glorious sight and enjoyment of his Savior. "O thou afflicted, tossed with tempest, and not comforted" at present! Is it a strange thing that has happened unto you? What is more common to a traveller, than to be overtaken by foul and showery weather? A plodding diligence will for all that bring him home safe and sound.

9. The world spend their time in mirth and laughter, and make every one a gazing-stock,

that looks but with an aspect upon the dalliance frolics of profane men, and a serious word in favor of God. What is this day the fate of a good Christian, may be the sorrow the fate of another, being as the humour of the times, who lets none be censured that is not his turn. After a true Christian once exposed to public censure every one flings dirt at the spirit of lying and slanders has wearied them out and then they turn the their tongues upon the comes in their way. They say they, let our hearts in the day of our youth all care be drowned in and any serious speech is banished from our company because the righteous are us with offending the law doings, we will examine despitefulness and tortures we may know his meekness prove his patience."

10. The best method a Christian can take in storms, is to be quiet and to keep the mind free from anger and bitterness. He thinks every offensive word be a stain to his character ought to be wiped off and will often render things bitter by it. Hence it remains the most effectual way to the fury of slanderous tongues to yield to it for the present patiently wait till time will bring things to rights again. He will dispute every thing at sword's point, as it were him that has been stung and being thereby put in passion, runs himself headlong the whole bee-hive to be

turning it quite upside down; which he had better not do, than to feel the smart words which must needs attempt to rash an attempt. And not the fire of malicious words burn the fiercer, when it is quenched by too harsh words? And does it not even turn that into fuel, which is designed to diminish the fire?

A tongue that is set on fire is like that serpent, which, as some tell us, brings forth seven other heads when you cut off one in order to destroy it. Thus a wicked tongue is soon being restrained by contention, that it will spread the fire by it, and broach seven instead of one. Whereas he that is deaf to popular rumours, and not easily alarmed at every noise, will not only better resist the darts of malignant tongues, but enjoy also a calm and unshaken tranquillity both of mind and body, in the midst of all boisterous storms of the world; this being the sweet reward which usually attends a patient and submissive frame of mind. This is a truly noble and unanimous method to overcome the worst of enemies, and to gain a full conquest at last over the most stubborn and untractable temper. He that rejects heroic meekness of soul, sets himself entirely out of God's way, and, whilst he endeavors vainly to save his name and reputation, must needs be more harassed with perpetual alarms of malignant tongues, inflamed by the common enemy of souls.

Besides this, there are other particular reasons, why the Lord permits his chil-

dren to be insulted by sharp and virulent tongues. When David in his sore troubles was reviled and cursed by Shimei, one of the basest of men, he said no more than "let him curse, for the Lord hath bidden him." And what other reason can be assigned for this, but that the Lord hereby seeks to preserve his children, lest they exalt themselves above measure, on account of such eminent gifts as have been conferred upon them; and at the same time improve themselves more and more in the practice of mutual love, mildness, and humility, as the gospel requires? What is said by David of Shimei, that he was bidden to curse his king, is expressed by Job in more general terms: "He poureth contempt upon princes." And who is able to fathom here all the mysterious depths of divine judgments? the carnal mind does not like at all to be reviled, to be insulted, to be under-valued. To become a fool in this world, though it be recommended by an apostle as a mean for attaining true wisdom; yet is it not liked now a-days, because it is too opposite to self-love. Pride and self-love naturally adhere to us: nay, it is an evil which by carnal generation is woven, as it were, into the very heart and interior faculties of the soul, whence it taints all the actions proceeding from it. Every one aspires now after greatness and dignities, titles, and preferments. Every one loves now to be extolled, and to be much made of, to be esteemed and admired. Alas! It is this self-conceit, this natural self-love, which, having once besotted mankind, propagates now nothing but error and folly

in the whole world: It was this self-love that ruined both Lucifer and Adam, and stript them entirely of the divine love and life wherewith once they were adorned.

13. This spirit of self-love being thus seated in the heart, it continually alarms the soul, and engrosses all the faculties to itself. None but those that are inspired with a heavenly courage, can overcome the malignancy of an evil so strong and boundless, and so deeply rooted within. But to facilitate this victory, the Lord thinks as it were, with himself: "I will permit a virulent lying tongue to insult over such an one, as I formerly permitted Satan to infest my servants Job and Paul for their greater humiliation. This slandering tongue shall be his devil, his scourge, his plague, to buffet him constantly, and help to beat down that proud heart, that haughty look, that aspiring temper, which without this restraint, would at last carry all before it." Thus the Lord leaves nothing untried to use the soul to that excellent spirit of humility, and to set due bounds to the impetuous acting of the spirit of self-love, whereby men are now become allies to Lucifer, that great apostate spirit: who, endeavoring to have a will of his own, opposite to that of his maker, lost entirely his principality, and that original integrity wherein he was created at first.

14. However, as the Lord is faithful on his side, and has no pleasure at all in the destruction, but preservation of his creatures; so he seeks also to convert the venom of impious tongues thrown on his children, into a precious

medicine, thereby to heal that sore of self-love festering within, and breeding abundance of other spiritual diseases in mind. When the world thinks evil against them, then God brings good out of the evil, which is an art only known by God. For as out of the most poisonous serpent an antidote is prepared against poison itself; so God overrules the very worst of counsels, so as they shall turn to the greatest good of his children. Thus "out of the eater comes forth meat," and out of the bitter, sweetness; all things being made to "work together for good to them that love God." For instance, they are taught thereby to practise one of the noblest of the works of charity, which is to "bless their enemies, and to pray for them who despitefully use them."

15. He that has thus far got the conquest over the heat of his corrupt nature, as to pray heartily for his enemies, is, methinks, almost arrived to the sublimest degree of true evangelical charity, which alone is able to soften our stubborn hearts into the mild and compassionate heart and mind of Christ, who also has set us a most blessed exemplar in this matter: "Father, (said he,) forgive them; for they know not what they do." And this tender and sympathizing heart a Christian must needs have, if ever he wishes to be in a condition to pray for his enemies. True love, wherever it is rooted in a soul, there it will most certainly produce a tender commiseration towards enemies; who at the same time, whilst they hate men, render themselves entirely unfit for any communion with God and

t, giving up their heart to devil, that great hater of . And this may move every tion to commiserate the fate ch profligate wretches, who ot of God, but of their fa- the devil: And lest they d forever sink into the jaws e devil, who here inspires with hatred, rage, and bit- ss, the Lord so earnestly ands his children to pray tem, with this motive au- l to the command: "That ay be the children of your er who is in heaven."

What has been said of ver-ruling power of God, by he converts the venom ing tongues into a healing zine, will more fully appear

the following instances: sh had never been exalted to ignity of being ruler over e land of Egypt, had he not e before under the malicious s of a wanton tongue, and by been condemned to a n at last. However, wis- did not leave him in bonds, brought him, at length, the re of the kingdom, and r against those that oppres- im. Had Moses not been euted by violent accusations s enemies, and obliged to rom the face of Pharaoh, d not seen the Lord in the , after having led Jethro's to the back-side of the de-

For here by a wonderful he enjoyed, he was, as it , initiated into a new dis- tion of life, which then rose him. Thus did the spite- mgue of Doeg, the Edom- and of other enemies of Da- orce many a comfortable from the latter, now left record for a support of

the church in troubles and tri- als. The same over-ruling wis- dom of God appeared for Dan- iel, when by the virulency of his accusers, he was cast into the den of lions, but most triumph- antly exalted again by Divine Providence, for many good and noble ends; the enemies them- selves being made to lay the foundation for his rise and great- ness. Mordecai had almost the same providence. His ruin was devised by the murdering tongue of proud Haman; but the Lord returned his wickedness upon his own head, and the bloody machinations did but hasten the destruction of the contriver.

17. Therefore "commit thy way unto the Lord: trust in him, and he shall bring it to pass. He shall bring forth thy right- eousness as the light, and thy judgment as the noon-day." Only endeavor to be in constant amity with the Lord your God, and to love him with all your heart, and then he will direct your steps: For "when a man's ways please the Lord, he makes even his enemies to be at peace with him." If the world be permitted to stain your reputa- tion here, and to detract from your honor, what matters it, if the Lord dignifies you with a crown of eternal glory? It is he that will deliver and honor you at last; and it is he that will give you both grace here, and glory hereafter.

18. Another comfort in tri- als of this nature, may be drawn from the powerful influence the Lord has upon the hearts of all men. It is he that looks upon all the inhabitants of the earth, from the firm place of his habi- tation. He alone fashions or

frames their hearts, and considers all their works; and he will not deliver you into the will of your enemies. A man fumes often with rage and malice, and is transported to that degree of fury and passion, as if he would bear down all that comes in his way: But a little while after, you shall find, that, by an unexpected turn of providence, the man is altogether cooled again; his heat is allayed, and he is now reduced to such a gentleness and moderation of temper, as if he was become quite another man. Nay, how often do we see that the most profligate wretch, designing nothing but spite and malice against a good soul, is stopt in the midst of his passionate pursuit, and with a sweet force and holy violence, as it were, obliged not only entirely to drop his wicked design, but to bestow also tokens of favor and kindness upon the person whom he was to affront. Which certainly is an operation peculiar to the wisdom of God, who, by his secret and over-ruling power, often renders abortive the most malicious project conceived against his children. Thus the Lord came to Laban, when incensed against Jacob, and ordered him to speak not to him, either good or bad: And Esau, who bore his brother no good will at all; yet when he came within sight of him, must needs run to meet him, to embrace him, to fall on his neck, to kiss him, to weep over him, and to receive him with the most endearing expressions of love and kindness.

19. It is the nature of a

malignant tongue, to swell on a sudden, and by rage to gain applause and admiration every where: but then it falls as sudden again, as was before. Calumny is a fire, whose outrageous flames mount up to the very sky; but then the want of fuel soon make it go down. The reason is, because God is the everlasting truth, and hates a spirit of lies beyond all things: and this is the reason, why all those that have raised their greatness, on a foundation than lying and conceit, may indeed dazzle the eyes of others with a lustre for a while; but they now think themselves fixed in a stability not to be shaken; then generally their fall is ready at hand, as the Lord's judgment destroys them. Then "the lying lips are made silence, which spoke great things proudly and confidently against the right." Which text plainly shows pride and disdain of others wont to accompany a slander and lying tongue. But unto thee that dealest treacherously, for when thou shalt have an end to deal treacherously, they shall deal treacherously with thee. For though the wicked shall not resist the lot of the righteous; yet the righteous put forth their strength unto iniquity." Though a proud man may go on a quest after more honor and greatness; yet shall he hunt the violent man at length to overthrow him.

THE CELEBRATED
TO THE RIGHT
MISTRESS OF HART-

before her death.]

st letter you will
; the last assur-
e you on earth,
stedfast friend-
we meet again,
; in the heights of
nd ecstasy. Mine
the glad spirit to
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rdent wishes, that
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mly resign your
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ell of you here;
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t we shall soon
But oh! in what
happiness!—In
ent of mind, and
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orting reflections
on the advantages
hall be eternally
o Him that loved
us in his blood,
e immortal glory,
praise for ever.
salvation, all my
ame in whom the
in whom all the
earth are blessed,
rious, my unfaill-
: In his worth

alone, I expect to stand justified
before infinite purity and jus-
tice.—How poor are my hopes,
if I depended on those works,
which my vanity, or the partial-
ity of man have called good;
and which if examined by divine
purity, would prove, perhaps,
but specious sins! The best ac-
tions of my life would be found
defective, if brought to the test
of that unblemished holiness, in
whose sight the heavens are not
clean. Where were my hopes,
but for a Redeemer's merit and
atonement!—How desperate,
how undone my condition!—
With the utmost advantages I
could boast, I should stop back
and tremble at the thought of
appearing before the unblemished
Majesty!—O Jesus! What har-
mony dwells in thy name! Ce-
lestial joy and immortal life are
in the sound:—Let angels set
thee to their golden harps, let the
ransomed nations for ever mag-
nify thee.—What a dream is
mortal life! What shadows are
all the objects of mortal sense!
All the glories of mortality, my
much beloved friend, will be
nothing in your view at the aw-
ful hour of death, when you
must be separated from this lower
creation, and enter on the bor-
ders of the immortal world.

Something persuades me this
will be the last farewell in this
world; heaven forbid it should
be an everlasting parting! May
that divine protection, whose
care I implore, keep you steadfast
in the faith of christianity, and
guide your steps in the strictest
paths of virtue. Adieu, my most
dear friend, until we meet in the
paradise of God.

E. Rowe.

utches of Somerset;
Mr. Thomson's Poem
inscribed.
New Series.

2K

**SWEARING SUCCESSFULLY RE-
PROVED.**

THE Rev. John Maclaurin of Glasgow, well known to the christian world by his valuable writings, in passing one day along the street, was disturbed by the noise of some disorderly soldiers. One of them particularly, just as Mr. Maclaurin approached them, uttered this awful imprecation, "God damn my soul for Christ's sake!" The good man, shocked with hearing such blasphemous language, went up to him, and laying his hand on the shoulder of the man, said to him, with peculiar mildness and solemnity, "Friend, God has already done much for Christ's sake; suppose he should do that too, what would become of you?" It was a word in season, and it came with power. The conscience of the soldier sunk under the reproof. He was led not

only to reform the evil habit of swearing, to which he had been long addicted, but to reflect on his ways, and to turn to the Lord. He became a real Christian; and proved the soundness of his conversion, by maintaining to the end of his life, a conversation becoming the gospel.

Let this interesting fact stimulate Christians to be faithful in reproving vice. One opportunity suitably improved, may be the means of saving a soul from death, and covering a multitude of sins. Circumstances may, no doubt, be supposed to happen, when the interference of the Christian would be inexpedient. Let conscience faithfully determine whether it be more evidently his duty to be silent than to speak. But let him beware of having occasion to reproach himself with sinful temerity.

Rel. Mon.

MISCELLANY.

Agreeably to our promise we give our Readers the following Letter. We reserve our remarks on this Correspondence to a future number.

LETTER TO HENRY GREGOIRE, BISHOP, SENATOR, COMTE OF THE EMPIRE AND MEMBER OF THE INSTITUTE OF FRANCE, IN REPLY TO HIS LETTER ON THE COLUMBIAD. BY JOEL BARLOW, LL.D. FELLOW OF THE AMERICAN PHILOSOPHICAL SOCIETY, AND OF SEVERAL OTHER LEARNED INSTITUTIONS.

My Dear Good Friend,

I HAVE received your letter, at once complimentary and critical on the poem I sent you. Our venerable friend archbishop Carroll informs me that he has likewise received from you a copy of the same letter; and he has expressed to me in conver-

sation, with the same frankness that you have done in writing, his displeasure at the engraving which has offended you.

While I assure you that I sincerely mingle my regrets with yours and with his on this subject permit me, my excellent Gregoire to accompany them with a few

ns that I owe to the
ruth and to my own
character. Yes, my
ppeal to yourself, to
te intercourse of near
rs, when I repeat this
character. It cannot
me in any country ;
etter itself, with all its
lug severity, is a proof
timent in you which
y appeal.

aving in question is
y, and unfortunately
ecalled. If I had less
an I really have to-
and the other catholic
whom you consider as
y the prostration of
ms which you there-
; I might content my-
stating, what is the
his engraving and the
m which it was taken
in England while I
merica ; and that I
ing of its composition
sent over to me not
ved, but printed and
or publication. My
erefore in the crime, if
e, is only the act of
wyers term an accom-
the fact. But my af-
regard for an offended
ill not suffer me to
mplaint with so short

I must discuss the
id reply to the whole
hough it were all my
nising, as I have al-
; that I am sorry there
for it, and regret that
ing was ever made.

ch our religious opin-
d on the place of our
d you and I been born
e place, there is no
we should have been
religion. Had that

place been Constantinople we
must have been mussulmen. But
now the mussulmen call us infi-
dels ; we pity their weakness and
call them infidels in our turn. I
was born in a place where cath-
olic Christians are not known but
by report ; and the discipline of
our sect taught us to consider
them not indeed as infidels, but
as a species of idolaters. It was
believed by us, though errone-
ously, that they worshipped im-
ages. We now find that they
employed them only as instru-
ments of worship, not as the ob-
ject. But there is no wonder
that to the vulgar apprehension
of our people it should appear as
we were taught to believe ; and
that those nations who bow the
knee before these emblems of de-
ity, and address their prayers to
them, should be considered as
really worshipping them. This
idea was perhaps corroborated
by their prayers being uttered in
an unknown tongue.

The decalogue of Moses had
inspired us with an abhorrence
for images, and for those who
bow down to them and worship
them ; and hence arose our un-
happy aversion to the catholics.
We were told that their churches
were full of pictures, statues, and
other visible representations, not
only of the blessed virgin, of all
the apostles and many of the
saints, but of every person in the
holy trinity. Our fathers had
protested against that great sec-
tion of the christain family which
calls itself the mother church,
not merely on account of the sale
of indulgences, against which
Luther had led the revolt, but
likewise on account of its mak-
ing these pretended images of the
inimageable God.

The sect of puritans, in which I was born and educated, and to which I still adhere for the same reason that you adhere to the catholics, a conviction that they are right, were the class of reformers, who placed themselves at the greatest remove from the mother church, and retained the least respect for her emblems and the other ceremonials of her worship. They could suffer no bishops, no mitres, croziers, crucifixes, or censers. They made no processions, carried no lighted candles through the streets at noon day; neither did they leave them burning in their churches through the night, when no human eye was there to see them; having entirely lost sight of this part of the institutions of Zoroaster, Isis, and Ceres. They would not allow their prayers to be written in any language, not even in Latin, though they did not understand it. But they chose to utter their supplications extempore, like their other discourses, to communicate their own ideas, to express their wants and offer their confessions directly to the invisible God; through a mediator indeed, but without holding him in their hand, or having him fixed in effigy on a cross before their eyes. They had no organs in their churches, no instrumental music in their worship, which they held to be always profane.

These people made use of no cross but the mystical one of mortifying their sins; and if they had been called upon to join in a crusade to the holy land, they must have marched without a standard. They would have fought indeed with as much bravery as saint Louis or the Lion

Richard; but when they had reconquered the tomb of Christ they would have trampled on the cross with as fervent a zeal as they would upon the crescent. They were not conversant with what we call the fine arts; they spoke to the ear, but not to the eye; and having no reverence for images or emblems, they despised those that had, though they were doubtless wrong in so doing.

I mention these things, my worthy friend, not with the least idea of levity or evasion; but to prove to you how totally you have mistaken my meaning and my motive; to show by what chain of circumstances, mostly foreign to our own merits or demerits, our habits of opinion, our cast of character are formed; to show how natural it is that a man of my origin and education, my course of study and the views I must have taken of the morals of nations, their causes and tendencies, should attribute much of the active errors that afflict the human race to the use of emblems, and to the fatal facility with which they are mistaken for realities by the great vulgar of mankind; how the best of Christians of one sect may consider the christian emblems of another sect, as *prejudices* of a dangerous tendency, and honestly wish to see them destroyed; and all this without the least hostility to their fundamental doctrines, or suspicion of giving offence.

I never supposed that those Hollanders who, to obtain leave to carry on commerce in Japan, trampled on the cross, as a proof that they did not belong to the same nation with the Portuguese who had done so much mischief

in that island, really meant to renounce their religion as Christians, when they trod upon its catholic emblem. The act might be reprehensible, as being done for lucre; but it must appear extremely different in the eyes of different sects of Christians. To a catholic, who identifies the cross with the gospel, our only hope of salvation, it must appear a horrid crime; but to a protestant we may easily conceive it might appear of little moment, and by no means as a renunciation of the gospel.

You have now furnished in your own person an additional example, and a most striking one, of identifying the symbol with the substance. In your letter to me, you treat the cross and the gospel as the same thing. Had I been sufficiently aware of the force of that habit of combination among the catholics, especially in a mind of those acute perceptions and strong sensibilities which I know to belong to yours, I should surely have suppressed the engraving.

You must perceive by this time, that you have mistaken my principles and feelings in another point of view. You suppose I should be greatly offended "to see the symbols of liberty, so dear to me, trampled under foot before my eyes." Not at all my friend. Leave to me and my country the great realities of liberty, and I freely give you up its emblems. There was no time in the American revolution, though I was then young and enthusiastic, when you might not have cut down every liberty pole and burnt all the red caps in the United States, and I would have looked on with tranquillity, per-

haps have thanked you for your trouble. My habits of feeling and reasoning, already accounted for, had accustomed me to regard these trappings rather as detrimental than advantageous to the cause they are meant to support. These images were never greatly multiplied in this country. I have seen more liberty caps at one sitting of the Jacobin club in Paris, than were ever seen in all America.

You will say perhaps that it is the difference of national character which makes the distinction. This is doubtless true; but what has been the cause of this difference in the character of our two nations? Has not the universal use of emblems in one, and the almost universal disuse of them in the other, had as great if not a greater effect than all other causes, in producing such difference? I do not say that our national character is better than yours; far from it. I speak frankly, I think you undervalue the French character. I have a high esteem for that nation. They are an amiable, intelligent, generous, hospitable, unsuspecting people. I say nothing of their government, whether regal, revolutionary, or imperial. In private friendship they are as disinterested and unshaken, at least, as any people I have seen. Of this I could cite numerous examples, both within my own experience and that of others; though it would establish my position in my own mind if I were able to mention none but you.

It would indeed be paying too high a compliment to any nation on earth to cite Gregoire as a sample of its moral and so-

cial character. If all catholics had been like you, the world at this day would all be catholics. And I may say, I hope without offence, that if all pagans had been like you, the world had all been pagans; there might have been no need of catholics, no pretext for the sect of puritans.

This is an amicable discussion between you and me. The suavity of your manner does honor to the fortitude with which you defend your principles; though it is not easy to perceive against what opponent you are defending them. Your letter expatiates in a wide field and embraces many subjects. But really, my friend, the greater part of it has nothing more to do with me than one of Cicero's letters to Atticus. You begin by supposing that I have renounced christianity myself, and that I attempt to overturn the system by ridicule and insult. Neither of which is true; for neither of which have you the least color of proof. No, my honest accuser, the proof is not in the book. Review the work with all the acumen of your discernment, and you must, you will recall the hasty accusation. I defy you and all the critics of the English language to point out a passage, if taken in its natural, unavoidable meaning, which militates against the genuine principles, practice, faith, and hope of the christian system, as inculcated in the gospels and explained by the apostles whose writings accompany the gospels in the volume of the new testament.

On the contrary, I believe, and you have compelled me on this occasion to express my belief, that the Columbiad, taken

in all its parts of text and notes and preface, is more favorable to sound and rigid morals, more friendly to virtue, more clear and unequivocal in pointing out the road to national dignity and individual happiness, more energetic in its denunciations of tyranny and oppression in every shape, injustice and wickedness in all their forms, and consequently more consonant to what you acknowledge to be the spirit of the gospel, than all the writings of all that list of christian authors of the three last ages, whom you have cited as the glory of christendom, and strung them on the alphabet, from Addison down to Winkelman. Understand me right, my just and generous friend, I judge not my poem as a work of genius. I cannot judge it nor class it nor compare it in that respect, because it is my own. But I *know* it as a moral work; I *can* judge and *dare* pronounce upon its tendency, its beneficial effect upon every candid mind; and I am confident you will yet join me in opinion. But let me repeat my prayer that you will not mistake the spirit of this observation. It is not from vanity that I speak; my book is not a work of genius; the maxims in it are not my own; they are yours, they are those of good men that have gone before us both; they are drawn from the gospel, from history, from the unlettered volume of moral nature, from the experience and the inexperience of unhappy man in his various struggles after happiness; from all his errors and all his objects in the social state. My only merit lies in putting them together with fidelity. My work is only

pt of the tablet of my
rest with these images
ass before it.

Ill see that I have noth-
with the unbelievers,
attacked the christian
her before the French
y, or during or since
umental period. I am
of them. You say I
them not in any thing
I will now add that I
them not in this.

as you have discovered
f the failure of that rev-
the renunciation of the
faith by those who
ormy quick succession,
of your government, I
n for the discovery. I
unt of more causes than
perceived, to account
nhappy catastrophe of
tic struggle of all the
gainst all the vices that
ociety has known.
e discovered a cause ;
is such a thing in logic
se of a cause. I have
but perhaps it is an er-
the reason why the
the French people took
hey did, on the breaking
e revolution, was to
n the complicated cere-
of their worship, and
yourself would term
ssentials of their relig-

asonable limits of a let-
ot allow me to do jus-
idea. To give it the
velopment would re-
times the volume that
ve to the present com-
n. The innumerable
of pomp and circum-
ch the discipline of the
ad inculcated and en-
ecame so incorporated

with the vital principles of faith
and practice ; and these exteri-
ors were overloaded with abuses
to such a degree, that to discrim-
inate and take them down, with-
out injuring the system, requir-
ed a nicer eye than the people
can possess, a steadier hand than
can comport with the hurried
movement of a great revolu-
tion.

The scaffolding of your
church, permit me to say it, had
so enclosed, perforated, over-
looked and underpropt the build-
ing, that we could not be sur-
prised, though sorely grieved, to
see the reformer lay his hand,
like a blind Samson, to the great
substantial pillars, heave and
overturn the whole encumbered
edifice together, and bury him-
self in the ruins. Why did they
make a goddess of reason ? Why
erect a statue of liberty ? a mass
of dead matter for a living ener-
getic principle ! Have the cour-
age, my good friend, to answer
these questions. You know it
was for the same cause that the
people of Moses, made their gol-
den calf. The calf Apis had from
time immemorial become a god
in Egypt. The people were in
the habit of seeing their divine
protector in that substantial bo-
val form, with two horns, four
legs and a tail ; and this habit was
so interwoven in the texture of
their mind as to become a part
of the intellectual man. The
privations incident to a whole
moving nation subjected them to
many calamities. No human
hand could relieve them ; they
felt a necessity of seeking aid
from a supernatural agent, but
no satisfaction in praying to
an invisible God. They had
never thought of such a bring ;

and they could not bring themselves at once to the habit of forming conceptions of him with sufficient clearness and confidence to make him an object of adoration, to which they could address their supplications in the day of great affliction.

Forty years of migration were judged necessary to suppress the habit of using idols in their worship; during which time their continual marches would render it at once inconvenient for the people to move their heavy gods, and to conceal them in their baggage; while the severity of military discipline must expose their tents and their effects to the frequent inspection of their officers

Shall I apply this principle to the French nation in her revolution? No, my friend, it is too delicate a task for a foreigner who has received her hospitality; I will leave it to your own compassionate and philanthropic mind. You will recollect how often I partook of your grief during that scene of moral degradation. No sooner did you and the other virtuous leaders in the revolution begin to speak of *august* liberty, *holy* reason, and the *divine* rights of man, than the artizans took up the hammer, the chisel and the plaister of Paris. They must reduce these gods to form before they could present them to the people with any chance of their being understood; they must create before they could adore. Trace this principle through five years of your history, and you will find why the catholic religion was overturned, morality laid asleep, and the object of the revolution

irretrievably lost, at least for our day.

My dear Gregoire, I am glad you have written me this letter, though at first it gave me pain. I was sorry to find myself so entirely misconceived by a friend so highly valued; but I see your attack is easily repelled, a thing which I know will give you pleasure, and it furnishes me an occasion at the same time to render a piece of justice to myself in relation to my fellow citizens. You must know I have enemies in this country. Not personal ones; I never had a personal enemy, to my knowledge, in any country. But they are political enemies, the enemies of republican liberty, and a few of their followers who never read my writings; that is my writings that I wrote, but only those that I did not write; such as were forged and published for me in my absence; many of which I never have seen, and some of which I did not hear of till ten years after they had been printed in the American gazettes.

It has even been said and published by these christian editors, (I never heard of it till lately) that I went to the bar of your convention, when it was the fashion so to do, and made a solemn recantation of my christian faith, declaring myself an Atheist or Deist, or some other anti-christian apostate; I know not what, for I never yet have seen the piece. Now, as an active member of that convention, a steady attendant at their sittings, and my most intimate friend, you know that such a thing could not be done without your knowledge; you know therefore that it was not done;

ow I never went but once
 jar of that convention,
 was on the occasion to
 you allude in the letter
 ore me, to present an ad-
 om the constitutional so-
 London, of which I was
 er. You know I always
 ized in your grief and
 of all your resentment,
 ich horrors and blasphe-
 re passing, of which these
 phical cannibals of rep-
 have made me a partici-

calumnies you see could
 efuted by me while I did
 ow of their existence.
 e is another reason which
 ll not conceive of till I
 you. The editors of
 ers, you know, ought to
 dered as exercising a sa-
 ction; they are the high
 of public opinion, which
 igh court of character,
 rdian of public morals.
 am ashamed to inform
 t there are editors in this
 who will publish the
 calumny against a citizen,
 se to publish its refuta-
 This is an immorality
 n in France since the
 Marat.

vate letter of mine, writ-
 Paris, was mutilated in
 ntry, made to say things
 ever wrote nor thought,
 lished in all our anti-re-
 papers. I saw it a year
 e date and immediately
 n explanatory letter,
 -established my first in-

This last I then pub-
 Paris, London, and
 phia. Not one editor
 nted the original mutila-
 has, to this day, print-
 answer; though it was
 II. *New Series.*

published in all those places ten
 years ago. And perhaps not
 one person in twenty who read
 the first has ever seen the second,
 or yet knows of its existence, ex-
 cept these editors who refused to
 publish it.

You must not suppose from
 this statement of facts that I am
 angry with these people. On
 the contrary, I pity and forgive
 them. And there is no great
 merit in this, for they are not my
 enemies. They only do the work
 they are set about by their pat-
 rons and supporters, the monar-
 chists of America. Their object
 is not to injure me, but to de-
 stroy the effect of my republican
 writings.

They now publish your letter
 with great avidity because they
 think it will tend to decry my
 poem. It may have this effect
 in a small degree; but I still
 thank them for multiplying your
 publication. There is no work
 of yours that I do not wish to
 see universally read in America;
 and I hope soon to find in our
 language and in the hands of all
 our readers your last very curious
 and interesting treatise *de la lit-
 erature des negres*. It is a
 work of indefatigable research,
 and brings to light many facts
 unknown in this country; where
 the cause of humanity is most in-
 terested in propagating that spe-
 cies of knowledge. I hope the
 manuscript copy of Mr. War-
 den's translation is not lost; or
 if it is, that he will be able to
 furnish our booksellers with
 another.

If I had renounced christian-
 ity, as your letter seems to sup-
 pose, that letter and my reflec-
 tions on your life and conversa-
 tion would certainly bring me

back. For you judge me right when you say I am not ashamed to own myself possibly in the wrong; or in other words to confess myself a man. The gospel has surely done great good in the world; and if, as you imagine, I am indebted in any measure to that for the many excellent qualities of my wife, I owe it much indeed.

I must now terminate my letter; or I shall be obliged to turn from you to the public, with an apology for making it so long; since I must offer it to the public

in my country, and trust a sense of justice to do the same to yours and in your favour in order to give it a chance of doing your letter in the best of all its readers. If, therefore, they serve no other purpose they will be at least a good monument of our friendship and furnish one example of calmness and candour which a dispute may be carried even on the subject of it.

Your affectionate friend

JOEL BAR

KALORAMA, 13th Sept. 1

REVIEW.

To the Editors of the Panoplist.

GENTLEMEN,

I have seen with much pleasure a Review of *Fellowes' Religion without Cant* published in your third No. As this gentleman is fairly introduced to the common public, it is probable, that your readers will wish for a further account with his merits as a writer. I request you, therefore, to publish another from the same excellent periodical work, of another volume, written by him. This production, or rather this collection, is entitled "Poems, descriptive of the softer and more delicate sensations, and emotions, of the heart." You will find this Review in vol. 5 of the *Christian Observer*, page 755. A few specimens of Mr. Fellowes' sentiments, here given out of this Collection, of the people of this country will easily discern what must be the divinity, which we are to expect from his pen. Those, who have originated, or knowingly assisted, the republication of *Religion without Cant*, are, it is to be presumed, with the sentiments of Mr. Fellowes. But it is doubted whether the respect, not to my religious, inhabitants of New-England will feel any displeasure receive their instruction from such a divine. I am, gentlemen, yours, &c.

Poems chiefly descriptive of the softer and more delicate feelings and emotions of the heart; original, and translated; selected from the Works of Gesner. By ROBERT FELLOWES. Oxon. London, Mawman, 1806. 12mo. pp. 151.

THERE is something so pleasing even in the appearance of modesty, that it is sure almost on every occasion to attract attention and conciliate esteem. Many a man has passed through life respected and beloved, for no other reason than that he possessed a diffidence of character, which was unwilling to obtrude,

and was apparently unconscious of those merits, which were obvious to all the world. Our readers will naturally conclude that we do not thus thus for nothing, and strange as it may seem, the reflections are in some way or applicable to Mr. Fellowes. That they are not advance

use, will be evident from the first sentence in his "The author of the following, though he has appeared before the public in the character of a theologian, has not been seen in the character of a poet." This is modesty dressed in the fashion of a thing; his new habit we scarcely know to recognize the dignity Mr. F. has, long before publication, been entitled to a distinguished place in the world of poetry.

What are the qualifications which constitute a poet? Entering into that matter of description, by which we endeavored to exalt his name to the Prince of Abyss, we will venture in brief to write with the greatest criticism, that certain strength and boldness of imagination are essential to his very peculiar character. And where we discover this, there, as a common feeling and unanimity of suffrage, we acknowledge it of poetry. And there persons, we are persuaded, present dearth of degeneracy of times, who indulged in such daring as are to be found in the publications of Mr. Fel-

lowes recorded of Milton, that he erred the Paradise Regained that great poem, which rendered his name immortal. Other writers of eminence have fallen to a similar error with respect to the relative merit of his productions; nor is it lower absolutely exempt from charge. He would have been much more appropriate

description of his works, had it occurred to him to transpose their titles. His earlier productions ought in justice to be considered as poetry, if a grand style and bold fictions can confer that dignity without the aid of metre; and the work before us, instead of bearing the title of "Poems, chiefly descriptive of the softer and more delicate sensations, &c." would be more correctly designated by the character of "Essays on Love, morally, philosophically, and practically considered." It is in fact a plain, practical treatise, more particularly descriptive of that species of salutation, which children of a tender age are generally taught to practise.

We are ready to admit, that opinions so widely different from those of the ingenious author himself on the quality of his own works, viz. which are the poems and which the essays, ought in no case to be advanced without solid and substantial reasons. Our wishes on this point do most perfectly correspond with our duty. It will be proper therefore to introduce the subject by a few quotations from his poetical compositions, before we descend to the analysis of the essays before us.

In a work erroneously entitled, "Religion without Cant,"* whilst speaking of certain persons, whom Mr. Fellowes, in his nervous and energetic manner, distinguishes by the name of *fanatics*, he sublimely sings, "They make the delirium of sensation a substitute for integrity of char-

* Its proper name, as we intimated on a former occasion, would be "Cant without Religion."

acter." p. 27. "They confine the seat and habitation of faith, the bounds of its existence, and the sphere of its influence, to the sensations, within whose gaseous atmosphere they circumscribe its power, and to whose invisible operations they restrict its evidence." p. 120. "They confine the agency of grace within the volatile gas of the sensations, &c." p. 191. Now all this is downright poetry: and unless we labour under a great mistake, we are able by means of internal evidence to state from what source these splendid visions were derived. Who has not been at the Royal Institution, and who can be ignorant then of the effects of that gas, which all must have tasted? If perchance any of our country readers should have yet to learn the intoxicating properties of the nitrous oxide gas, he should be informed that it possesses virtues, which not even Falstaff himself could ever discover in Sherris Sack. "It ascends me into the brain; dries me there all the foolish and dull and crudy vapours, which environ it: makes it apprehensive, quick, forgetive, full of nimble, fiery and delectable shapes." These properties it has in common with sack; in other respects it resembles the wonderworking afflatus of the Pythian god: it carries you at once far beyond the confines of sobriety and reason; you see wonderful sights, and say wonderful things; you rave about the delirium of the senses, the volatile gas of the sensations, and spheres, and atmospheres, and invisible operations, and can speak no language but the language of empyrean poetry. One

proof more would be sufficient to establish even a mathematical proposition: "The fanatic," says the author of Religion without Cant, "puts the victims of his rage to every torture, which he can contrive in this world, and then breathes fervent wishes to heaven for their eternal damnation in the next." p. 130. This it must be allowed is highly poetical; as bold a flight of the imagination as we ever remember.

We trust that, by this time, our readers are equally persuaded with ourselves, that Mr. Fellowes, notwithstanding his modest disavowal of such an opinion, has already appeared before the public in the character of a poet. The volume at present under examination, we have affirmed, to consist not of *poems*, but *essays* "on love, morally, philosophically, and practically considered." This will abundantly appear from a review of the work.

In the second sentence of the advertisement, we are informed, that "many of the pieces in this little volume," are either "translated or imitated from a German writer of the greatest celebrity; who perhaps was never equalled in the simplicity, the richness, and the delicacy of his pastoral compositions." That writer is Gesner. Now all this may be extremely correct: but unless the spirit of Gesner has fired the bosom of his translator, what advantage do we gain by this piece of intelligence? There lived once upon a time a Roman author called Virgil, who in the opinion of some persons "was perhaps never equalled in the simplicity, the richness, and the delicacy of

compositions," ex-
by this German Ges-
with how few of these
has Dr. Trappe con-
o favor us? A bottle
o champagne possesses a
id a sparkling, which
er in the world could
l to rival: yet if it be
slated from one ves-
ther, we need not in-
er who dates his ad-
from *Euston, that
body of the liquor
1, all the spirit and
have escaped in the

ickness and delicacy
says we are not pre-
eak; it cannot how-
nied that they are
simple; and we feel
making this conces-
count of its conform-
ule of Horace.

implex duntaxat et unum."

ays something about
ng a beginning, a mid-
end, and contends
ught not to be too
o small, but of such
limensions that you
plate the whole at
annot be denied that
ays have a beginning,
nd an end, and you
lly take in the whole
: they usually begin
of the page, and end
om; and with respect
design, we have only
t the beginning is sal-
; middle is salutation,
is salutation. †

of the Duke of Grafton.
is a long word, and con-
well adapted to a short
It is on this ground we
fr. Fellowes has generally

That the contents of this book
have so much in common with
the directions of Horace and
Aristotle we cheerfully admit;
but these properties alone are
not sufficient to constitute a po-
em. Yet the subjects are high-
ly important. The fifth page fur-
nishes a detailed account of them;
we will present the reader with a
sample, that he may be aware of
the feast before him.

1. To Anna. 2. The Praise
of Love. 3. Virtuous Love.
11. Hopeless Love. 12. The
Sensations of *Insipient Love*.
14. Amintor or Filial Love.
16. Anna consecrated to Love.
19. Soon to be married. 20.
Frederick and Lucy, or Frolic
Love. 22. Arthur and Mabel.
26. Lovers parting, &c. &c.

The first of these essays is ad-
dressed to Anna; and as it
states the object of the author in
a plain and familiar manner, and
is placed in the very front of his
book, it may be considered as
no unfair specimen of his best
attempts.

'No bloody battles stain my page;
My muse records no heroes' rage:
Far from the noisy crowd she flies,
To seek the sensitive and wise.
Oft by some brawling brook she strays,
Or wanders through some wood's dark
ways;
Or, &c. &c.

These lines, with the exception
of the fourth, are pretty near
sense, and as first impressions
are powerful, we are happy to
introduce Mr. Fellowes to our
readers with so favorable an ex-
tract.

Our next specimen is from the
second essay on the "Praises of
Love."

adopted in place of it an expressive mono-
osyllable, which he probably found in
Piozzi's Synonymes.

'O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Bids not love in the rosy child,
Who smiling plucks the daisies wild?
Yes; love is then first blushing born,
Like the prime tint of ruby morn.
O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!'

This is simple and artless enough. So simple indeed and so artless, that we shall leave those to enjoy it who can, without a *comment*. To disturb Mr. Fellowes or his readers in the possession of such simple pleasures would be as cruel as to scare his own "rosy child" from plucking daisies.

The third essay is entitled, "Virtuous Love," and thus it commences:

'The virtuous, when the virtuous love,
That love is form'd to last;
In every change of life 'will prove
Too strong for fortune's blast.' (p. 7.)

We must pause a moment to remark on one obvious beauty in these philosophical speculations on "Virtuous Love." A sturdy grammarian, who never can endure a nominative case without a verb in the neighborhood, would probably start at the passage, as containing a violation of one of the first principles of his art. But Mr. Fellowes writes not for philologists. His aim is to gratify minds of a nobler kind; and every man of taste is well aware, that what is invidiously called "bad grammar," is not only defensible from the practice of the best writers, both ancient and modern, but that a deviation from ordinary rules is, in certain cases an evidence of superior intellect and transcendent ability.

'Great wits will sometimes gloriously offend,
And rise to faults true critics dare not mend.'

So spake Pope, and so writes Mr. Fellowes. Had he not risen in the present instance far above the influence of Lilly and of Lowth,

'To snatch a grace beyond the reach of art,'

this stanza would have lost one of its principal beauties.

"A grace" of the same nature occurs in his next composition, "Anna recommended to the care of the Zephyrs;"

'But O! thou softest of the zephyr-trail,
Thou, who ne'er flew upon the ruffled main, &c.' (p. 10.)

"Contracta quis non in pæpèrtate solutus?" If a man who has neither ideas or language is still willing to write, he ought in pity to be allowed some latitude.

It has been remarked of many persons, possessed of pre-eminent talents, from Demosthenes down to Mr. Fox, that they were sometimes so hurried on by the subjects, which occupied the full grasp and bent of their mighty minds, that they were betrayed into inaccuracies, which a man even of vulgar conception would easily avoid. The public will be much gratified with observing several of these marks of genius in the work before us. We shall content ourselves with producing two luminous instances.

'WALK AT MIDNIGHT IN THE AISLE OF A CATHEDRAL.'

'How well this gloom accords with my sad heart!

The night-bird twitters* from the grey church-pile,

As slow I roam along the midnight aisle;
At lonely intervals the moon beams dart,
Shedding a soft endearing smile on those,

* Buffon takes no notice of a twittering owl. The twittering species we promise is peculiar to Suffolk.

base, 'neath the dark cell,
 frail mortality, who
 (p. 16.)

informed man, who
 her than his Sunday
 e solemn language
 service, would prob-
 e that the bodies
 mitted to the dust,
 soul had taken its
 the world of spir-
 Fellowes has depos-
 h "'neath the'" same
 it must be attribut-
 the rapidity of his
 the boldness of his

haggard look and frantic
 cliff that winds the weary
 it, and shuns the glare of
 ve, the victim of despair!
 (p. 18.)

short of a melan-
 "hopeless love"
 a cliff and drowns

reminds us of a rule
 wn for conversation
 a gentleman of dis-
 loquence: "Never
 ticulars, always lay
 ething general; and
 tize an abstract prin-
 variably excites at-
 tended it does.
 unwilling to trespass
 on the patience of
 by selecting farther
 minus from this vol-
 e must be permitted,
 the author, to give
 of "the sensations
 love." We at first
 ther the word should
 l "incipient;" but
 ved, by the perusal,
 such a correction

would destroy the spirit and
 beauty of the piece. He who
 would do a thing well, should
 do it naturally. Mr. Fellowes
 had occasion to paint the sensa-
 tions of a foolish lover, (possi-
 bly the idiot child of Betty Foy
 so charmingly described in the
 "Lyrical Ballads;") he imme-
 diately transforms himself, ac-
 cording to the rules of Longinus,
 into the person of the unhappy
 youth, and exhibits his sensations
 in terms highly beautiful on ac-
 count of their natural insipience.

'O why these unusual emotions I feel?
 Why flutters my heart? from my breast
 soft sighs steal?

Why from these are my eyes so unwilling
 to stray?

Or, why so dejected, when you are away?
 Unless you're by my side, my mind's nev-
 er at ease,

No female besides has one charm that
 can please!

'Ah! I love thee—that's it' (how
 sweetly insipient!) 'if, of love I may tell,
 O how blest should I be did you love me
 as well!

'Tis true that my eyes thy eyes often will
 meet,
 When sudden, as if half ashamed, they re-
 treat.

A suffusion of red then will just tint thy
 cheek, &c.'

Delightfully insipient again!
 One may read for a summer's day
 without once hazarding the dis-
 covery, whose eyes are ashamed,
 and whose eyes retreat.

We will give but one specimen
 more of Ms. Fellowes' style of
 reasoning. The last essay is in
 two parts, entitled, "The First
 Seaman, or Love teaching the
 Art of Navigation." A mother
 and her daughter are living on a
 solitary island, which for the
 sake of perspicuity we will call
 A: just in sight of it is a dis-
 tant land B. in the horizon: the
 daughter wishes for the society
 of some other beings like herself,
 though perfectly ignorant of

their existence, and therefore falls violently in love with a possible inhabitant of B. A young man resident in B having heard from his father that a family once lived in the direction of A, before an earthquake separated the two countries, is smitten in his turn with the possible inhabitant of that island: he can scarcely sleep for the idea, and of course dreams about his imaginary fair. The great excellence of this young man consists in the strength of his body and the strength of his understanding.

A tree's huge trunk, which had for ages
stood
Mallow'd by time, came rolling o'er the
flood. (p. 121.)

He seized it alone, and drew it on the beach: so much for the vigor of his body. The following reasoning proves the strength of his understanding.

That on yon isle some human footsteps
tread,
Is probable from what my father said:
And the bright dream, which powers celestial drew
Before my fancy, prove that saying true. (p. 124.)

To a cold logician this might probably appear an argument not very decisive; but the truth of the fact is the best proof that the reasoning is correct. A young lady did live in the island A, and her name was "Ella." The sequel may be left to our readers' imagination.

We have already stated our reasons, why we cannot rank these compositions in the class of poetical effusions. Our quotations must have proved to the satisfaction of most of our readers, that they ought rather to be entitled, "Essays on Love, morally, philosophically, and practically considered." But

"de gustibus non disputandum:" every man must be left to his own judgment in the estimation. "It is surely superfluous to answer the question, that has once been asked," says the Colossus of English literature, "whether Pope was a Poet, otherwise than by asking in return, if Pope be not a poet, where is poetry to be found?" We are bold to answer, in this last work of Mr. Fellows: for whatever the verses of Mr. Pope are not, precisely that thing the verses of Mr. Fellows are. Pope remarks of himself,

'I lisp'd in numbers for the numbers
came;'

and this constitutes the difference between them. Mr. Fellows attempts to lisp in numbers, but the numbers will not come. As for example,

'A bubbling brook with murmurs sweet
Soon lull'd him in the arms of sleep.'

The number, which should have come, was "sheet;" but it is unfortunate that we always speak of "sheets" in the plural. In the poetry of prose, he has, as we have seen been eminently successful.

Few works are calculated to excite general attention: we will however venture to recommend these essays to four classes of readers, so numerous and extensive, that if only each procures one, the sale will certainly recompense all the trouble, and difficulty, and vexation, which the author must have experienced in reducing a set of awkward and unaccommodating words to order and decorum.

And first to school boys. Whoever has been concerned in the mysteries of theme-making,

ly aware of the value
tion, which is at once
nd which from its cast
ition is in no danger
the suspicion of pla-
hese essays are admir-
ed for the purpose.
xample on the thesis,
incit amor."

had built themselves a mos-
cet friendship on the neigh-
tree
and O! what love, what
! nest I saw some eggs were
ne bird her brooding wings
'd. tel'd them from the arbor
rds had nestled, where the
ad been.
is now appear'd with joy

ey flutter'd; O! their happy
state!
e they busy on the wing,
nd insects in their beaks to

ch morsel to *the chirping*
reased the feathers on their

uld secondly recom-
essays to foreigners.
e and labor would be
ersons ignorant of the
f they could learn the
two words at once.
res' publication prom-
s view, to be of great
amples of the "cal-
ra," as Horace some-
resses it, crowd up-
most in every page.

shall not only dis-
ind-gods" and "sea-
but "tear-drops" and
ags," and "sea-pow-
"zephyr-train," and
rms," and "co-mu-
"well-a-day," and
-pure," and a hun-
whose permutations
nations cannot fail to
New Series.

afford a rich treat to every lover
of hard words, and of the new
system of the English language.

Thirdly, to nurses. Often
have our ears been assailed, and
our "sensitive" feelings wound-
ed to the quick by the frivolous
prattle, which these well-mean-
ing characters deal out to their
infant care. No sooner does the
dear little creature shew symp-
toms of impatience, on account
of the pricking of a pin, or the
want of a dinner, than it must
be soothed by such strains as,

"Sec saw sacchara down,
Which is the way to London town, &c."
"Roek-a-by-baby in a tree top,
When the wind blows, the cradle will
roek, &c."

"Queen Bessy, she crept and crept into a
spout,
And she crept and she crept, but she
could not creep out, &c."

—a set of rhymes, which are
calculated to convey very little
knowledge, either moral or phil-
osophical, to the infant mind.
Let mothers give it in charge to
the nurse to discard these frivoli-
ties, and to adapt to such tunes
as may seem in her wisdom the
best, those moral essays in the
work before us, of which chil-
dren are able to comprehend the
force. Thus,

"Dear girl, said Arthur, when with glee,
He took his Mabel on his knee,
How blest thus to be lov'd by thee,
For thou art every thing to me." (p. 50.)

This may serve as a good sub-
stitute for

"Where does my lady's garden grow?"
and it is a fortunate circumstance
that the same tune will answer
for both.

Fourthly, to that class of *in-*
sipient men and women who may
be termed the *sentimental*. This
class of mortals is always in love.
Like Ella, in the last essay of

Mr. Fellowes, without any exact determination of the point, what they love or why they love, they are confident in the assurance, that every pain which they suffer, whether bodily or mental, is the result of this universal feeling. To them we would strenuously recommend this work as an invaluable treasure. When the weather is fine, and their tea of proper flavor, whilst they are overflowing with cheerfulness and good animal spirits, what song can be better suited to their "breathing fibres" than "The Praises of love?" It may be adapted with effect, either to the piano-forte or the harp.

"O Cupid! god of ecstasy,
How sweet to love, and lov'd to be!
Thy force each breathing fibre feels,
Through every sentient heart it steals,"
&c. &c. (p. 4.)

And when in the progress of the seasons the leaves are falling from the trees, and colds and agues and fevers announce the approach of winter, let them only attribute their sensations to "insipient love," and they have a song for November as well as for May :

"O! why these unusual emotions (do) I
feel ?

Why flutters my heart? from my breast
soft sighs steal," &c. &c.

They will thus be able to deceive both themselves and their neighbors into the persuasion, that they are smarting under the tyranny of the "love-god," when the wintry "wind-god," is the real author of all their maladies ; and they will derive consolation from the idea, in proportion as the pangs of love are more easy to tolerate, than the shootings of rheumatism and the ravages of age.

To be serious however for a

few minutes : can reverend clergymen now find no better employment than to foster folly, and to lead captive silly women? Is it for them to give force and inveteracy to those domineering passions, which never require to be stimulated, and which, if uncontrolled, will too surely corrupt the heart, and terminate in profligacy and dissipation? What opinion would have been entertained of Cranmer or Latimer, of Luther or Melancthon, or Calvin, if they had so far forgot the nature of those sacred duties, which required all their time and all their talents, as to employ themselves in filling the heads of foolish girls with notions at once childish and prejudicial, and in acquiring the character, of which every clergyman should be cordially ashamed—that he is a pretty fellow among the ladies? If our Savior and his apostles are to be objects of imitation to those who pretend to inculcate their precepts, and to tread in their steps, by what part of their conduct can a clergyman justify this degradation of his profession? What layman even who acknowledges as a predominant principle of action that sublime rule, "whether he eats or drinks, or whatever he does to do all to the glory of God," who feels himself "a stranger and a pilgrim" here on earth, and is determined to know nothing below but "Jesus Christ and him crucified;" what human being under the guidance of principles like these, can prevail upon himself to corrupt the taste of the rising generation, and to encourage notions which in their best view are extravagantly foolish, and in their maturity are in

hostility with the word of
 and the eternal interests of
 ? Real virtuous love is in
 way connected with these
 lous feelings and sickly sen-
 ties. Milton has displayed
 th all its beauty, and it has
 dvocate in every rational
 m ; but if for this you sub-
 the "insipient sensations"
 Strangford, a Moore, or a—
 e beg pardon of Mr. Fel-
 s and our readers, for being
 grave, where gravity may
 hought a little misplaced.
vinim's non curat lex. And
 gh Mr. Fellowes deserves
 e suspended for publishing
 ame so profligate in its ten-

dency as this is, he is too weak
 to be very noxious. Yet even
 Mr. Fellowes has doubtless his
 admirers, and some happy fami-
 lies may perhaps be found, in
 which the elder branches are sing-
 ing in tragical chorus, that pa-
 thetic stanza,

"A boat upset by the fierce winds
 Coastward the wild waves roll'd ;
 The moon-beam glimmering on the keel
 Some dire disaster told." (p. 30.)

The good maiden aunt talks
 of Cupid the "love-god ;" and
 every little creature in the house,
 that has the gift of a tongue, is
 vociferating "the history of
 Arthur and Mabel."

RELIGIOUS INTELLIGENCE.

FOREIGN.

EDINBURGH MISSIONARY SOCIETY.

THE following extract from the
 hly letter of the missionaries
 December, will interest our read-
 and all the friends of the mis-

since the month of July, 579
 s of the tracts have been circu-
 , in the following proportions :
 the advice of a Friend to a Mo-
 nedan, (consisting of 52 pages
 o,) 88 copies. 2. The Princi-
 of the New Testament, (14
 octavo,) 214 copies. 3. Let-
 Defence of St. Paul's Apos-
 ip, (7 pages octavo,) 50 copies.
 he Catechism (56 pages, octa-
 116 copies. 5. St. Matthew's
 el, (50 pages folio,) 111 copies.
 intend soon to print the *third*
 on of the second tract.

The tracts appear to have excit-
 considerable attention and inqui-
 nong the people, and are the
 et of much conversation among
 chiefs. The hostile measures
 h they have adopted, will, we

hope, eventually turn out for the
 good of the mission, and the general
 diffusion of christian knowledge
 through the country. They could
 scarcely have employed better means
 for making the people doubt of their
 present religion, than what they have
 done, by prohibiting them from read-
 ing our books, and threatening them,
 if any of these should be found in
 their possession. The gospel ac-
 cording to Matthew, is highly priz-
 ed, and well understood. The time,
 we trust, will speedily arrive, when
 all our efforts will be crowned with
 success. Satan seems to tremble for
 his honor.

"The missionaries met on the
 19th, (December) when it was stat-
 ed, that Omar (slave to Kubal, a sul-
 tan in the village,) had long contin-
 ed steadfast in his attachment to us,
 notwithstanding all the persecution
 which he had met with from his
 countrymen ; that he had, more than
 18 months ago, declared to several
 of the missionaries his belief in chris-
 tianity, and his determination to pro-
 fess it, that he had earnestly besought
 them individually to assist him in

procuring his liberty, and that it appeared, the ransoming of him at present, might tend much to the furtherance of religion. The meeting, in consequence of these representations, and other concurring circumstances, resolved to ransom him, if they could prevail on his master to part with him. The sum demanded for him is unusually great but we humbly hope, that the directors will not be displeased at our endeavoring, even at such an expense, to alleviate the distresses of one who has been bound, chained, imprisoned, and exposed to the most complicated sufferings, on account of his attachment to us. If we succeed in procuring his liberty, we hope it will have a considerable effect on the minds of his countrymen. Our only fear is, that Kubal will not give him up for any price.

"Katagery, some days ago, paid us a visit. He continues to live with Colonel S———He often speaks on the subject of religion to his countrymen, and has circulated a number of tracts, and of Matthew's Gospel, among the people, who live about the Kubane. His relation, the general, continues to make him many offers of wealth and preferment, on condition of his renouncing christianity; but hitherto all his efforts have been vain. The following is one of his letters (translated from the Turkish,) to Mr. Brunton:

*"To my much honored and dear friend,
Brunton, peace!"*

"On the night of the 10th, the Colonel and I lodged in the Sultan's house, on which occasion, they began to converse about me. "When he sees Abazas or Tartars," said the Colonel, "he goes continually and preaches to them, urges them to embrace the religion of the reformed church, and gives them books." "Yes," said the Sultan, "he is continually laboring to convert me to the religion of the reformed. I told him before to embrace the Russian religion, and that I would write to the emperor, that a relation of mine wished to embrace christianity; but he refused. If he would hearken to me, the emperor would advance him, and

he would be a fortunate man. But instead of hearkening to me, he has suffered himself to be deceived by a parcel of vagrant Scotsmen." "Wherever there are christian people," said the Colonel, "their religion is the same, although their customs be different: moreover, the religion of the reformed, is now the first religion in the world. No one who wishes to do him good, will withhold it on that account." Afterward, the Colonel asked me, whether I knew any thing of the influence of Mohammedism? I told him that I did. Mohammed, said I, authorized polygamy, and divided the spoils of war in abundance among his followers; while he declared, that the christian religion was true. I am the prophet of the last times, said he: come unto me, murder the unbelievers, take possession of their property, and by so doing, you will be saved at the last day. The avaricious, lascivious, and oppressive, believed him, laid many countries desolate, and shed abundance of blood. At this, the Sultan's countenance changed, but he was ashamed to reply on account of the Colonel. Afterwards the Sultan said, "That if the religion which I had embraced were true, others would be converted as well as I." I told him, that among these people, (Tartars and Circassians,) perhaps scarcely one out of an hundred could read; and the rest knew not whether their own religion was true or not. "How then," said I, "can they know whether another religion be true or not?"

"Tonight, I sent beyond the Kuban, four sets of the tracts; each containing a copy of each kind. They will be sufficient for four Effendis. May God grant his blessing to Low Oghla Ali Mirzah. He took some tracts from me, which he will circulate. I have distributed all the tracts which I received from Vasilii. Peace!"

KATAGERY."

AFRICAN INSTITUTION.

A GENERAL meeting of this Body was held at the Free-mason's Tavern on the 25th of March (the anniversary

abolition of the slave trade,) the Duke of Highness the Duke of in the chair. A report proceedings of the Directors the last year was read, cared to give general satisfaction. The Report having since been presented, we are enabled to lay it out before our readers.

African youths, educated in the method of teaching pursued in this country by Dr. Bell and Mr. Kneller, have been sent to Sierra Leone. They have since been taken into the service of Government, as apprentices, with adequate salaries, and will of course be employed, without any farther expense to the Institution, in the very line for which they were intended.

The Directors have authorized the Government of Sierra Leone to do his utmost to induce the African chiefs to send their children to the schools at Sierra Leone; and to select some who, during their education in England, may have given proof both of capacity and favorable disposition to be sent to England, in order to be farther instructed in the sciences of knowledge as are applicable in Africa, but may be generally beneficial.

The Directors, with a view to the study of the native language of Africa by Europeans and others resident at Sierra Leone, have authorized the Governor to engage persons at their expense, to teach Arabic and Soosoo languages. They have conveyed to Sierra Leone other parts of the coast, the seed of the cotton, which they have intended to be widely distributed to the natives; and to the cultivation of which they have done their utmost to turn the attention of all persons of persons in Africa. They have also sent out a number of persons for cleaning the cotton, and prepared, and printed for circulation, a paper of directions its culture and management, with a view of putting the seed in ground, until it is fit to be

attention having been communicated to the Directors respecting the capability of procuring from

the African Palm, a valuable substitute for Russian hemp; and from the Mangrove tree (both these trees abound in the river Sierra Leone) an efficacious substitute for oak-bark in the tanning of leather; they have authorized a careful experiment to be made at their expense, in order to ascertain the accuracy of the information.

They have sent to Africa, a press on a new construction, for expressing the oil of the castor nut. With a view to ascertain the possibility of raising silk in Africa, they have sent thither a number of plants of the white mulberry tree. They have also transmitted plants and seeds of other valuable productions; among the rest, the genuine Peruvian bark, camphor, the green and bolica tea-tree, and tobacco.

They have offered premiums for the importation of cotton wool, indigo, and rice, from Africa into this country, and for the growth of coffee. A premium of fifty guineas, as we stated in a former number, has been adjudged to Messrs. Andersons, of Philpot Lane, for an importation of upwards of 10,000lb. weight of cotton, which sold for 2s. 8d. per lb.; and it appears, that these gentlemen have greatly enlarged their cotton plantations on the river Sierra Leone. Some rice has been imported into the West Indies from the Windward Coast; and more is likely to be carried thither. The Directors here state that "they have derived much satisfaction from observing this beginning of a commercial intercourse between Africa and the West Indies, so different in its character and effects from that which alone has hitherto been carried on between them. In the present state of the West-Indian Islands, cut off from the American Continent, which furnished them with so large a share of the provisions they consumed, it seems to be of the utmost importance to cherish this new source of supply. Independently, therefore, of those powerful claims which Africa has upon our justice and liberality, this country is bound, by the plainest dictates of policy, to labor in advancing the civilization of that Continent.

The Directors have been prosecuting

ters among the Magistrates, Ministers, Literary and Worthy men in New-England. By John Eliot, D.D. Corresponding Secretary of the Massachusetts Historical Society. Salem, Cushing & Appleton, and E. Oliver, Boston, 1809.

Maryland Reports, being a series of the most important Law Cases, argued and determined in the provincial court and court of appeals of the then Province of Maryland, from the year one thousand seven hundred down to the American revolution. Selected from the records of the State, and from notes of some of the most eminent Counsel who practised law within that period. By Thomas Harris, Junr. Clerk of the court of appeals and John McHenry, attorney at law. New-York, I. Riley, 1809.

The Magdalen church yard, from the French of J. J. Regnault Warin, author of Romeo and Juliet. The Castle of Strozzi, &c. Translated by Samuel Mackay, A.M. Ex. Professor of the French Language in Williams' College. In 4 vols. 12mo. Boston, William Andrews, 1809.

A new and complete History of the Heathen Gods, with 28 handsome type metal engravings. Boston and Worcester, I. Thomas, junr.

NEW EDITIONS.

A Treatise of the Law relative to Contracts and Agreements not under

Seal. With Cases and thereon in the action of a In four parts. By Samue Esq of the Middle Templ ter at Law. Flatbush, I. Ri

Reports of cases adjud Court of King's Bench, fr Term, the 14th of George to Trinity term, the 18th o III. 1778, both inclusive. Cowper, Esq. Barrister a the Middle Temple. W of Reference to similar cas sequent Reporters. First from the Second London E two Volumes. Boston, J. Co. 1809.

A Compendium of the Evidence. By Thomas Pe of Lincoln's Inn, Barrister Second American from London Edition of 1808. I Town, John P. Thompson,

Thomas & Whipple. Ne have in press to be publi sh cember, 1809, A New ! Modern Geography, or s Description of all the co Countries in the World.

from the latest European a ican Geographies, Voyages, els. Designed for Schools : emics. By Elijah Parish, I ister of Byfield, Mass. Au Compendious System of Geography, &c. &c. Or with maps.

Died in Lynnfield the 17th instant .E XX. BENJAMIN PERKINS, A.B. youngest son of John Perkins, Esqr. of that place. In the death of this young man we see a striking instance of the uncertainty of our most flattering worldly prospects. Having completed his collegiate studies, Mr. Perkins received the honors of Harvard University the last commencement with distinguished marks of approbation. Combining a temper and deportment remarkably conciliating with talents and acquisitions highly respectable,

irreproachable morals and det to religion, he seemed distir much to the happiness of his y friends, and to shine conspicuo fessional life. How changed! In the unerring providence of suddenly taken from our sight voice of gratulation, which joiced the parents' heart, is for the tear of sympathy. leading us to the tomb of Jest to Heaven, and wipes the fall

TO CORRESPONDENTS.

A communication has been received from Mr. Allen, containing rem Review of his Biographical and Historical Dictionary, published in our C which, owing to certain circumstances, could not with convenience be i month. We regret the necessity for postponing it.

The account of the annual meeting of the Missionary Society in the Berkshire and Columbia will appear in our next.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

7. DECEMBER, 1809. VOL. II

BIOGRAPHY.

MEMOIR OF BISHOP COWPER.

(From the Christian Observer.)

WILLIAM COWPER was born in Edinburgh, in November 1565; at eight years old was sent by his father to Dunbar school, where, in four years, he learned the whole course of grammar, and profited above his equals. At that early age did he begin to shew symptoms of genuine piety. Many times, when he was in the school, he used to lift up his heart unto God, begging for more knowledge and understanding; and always, as he went to church, he sent up this ejaculation to heaven: 'Lord, bow down my ear, that I may hear thy voice!' At his entry into his nineteenth year, his father sent him home to Edinburgh; and after he went to St. Andrew's, where he continued to his twenty-fifth year in the study of divinity, but made no great progress therein, the religiousness of his mind rather inclining to a careful hearing and reading of sermons, and other theological lectures. During his residence at St. Andrew's, Satan, acting upon corrupt nature, sought to entrap him in his sins; but, as himself testifies, the Lord in mercy forgave the

E. II. *New Series.*

vanities and ignorances of his youth, and preserved him from such falls as might have made him a shame to the saints, and the reproach of his enemies.

"At the age of sixteen years he returned to his parents at Edinburgh, who proposed to him sundry courses of life. But his heart was still inclined to the study of the Holy Scriptures: whereupon he resolved to go into England; and the Lord provided him a place at Hoddesdon, 18 miles from London, just when he had spent all the money which he brought out of Scotland. Here he was employed by one Master Guthrie, a Scotchman, to assist him in teaching a school. He remained in this place three quarters of a year, and then, having occasion to go to London, he was unexpectedly called to the service of Master Hugh Broughton, with whom he continued a year and a half, and daily exercised himself in the study of divinity.

"When nineteen years old, he again returned to Edinburgh, where he lived with his elder brother, then one of the ministers in that city, who much further-

ed him in his former studies. And at last he was required to give a proof of his gifts privately, which he did in the New Church, before Master Robert Pont, and Master Robert Rolloch, and some others, by whom he was commanded to preach in public also.

“Being twenty years old, he was sent, by the authority of the general assembly, which was then met at Edinburgh, to be pastor of Bothkennar, in Stirlingshire. But when he came thither, he found in the church, (besides ruinous walls) neither roof, nor doors, nor pulpit, nor seats, nor windows; yet it pleased God to give such a blessing to his ministry, that within half a year, the parishioners, of their own accord, built and adorned the church in as good quality as any round about it.

“There he continued seven or eight years, yet subject to great bodily infirmities, by reason of the wetness of the soil, and moistness of the air; and during that time, he experienced much distress and terror of mind, and inward temptation, so that his life was almost wasted with heaviness; yet thereby he learned to know more and more of the grace of Christ.

“About that time there was a general assembly of the church at Perth, to which the people of that town applied, desiring that a minister might be sent unto them. Whereupon the assembly appointed Master Cowper for that place, and accordingly wrote to him by Master Patrick Simpson; who, coming to Stirling, delivered to him the letters from the assembly, and those from the town, containing his calling to

the work of the ministry in that place. And so, shortly after, the town sent their commissioners to transport him and his family thither.

“In that place he continued, doing the work of the Lord for nineteen years together; where he was a comfort to the best, and a wound to the worsers sort. Besides the Sabbath-days, he chose thrice a week to convene the people together in the evenings, (viz. on Wednesdays, Fridays, and Saturdays,) for a preparation to the Sabbath; upon which days they had no preaching in the morning. Concerning which meetings, himself writes: ‘That it would have done a Christian’s heart good to have seen those glorious and joyful assemblies, to have heard the zealous crying to God amongst that people, with sighings, and tears, and melting hearts, and mourning eyes.’ And concerning himself, he saith; ‘My witness is in heaven, that the love of Jesus and his people made continual preaching my pleasure, and I had no such joy as in doing his work.’ And, besides that, he preached five times a week; he penned also whatsoever he preached; many of which holy and godly sermons are extant in print.

“All the time of his abode there, except some little intermissions and breathing times, the Lord still exercised him with inward temptation, and great variety of spiritual combats; the end of all which, through God’s mercy, was joy unspeakable, as himself testifies. ‘Yea once,’ saith he, ‘in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but con-

on, suddenly there did shine, the very twinkling of an eye, bright and lightsome countenance of God, proclaiming peace, confirming it with invincible reasons. O what a change there in a moment! The silul, that was even now at the c of the pit, looking for ing but to be swallowed up, instantly raised up to heav- o have fellowship with God rist Jesus; and from this forward my soul was never led with such extremity of rs.—There found I the pow- religion, the certainty of the l; there was I touched with a lively sense of a Divinity, ower of a Godhead, in mer- conciled with man, and with n Christ, as I trust my soul never forget. Glory, glo- glory be to the joyful De- r of my soul out of all ad- ties, for ever!

In the midst of these wrest- with God, he wanted not com- with wicked men also; but the ness of his inward conflicts him lightly regard all their ard contradictions. It was arvel to see Satan stir up icked instruments to molest who professed himself a dis- er of him and his kingdom. this much supported him, he never had a controversy any of them but for their and, the Lord assisting the power of the word did at down their pride, that were all of them at last ght to an acknowledgment air evil ways.

But at length, by little and the zeal and love of most at people did fall away; at his last conflict was. not the profane, but with the

more religious part of his con- gregation. These men were stuffed with such pride self-con- ceit, disdain, and intolerable contempt, that thereby they were carried further from their duty than any of the former; and they, which should have been his greatest comfort, were his great- est cross.

“Presently hereupon God called him to the government of the churches in Galloway, in the southwest parts of the kingdom, being chosen by the assembly, and presented by the king there- unto. This was done without his privity, or ambitious seeking after it: yea, he was so far from it, that eighteen weeks passed between the king’s presentation and his acceptance of the bishop- ric. In that place he was very careful to advance the gospel, and to adorn his ministry. Con- cerning the frame of his spirit, thus he writes: ‘My soul is al- ways in my hand, ready to be offered to my God. Where, or what kind of death God hath prepared for me, I know not; but sure I am, there can no evil death befall him that lives in Christ, nor sudden death to a christian pilgrim, who, with Job, waits every hour for his change. Yea, many a day have I sought it with tears; not out of impatience, distrust, or perturbation, but be- cause I am weary of sin, and fearful to fall into it.’

“This faithful servant of God, who had always been faithful and painful in his ministry, when sickness grew daily upon him was no ways deficient in the du- ty of his ordinary preaching; taking great pains also to per- fect his work upon the Revela- tion, which he desired greatly to

finish before his death. His infirmity increasing, he was compelled to keep home; yet, as his weakness permitted, he applied himself to revise his writings, and to dispose of his worldly estate, that he might be ready for his passage, which every day he expected. And some ten days before his decease, he manifested to his friends what great contentment he had in his approaching death.

"Many repaired to him in his sickness, whom he entertained with most holy and divine conferences, expressing a great willingness to exchange this life for a better; and at last, feeling his strength and spirits to decay, (after he had conceived a most heavenly prayer in the company of those that were by) he desired to go to bed; where, having devoutly commended himself unto Almighty God, he took some quiet rest. After which time he spake not many words, his speech failing, though his memory and understanding were still perfect. And so; about seven o'clock at night, he rendered his soul to God in a most quiet and peaceable manner, Anno Christi 1619."

A few brief remarks will close this article.

1. On turning to the account given of Cowper the poet, in your work of 1805, p. 165, I was much struck with the resemblance, in some particulars, between him and the subject of the present memoir. Not only are the letters, and other writings of the bishop superior to the age in which he lived, but we find him endued with the morbid sensibility of his descendant, his proneness to mental depression, and his susceptibility of religious joy;

at one time agitated by terrifying apprehensions respecting the future, at another rapturously exulting in the hopes and consolations of the gospel. This state of feeling, which affords some solution of the peculiarities in the religious experience both of the bard and of his pious progenitor, is certainly far less desirable than that sunshine of the soul, that even, tranquil, and serene temper of mind, that "peace of God which passeth all understanding," which may be considered as more properly characterizing the Christian. And yet how infinitely is such a state, with all its gloom, despondency, and terror, even supposing it to be illumined by no alternations of peace, and hope, and joy, to be preferred before a state of religious indifference! The one indicates disease indeed, but the other the torpor of death. The sorrows of the one may be acute, but they terminate at the latest in the grave, and joy, everlasting joy, succeeds; the sorrows of the other commence at the same point, and run parallel with eternity.

2. The account which is given of the good bishop's pastoral labors, while at Perth, as well as of the painful disappointment he experienced with respect to their final effects, is calculated to suggest to ministers an useful caution. The cultivation of a devotional spirit is indispensably necessary to the progress, and and even to the preservation of the christian life: yet, whenever devotional exercises come to be made, as they too often are, not only by mere formalists, but by those who affect a superior degree of spirituality, the whole

urly the whole, of religion, and of being considered as necessary to farther services; men, losing sight of their end, are used for the sake of the means and enjoyments with which they are themselves attended, instead of being employed as means of filling the heart with piety and benevolent affection, of subjugating every self-worldly, and carnal propensity to the dominion of christian principle, and of rousing the soul to active and persevering devotion in the service of God; there is great danger lest we should either contract a degree of insensibility inconsistent with the ordinary occupations of the world, or, as is much more commonly the case, become perfectly insensible to the impressions of religious fear or hope. In the occurrence of this last mentioned effect is so frequent, have led, in certain circles, to the adoption of a very significant phrase to express its nature: persons of this description are to be "Gospel-hardened." I do not mean to take it upon me to affirm that this was precisely the case with the bishop's constitution at Perth. At the same time, the rapid succession of public meetings for religious worship (no less, than eight occurring in the course of the week) have interfered with other duties; and the extraordinary degree of excitement which appears to have attended them, and hardly fail to be followed, have long run, by injurious consequences. Accordingly we find that "at length, by little and little, the zeal and love of

most of that people did fall away."^{*}

3. Undoubtedly it is the tendency of man to degenerate, even under the most favorable circumstances. Offences come, divisions take place, christian charity languishes. Christian zeal decays, the power of religion evaporates, the form only remains. Still it is an inquiry of the highest moment, what course of proceeding is calculated to accelerate this degeneracy; and whether any measures can be pursued, which the Holy Spirit will be likely to bless, for retarding, perhaps preventing, its downward progress. On this important discussion, I feel myself unqualified to enter at large. There is, however, a passage in bishop Butler's admirable work on the Analogy of Religion, natural and revealed, to which I would direct the attention of your clerical readers, because it appears to me to have a direct bearing on this subject, and to contain most profound and accurate views of human nature. The passage to which I allude is the 2d section of the 5th chapter of the first part. I will at present extract only a few sentences, which relate more immediately to the point I have been considering, or rather to one which is strictly analagous. "Habits of the mind," observes the bishop, "are produced by the exertion of inward practical principles, i. e. by carrying them into act, or

* A result something like this is thought to have been experienced in the place where Cowper the poet passed the greater part of his life: the causes which led to it were probably not very dissimilar. See *Christ. Obs. for 1805*, p. 102.

acting upon them. Nor can those habits be formed by any external course of action, otherwise than as it proceeds from these principles," &c. "But going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is, so far from necessarily or certainly conducing to form an habit of it in him who thus employs himself, that it may harden the mind to a contrary course, and render it gradually more insensible; i. e. form an habit of insensibility to all moral considerations. For, from our very faculty of habits, passive impressions, by being repeated, grow weaker; thoughts, by often passing through the mind, are felt less sensibly."

4. The drift of these remarks, I hope, will not be misconceived. My object is not to repress devotional feelings, or to restrain devotional exercises, but to regulate them; not to damp the sacred fire of religion, but to prevent its unprofitable dissipation. The soul which feels not powerfully the workings of religious affection, has great cause to suspect its safety. But then, let it be remembered, that religious emotion which leads to no practical effect; which, though it stirs the affections, does not produce either the anxious correction of what is wrong, nor the earnest pursuit of what is right; is a perilous misapplication of the grace of God. To such a case may be applied that awful saying of our Lord, "From him that hath not shall be taken even that which he hath." The Christian's constant aim and endeavor ought to be, to employ the motives and excitements

which religious exercises and religious ordinances furnish to the mind, in cultivating habits of purity, self-government, submission to God, zeal for his glory, dependence on his grace, holy exertion, and self-denying activity. By a steady adherence to such a course, through the blessing and grace of his Redeemer, if his emotions should become less lively, or his feelings more obtuse, the graces of the christian character will nevertheless become more strongly marked and more firmly rooted in his soul, and "the fruits of righteousness" will be more abundant in his life.

MEMOIR OF MR. STEPHEN HALLET GOLDING.

It appears very desirable, that a larger portion of religious biography should be occupied by the lives of pious and exemplary laymen. Though an account of excellent ministers is very instructive, yet several circumstances conduce to render it less generally useful. As they move in a sphere peculiar to themselves, the nature of many of their duties precludes universal imitation; and their superior attainments and zealous exertions, like the skill of a physician, or the bravery of a soldier, are rather admired and applauded than followed. Even their piety is too frequently regarded with a kind of professional reverence only; as the sanctity of a hermit was formerly venerated by the neighboring multitude, who imagined themselves to be under no obligation to conform to his self-denying example.

ire therefore particularly when we have an opportunity of exhibiting the lives of excellent persons who have died in the midst of secular pursuits. Short indeed was the career of the amiable subject following memoir ; but left behind him a testimonial to the power of religion, which ought, and we hope with advantage, to be remembered.

S. H. Golding was born to respectable parents, at Bridport in the year 1784. Almost from childhood he discovered an intense thirst after knowledge ; possessed, in a greater degree than many, the means of gratifying this laudable desire. He enjoyed the advantage of a liberal education, and made considerable proficiency in mathematical studies. After quitting school he devoted himself to the law ; he still embraced every opportunity which his professional engagements allowed for acquiring general knowledge. He frequently rose several hours before day in winter, and pursued his studies with an ardor and perseverance, which enabled him with a remarkable facility of execution, to accomplish more than most other young persons. Many proofs of his industrious application remain in his analyses of works, and manuscripts, which his repository possess.

It is not our intention to give in this memoir with an account of the vigor of his understanding, his singular diligence, the extent of his knowledge, or the purity of his mind and amiability of his manners. " We prefer to use the words of our friends, " adduce numer-

ous proofs of the warm affection, tender sensibility, and extreme delicacy of his disposition, and of the integrity, and disinterestedness which distinguished his character. He discovered a conscientious regard to duty in all his transactions, and exemplary and consistent conduct in every relation."

But we wish to fix the reader's attention on his unfeigned piety ; which, as his life drew nearer to a close, shone forth with increasing and singular lustre. We know not the date of his first serious impressions. A letter which he wrote, in his fourteenth year, on the death of an elder brother, evinces a mind in some degree affected with eternal concerns. But though nothing decisive appeared in his character at this time, or for some following years, yet during this period he exhibited many favorable symptoms of a mind well disposed. He discovered a reverence for sacred things ; and he not only attended upon the public means of grace and the secret duties of religion, but frequented those social meetings of prayer which the learned and polite, unless renewed by divine grace, generally regard with disgust and contempt. But though it is impossible to say when that change, without which " we cannot see the kingdom of God," took place in his character, yet it will evidently appear from the subsequent part of this memoir, that he had been drawn by divine influence from a love to worldly, to a superior delight in spiritual objects. He who sees no difference in his past and present experience, has reason to call his religion in question. Yet the al-

teration might be effected, especially in those who have enjoyed a religious education, in a very gradual and imperceptible manner. Such persons are like a man who, gliding down a stream, removes from the dominions of one prince into those of another. He knows not when he passed the boundaries which divide the two kingdoms; and is only conscious of the change, by contrasting the objects around him with the scenes which he had recently quitted.

He went to London in the year 1807. Previously to his going thither, he expresses, in a letter to a friend, his resolution to avail himself of the advantages for improvement which his new situation would afford; but, he adds, what is particularly memorable, as descriptive of his own future condition, 'Thus have I fully unbosomed myself to you on the most important subject of a temporal nature, which can engage my attention. How far success may smile on my prospects, is only known to the Supreme Disposer of events, who, in the course of his providence, often frustrates the schemes of mortals, to shew more fully his own sovereignty and their dependence.'

On his arrival in London, he was sensible of the numerous snares to which he was exposed, as appears from a letter which he wrote to his brother on that occasion:—

'With much pleasure,' says he, 'I reflect on the solicitude you expressed when we parted, that I could be introduced to such company as would be a check to youthful levity, in a place so ensnaring and dangerous, I say,

I was pleased, because it showed the degree of that, the reality of which I never doubted,—your concern for my best interests. If I have since been so fortunate as to find a friend, I owe the favor to that Sovereign Goodness which fixes the bounds of our habitation, and, in proportion to the advantages we are entrusted with, justly expects a commensurate improvement.'

In a letter, of the same date, addressed to his father, he writes in a language amiably descriptive of his respect, affection, and gratitude.

'I should do injustice,' he says, 'to my own feelings, were I not to begin with expressing my warmest thanks for the excellent advice and kind wishes contained in my excellent father's welcome epistle. I regard it as one of the greatest blessings to have had a pious education, and the instructions and prayers of a parent for so long a period; and now that I am, for the first time, separated, I feel more than ever their value. Go on, my dear Sir, to assist your child in this way. He needs it, and will thank you for it; or, at least, should he at any time be disposed to reject it, this circumstance ought to excite him to suspect that he is not what he *should* be,—what he *would* be. While, with joy and gratitude, he acknowledges that divine goodness which has hitherto preserved him from vice, he desires to rejoice with trembling, remembering the precept of the apostle, "Let him that thinketh he standeth, take heed lest he fall."

We find that his diligence in his new situation equalled the warmest resolutions which he had

seed before leaving the
try.

'conceive of me,' says he, in
er to one of his sisters,
half past nine, or earlier in
orning, till ten at night,
raged as only to be able to
an hour at dinner; and,
dition to this, having full
riment for study (the only
on my retiring to my lodg-
t night, and before break-

unwearied diligence and
ior talents, soon attracted
tice of men of the first emi-
in his profession. He
with the most flattering en-
gement from them, and had
acts of wealth and distinc-
opening before him beyond
ighest expectation;—but
ravor of his mind exceed-
strength of his constitu-

His unremitting appli-
cations occasioned a hemorrhage;
though slight at first, was
repeated, and, after
months, terminated fatal-
ly. A letter, which our young
wrote at this period, in-
sures the pleasing state of his

'the anxiety of friends on
occasions,' says he, 'though
soothing and endearing,
is painful to the sufferer,
such as he sees himself the
cause of their sorrow, whose
sorrow and cares are blended
with his own. For my sake,
as well as your own,
be ever-solicitous, my dear
about what concerns me.
I know what is best for us;

is surely a subject of the deepest
that so many have fallen the un-
willing victims of an unrestrained ardor
of parents. Let others take
by their lamented examples).
L. II. *New Series.*

and in causing me to drink of the
cup of affliction, has wise pur-
poses to answer. May the fruit
be to alienate from sin, wean
from inordinate attachments to
the world, to render the Savior
more precious, and Heaven more
desirable.'

As his disorder increased, a
medical gentleman, with a pater-
nal kindness, took him under
his own roof, for the sake of
giving him that particular atten-
tion which he needed at this crit-
ical period. His views and feel-
ings at this time are thus expres-
sed, in a letter to his father:—

'Here then let me pause for
a moment, and reflect on the mer-
cies which have accompanied this
afflictive dispensation. Far re-
moved from those kind relations,
whose tender sympathy and un-
wearied attention have hereto-
fore been experienced, in the
midst of strangers, and not even
my friend at hand (Mr.—was
in the country) my situation ap-
peared really forlorn. Yet have
these circumstances heightened the
claim of gratitude to that Being,
who has excited an interest in the
bosom almost of strangers in my
behalf. Nothing can exceed the
kindness I have experienced from
Mr. and Mrs.—. In the former,
parental attention is united with
such a degree of professional
skill, as sets my mind, and should
set yours, at perfect ease on
that subject. In the latter, I
see all the sensibilities of a moth-
er (the character in which, she
says, she wishes me to consider
her) displayed. Excluded as I
am from all society, my situa-
tion would be somewhat dull,
were not every means, consistent
with safety, used to remove the
tedium of solitude. In short, ne-

thing could render one more comfortable under the absence of my relations ; while the circumstance of being under the same roof with my doctor, whose assistance in any emergency can be so readily obtained, is particularly favorable. Thus the cup I am called to drink, though bitter, is sweetened with many a pleasant ingredient. Whether the plans I had formed, the accomplishment of which appeared within my reach, will be entirely frustrated, or only interrupted, is best known to the Supreme Disposer of events. I desire to acquiesce in his will, whatever that may be. Certainly my prospects were fair ;—the cloud that intercepted my view was dispersed ;—my most sanguine expectations were exceeded, and recent circumstances had increased them ;—but, perhaps, I had made this too much an idol. My heart was too much set on it ; and, without doubt, Infinite Wisdom has seen fit to withdraw it from me, that I may be led to trust more entirely on him. Happy will it be that I have been visited with this affliction, if this end be answered by it ! You will be solicitous to know what were my views in anticipation of that event, which certainly, at one period, I considered as not far distant. Sensible of the treachery of the heart, and the danger of self deception, it was my prayer to God to give me a right judgment in so important a matter. I trust, my dear Sir, all is well ; that I am prepared for any event ; that, having cast anchor within the veil, I have a hold which the terrors of death cannot shake ! Rejoice with me in this hope, and pray

that it may be well founded !

The pleasing state of his mind, expressed in this letter, is also mentioned by the worthy lady with whom he resided.

‘ Our dear friend,’ says she, ‘ has often reminded me of the consoling idea of Cowper’s, That those who are best fitted to live in this world, are best prepared for the happiness of another. His mind was calm and composed in the most trying period of his illness ; and, though he was prohibited from speaking, I could not refuse to listen while he was expressing a sweet testimony to the reality of religion. He said, that his hopes rested on the truths of the gospel, and that he felt their support, and the most perfect resignation to the divine will, as to the event of his illness. I lament that the low tone in which he spoke, and the interest and agitation of the moment, have prevented me from recalling many of the ideas which he uttered, and which I have no doubt but he intended that I should treasure up for the consolation of his friends ; but it is enough to know, that, at that solemn period when the human heart would not be tempted to disguise its real sentiments, death had no terrors for your beloved relative.’

The gentleman to whom he alluded in one of his letters, as the friend that he met with soon after his arrival in London, gives the same account of his resignation during this period of his illness ; while, at the same time, he pays a tribute to the worth and amableness of his general character.

‘ The first half hour,’ says he, addressing his father, ‘ that I spent with your son, after his ar-

own, excited my desire
ate his friendship; for I
that I perceived great in-
e, united with goodness
tness of disposition; and
anticipated I found,—an
ate friend, and an excel-
panion. We were sel-
g separated from each
en business did not pre-
meeting. His ardor
ofession was great. He
ked out the road; and
cipal obstacles appeared
een removed, by his su-
lents and perseverance,
was arrested in his course
hand of Omnipotence.
me he exhibited the pow-
e religion he professed.
rmur escaped him. He
ntioned it as a striking
the vanity and uncer-
terrestrial things; but
pirit of christian fortii-
l a desire of cheerful re-
to the will of his heav-
her.*

can read, without emo-
se testimonies of his sub-
o the disposal of infinite
especially when it is con-
what high-raised hopes
sted by his premature

aining part of this Me-
l relate to his views and
ons after he returned in-
country. About three
efore his death, he grew
ably worse; but he en-
luring this period, with
ort interruption, a most
erenity of mind: and,
rew near to an eternal
e was favored with more
ticipations of glory.
fter his return, a meet-
ayer being proposed on
ut, he wrote the follow-

ing letter to his worthy minister,
the Rev. John Saltren, of Brid-
port:—

‘I know not, my dear Sir,
whether, in this exercise, the call
for prayer or thanksgiving be
greater. When I think on my
late providential, and, as it seems
to me, almost miraculous escape*
from a catastrophe which, had
it happened in my debilitated
state, would, according to hu-
man probabilities, have proved
directly, at least ultimately, fal-
tal, I cannot but see cause for
gratitude to that God who, in
such extremity, appeared for my
help. This, and the favorable
state of my health at present,
which evidently improves under
the use of the means, encourage
me to hope that there is mercy yet
in store, and that the time may not
be far distant when I shall again
be permitted to acknowledge his
goodness, even the goodness of the
Lord in the land of the living. It
is this hope which will furnish
matter of supplication to a throne
of grace. Life can only be de-
sired, as it affords opportunity
of usefulness here, or of prepar-
ation for happiness hereafter;
and if, in a protracted existence,
I have to anticipate a life bur-
densome to myself and my friends,
my prayer would be, ‘Lord,
finish thy work, and cut it
short in righteousness! Fit me
for thy kingdom, and then take
me to it!’ Hence appears the
propriety of submission to the
divine will, even in our prayers,
lest their fulfilment prove a curse
instead of a blessing. ‘One
thing we cannot ask amiss, that
the affliction may be sanctified;

* Alluding to some alarming symp-
toms, which induced a full expectation of
an immediate return of the hemorrhage.

and I feel its importance too much, not to remind you, my dear Sir, of it. May the spirit of wisdom descend upon and influence those who may be engaged!—and may the angel of the covenant mingle his incense with theirs, that their prayers may be accepted before the throne of God!

During this meeting of his friends, or on a similar occasion, he wrote the following memorandum, which was found after his decease.—

‘I cannot close the duties of this evening, when my friends have a meeting for prayer on my account, without expressing, in a manner more distinctly than I have yet done, the state of my religious feelings, under the affliction which has so long tried me.

‘It has often been a subject of regret that I had not done this sooner, at least only by those communications which I have sometimes made to my friends. After the attack, I had for a considerable time no convenient opportunity for this; and since I came down to the country the design has been delayed, from a wish to take a more circumstantial view of the subject, in the different stages of my disorder, than my health in general would prudently admit of; though, with shame I speak it, there have been seasons when at most I should have run no greater risk from the investigation than the fatigue of other studies or engagements occasioned. Should life be spared, I hope to devote the earliest opportunity to make this scrutiny. In the mean time, the following paper is intended as a *memento* for the use of myself, and for the satisfaction, in

some degree, of my friends who may survive me:—

‘The period when Death stares us in the face, though a season of trial to the faith, is by no means favorable to an inquiry as to the foundation of our hopes; which can best be effected when the mind is calm and uninfluenced by bodily disease. Hence I have repeatedly sought to ascertain the reality of that comfort which I seemed to feel at this awful period. Not content with my own examination, I have endeavored to compare my religious affections with those laid down in an inestimable work of President Edwards on the subject, as evidences of a state of salvation. The result is, That though I have greatly to deplore the want of clearer testimony on this head, particularly as to the way in which the Lord first brought me to himself, I dare entertain a hope, that I have been led by the teachings of his Spirit to see my danger and my remedy,—to choose the Lord for my portion, and to give myself up to him to be entirely at his disposal! I have at times felt a pleasure I cannot describe, in making this surrender to him,—in pouring out my soul, as it were, in prayer before him, and in telling him my desire to be wholly his. Too transient, alas! have been the blissful visions; and too often succeeded by a degree of supineness and languor hardly reconcilable with a christian life! My temper, under this affliction has been much too little regulated by the Spirit of the meek and lowly Jesus. This has been the cause of much grief to me, and, I trust, of unfeigned humiliation before

er though there may not
 ing some plausible ex-
 this head, drawn from
 sence of a complaint so
 ly nervous, yet I am
 ble of pride at the bot-
 .sin, I believe, from my
 erience, the most diffi-
 all to root out of the
 Lord, assist me by thy
 subdue the evil propen-
 my nature,—form and
 within me those graces
 vidence and adorn the
 profession,—and may
 sent trial be eminently
 to the promotion of so
 : an end !
 ve once more, this eve-
 lemnly examined myself
 points which can never
 fully or satisfactorily
 t. In the presence of
 y God, I have seriously
 s it my supreme desire
 Lord's ? Can I submit
 to him in all things ?—
 to suffer the loss of earth-
 orts and prospects if he
 -yea, in every event to
 e in his will without
 ing or repining ? My
 bly answers, ' I trust I
 Thanks be to God for
 e ! It assures me, that I
 ared for whatever may
 . ' All is yours, wheth-
 r death, things present
 s to come ; all is yours,
 are Christ's, and Christ
 . ' I have, in the best
 my feeble frame would
 ce, and I humbly hope,
 g in superior aid, devot-
 if afresh to the Lord ;

desiring that he would accept
 me as his child, adopt me into
 his covenant, and so teach me,
 by his Spirit, that I may in fu-
 ture see all things in God, and
 God in every thing : that I may
 love him more, serve him more
 faithfully, and be enabled, by
 faith, to look forward, with un-
 shaken confidence, to the mo-
 ment that finishes my earthly ca-
 reer, as the period when my bliss
 is consummated and secured for
 eternity ! Surely, if such be the
 issue of my troubles, I need not
 repine at the continuance of the
 stroke. ' God in himself is bliss
 enough, take what he will away ;'
 for these light afflictions, which
 are but for a moment, shall work
 out for you a far more exceeding
 and eternal weight of glory !

' If sin be pardon'd I'm secure,
 Death hath no sting beside ;
 The law gave sin its damning pow'r,
 But Christ, my ransom, died !'

I could wish to enlarge on so
 pleasing, so animating a topic ;
 but, for the present, I must for-
 bear. My spirits, too great for
 my strength, begin to sink un-
 der the infirmities of the body.
 O that I may be enabled to cul-
 tivate with care the christian
 growth, ' till full perfection
 crown my hopes in everlasting
 bliss !'

Such was his close and serious
 inquiry in the view of eternity ;
 and who can doubt of the sincer-
 ity of his design, or the happy
 result of his examination !

(To be concluded in our next.)

RELIGIOUS COMMUNICATIONS.

THE PARABLE OF THE TEN VIRGINS.

IN the 24th chapter of Matthew, we have a remarkable prophecy, delivered by the great Prophet from heaven, on the mount of Olives, just before the scene of his final sufferings. In that prophecy, though it had throughout a direct and primary reference to the destruction of Jerusalem and the end of the Jewish age; and was strikingly accomplished in that signal catastrophe; yet there was an allusion and ultimate reference to the end of the world, and the judgment of the great day; when some of the particulars of the prophecy will have a more *literal* and stupendous accomplishment. As the amazing scenes of the final consummation were thus solemnly presented in prospect, the Divine Monitor, by a very easy and obvious transition, immediately in connexion with his prophecy, addressed to his disciples, and through them to others wherever his gospel should be known, a most serious warning, on the importance of being in readiness to meet their Judge. In the 25th chapter, we have the continuation and conclusion of the same admonitory discourse. In this chapter the warning to be in readiness to meet our Judge is most impressively enforced, by the memorable parables of the ten virgins, and the ten servants entrusted with different talents; and the discourse concludes with a direct view of the final judgment, in a very explicit and sol-

emn representation of the tremendous scene.

The immediate subject of present contemplation is the parable of the TEN VIRGINS; a subject not unsuitable to engage the serious attention of all, *especially at the season of passing the monitory bourn from an old to a new year.*

This parable, as already intimated, is principally designed to enforce the warning to all, and particularly to the professors of religion, to be in preparation to meet their Lord, in the final judgment. It deserves, however, to be particularly considered that, though the parable seems to refer directly to the judgment day; yet it was evidently designed to be applicable, in all its monitory force, not to those only who should live in the last age of the world, but to those also who should live in each preceding age. The disciples of Christ and others of that age, were warned to be in expectation of their Lord's coming, and to hold themselves in readiness for the judgment. Those also who lived in the next age after them, and in each succeeding age since, have been warned to the same effect by this same parable. We of the present age are in like manner warned; and the warning is intended to apply to every following generation, till the Judge shall actually appear. But how could it have been proper for the Divine Monitor to warn his disciples and

others, who lived eighteen hundred years ago, to be in readiness for the judgment; representing to them, at the same time, that they knew not how soon their Lord would come; when he knew that the day of judgment was then many ages distant?

This apparent difficulty is easily obviated. The solemn truth is, mankind, from age to age, are passing on, in rapid succession, to the judgment. They have their probationary periods severally allotted to them, which periods terminate at death; and then their respective accounts are closed and sealed up for the public audit of the great and decisive day. As their characters are at death, so will they appear at the judgment; and according to the deeds done here in body, will be the final retribution, either of happiness or of misery, then, in the presence of the universe, to be awarded to them.

To all men, therefore, of every age, death, in a very proper and important sense, is a summons to the judgment; and in the same proper and important sense, the day or hour of death is to them, in the language of the parable "the day or the hour of the coming of the Son of man." The disciples then and others of that age might be warned, and we of the present age may be warned, to be in readiness for the judgment, and in constant expectation of our Lord's coming, with the same propriety, as if the solemnities of the great day had been then, or were now, actually near at hand. For no man knows how soon he may receive the summons; how soon, with respect to him, the Son of man will come; how soon his proba-

tion will close, and his momentous account be sealed up for public and final audit.

On this principle obviously, the parable before us is predicated; and on this principle it is so constructed as to be equally applicable to enforce the warning to be ready, in every age. After thus much said, therefore, to explain the principle and to justify the propriety of the parable, we may now proceed more directly to contemplate the parable itself.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels, with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

The parable is founded on the

ceremonies of a marriage solemnity; and in order to be clearly understood, some knowledge of the manner in which nuptial solemnities were anciently conducted, is necessary. It was common we may then observe, for the bridegroom, on those occasions, first to repair, with some of his immediate connexions, to the house, or father's house of the bride; where the friends on that side were convened, and where an entertainment was furnished, which often continued for several days, varying, however, from a longer to a shorter time, according to the quality or circumstances of the parties. About the close of the entertainment at the house of the bride, the marriage was solemnized in due form; and then the new-married pair were conducted to the bridegroom's house. This part of the solemnity, when the parties were of respectable quality, was made a very splendid ceremony, and was usually exhibited late in the evening, or in the night. From the bride's, to the bridegroom's house, they moved in regular processions, lighted with flambeaux, or lamps, and accompanied with music; and while on their way, but usually near to the bridegroom's house, they were met by a company of young females, the relatives and friends of the bridegroom; who went forth with their lights to welcome the bride; and who on meeting, took their place in lead of the procession, and moved on with the rest to the house, where a supper was provided. Those only, who were present to go in with the procession, were admitted to the entertainment; and when they were

all in, "the door was shut."

This simple account explains at once the leading particulars of the parable.

The bridegroom, then, is the Lord Jesus Christ, who repeatedly in the Scriptures is designated as the bridegroom of the church. The ten virgins, or the company of female friends, who were to go forth to meet the bridegroom, are the professed friends of Christ; not indeed, all, it would appear, who profess to be his friends, but such as are credible professors: for the foolish are represented as not having been distinguished from the wise, until the trying hour came. The lamp is here intended to symbolize the profession of christianity, or the external shew of religion; and by the oil in the vessels, we are doubtless to understand true grace in the heart, or those holy affections, which constitute the essence of the true christian character. The wise virgins are true Christians; the foolish virgins are those, who have nothing more of religion, than a credible profession, or a fair external shew. Their taking their lamps and going forth, or preparing to go forth to meet the bridegroom, denotes their coming forward in a public profession, or open declaration of friendship to Christ; and the delay of the bridegroom, the intermediate time between their profession, or their real or supposed conversion, and their death, or their summons to meet their Judge. By the slumbering and sleeping both of the wise, and the foolish virgins, we are to understand the unwatchfulness and inactivity in religion, which is but too commonly witnessed,

the professors only, but true Christians. The midnight of the bridecoming, denotes the solicited by approaching death, and very unexpected, to the Judge; and the virgins' trimming their lamps, represents the solemnness, and the earnest respecting the state of life, to which both true professors are very roused, by the strong vision of immediate death consequent judgment. The solicitation of the foolish to the wise for some of the oil, is no less strikingly represented in the case of unsound professors, when, alarmed by the approach of the trying hour, and the dread of their utter destitution, they earnestly and anxiously call for help, from whom they suppose to be true Christians. The direction, to return by the wise virgins rather to the vendors and buy for themselves, is the direction, very proper by Christians to those, who, under alarm, call for their help, to trust in any human aid, to apply directly to the source of all grace. The parable of the bridegroom, in the parable, while the distressed virgins were seeking for oil, is addressed solemnly to impress consideration, that death is never put off by the greatest delay, and the most distrustful; but the Judge will, at his own appointed time, find men are prepared to appear or not.—On the coming of the bridegroom, the wise being in readiness, went to meet him to the marriage.

II. *New Series.*

Though true Christians slumber for a while with others; yet as they have grace in their hearts, when waked by the summons of their Judge, on trimming their lamps, they will be found prepared to enter with him into his joy. But the door was shut: and afterwards, when the foolish virgins came and begged for admittance, the bridegroom answered, "I know you not." The meaning is, as obvious as it is terrible. When once this probationary scene is closed, the door of mercy is shut, for ever shut, against those who die without unfeigned repentance, without true grace in their hearts; and utterly unavailing afterwards will be their most earnest entreaties, their loudest cries, their bitterest lamentations.

The leading sentiments of this solemn and deeply interesting parable may now be drawn into several distinct and serious reflections.—

In the first place then, how affecting is the representation here given of the state of the christian church. Of the ten virgins of this parable, intended by our blessed Savior to represent those, who make a *credible* profession of friendship to him, five were wise, and five were foolish. We would fain hope, indeed, that this was not meant to indicate, that even of those, who pass in his church for credible professors, the one half are unsound, and no better than hypocrites. Can we, however, avoid the serious apprehension, that the proportion of these is not inconsiderable? But how affecting the apprehension! When we cast our eyes round, in an extensive survey, we can-

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not but be painfully struck, by the fewness of those, who make, in form, any profession of religion, in comparison with the many, who make none. Comparatively small, however, as this number is; yet a considerable proportion of these can hardly be considered as entitled to the designation of *credible* professors: for how many, alas! "so walk," under the sacred profession of the gospel, as to make it unquestionably evident, that "they are enemies of the cross of Christ!" And must we then, still go farther in our deductions? Must we admit the probability, that even of those, whose profession is fair and credible, many are yet but foolish virgins--but graceless professors! Destructive thought! Most deeply it should affect the heart, and arouse the whole soul of every professor.

It is obvious, as a *second* reflection, that we cannot always certainly distinguish among the professors of christianity, who are true, and who are false. The foolish virgins, as well as the wise, had their lamps. Unsound professors have an outward shew of religion, and not unfrequently indeed a very glaring profession: a profession, which strikes and dazzles the world, and puts the sincere, but modest, Christian to confusion. On the other hand, sincere professors, Christians who have grace in their hearts have their slumbering seasons; seasons in which they shew but little of the spirit, the power, or the genuine fruits of godliness. Shall I ask you, christian brethren, to look round you, and turn your eyes home upon yourselves, and say, is not this rep-

resentation most solemnly true! That it should be thus is melancholy indeed. But since it is thus, that foolish virgins have sometimes glaring lamps, and wise virgins sometimes indulge in their slumbers; it should teach us certainly, an important lesson. It should teach us to use caution and diffidence in judging one of another. Let us learn, then, the meaning, and the practical use of the injunction, to "judge nothing before the time."

But a *third* reflection presses upon the mind; that, though true and false professors are not always distinguishable in their lives, yet they will be awfully distinguished at death. Very often, indeed, the distinction is strikingly manifest, before the final moment. When the cry is sounded, "Behold the bridegroom cometh!" and they arise to trim their lamps, it often is made evident to all beholders, who has oil, and who has not. Often the true Christian, though before his profession may have been dubious, on the near approach of death, gives the brightest evidence of a penitent spirit, of a lively faith, and of a sure and steadfast hope; and when the summons actually comes, departs, in peace, and in the triumphant anticipation of the joy of his Lord. While on the other hand, under the same solemn circumstances, the lamp of the graceless professor, however glaring it may before have been, goes out; and he is either distracted with awfully significant terrors, or sunk in a still more terribly portentous stupor. But be it as it may, in these visible respects, while breath remains; yet no sooner

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A PLACE, that for the
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it was intended most deeply and solemnly to impress. And is it, indeed, possible that under any just impression of the awfully monitory considerations here conveyed, professors, or others, can slumber and sleep, the wise and the foolish together? Should it not rather be expected, that all would be awake, constantly awake; and examining with unremitting care, and with the deepest scrutiny, the state of their souls, and the grounds of their supposed safety. O, awake, awake, thou that sleepest. Awake, professors, one and all; awake to righteousness and sin no more. Awake, and trim your lamps; and prepare to meet the Bridegroom. Soon, very soon, he will come; and those who are ready will go in with him to the marriage; and the door will be shut. And alas! then for those, against whom it is shut! They will be left for ever in outer darkness, where there will be weeping and gnashing of teeth."

SILVANUS.

A WORD TO CHRISTIANS.

Brethren,

GIVE me leave to call your attention to the practice of reviewing the prayers, which you daily make. We must not think it sufficient, that we have uttered a few words in prayer. It is desirable to know, whether we have prayed to God's acceptance; whether our prayer avails at the throne of Grace. It is important in many cases, to inquire afterwards how we have done business, as well as beforehand to consider, how we ought to do it.

1. Christians should examine whether their prayers have been offered in faith.

Faithless prayers are much the same, as none. Without faith it is impossible to please God. Our religion should be such as will answer the purpose of saving our souls. Why should we be content with a religion, which will leave us perishing in our sin? Is not such a religion worse than none? Be not deceived: God is not mocked. How important then is it to the Christian, faithfully to examine whether his prayers, were made in faith?

2. Christians should examine, whether they pray as penitents. It is certainly interesting to them to know whether they take their proper place before God, as offenders. If they stand up, and pray, and feel, that it would be unjust in God to deny them their request, they pray as impenitent sinners pray. It concerns them to take the place which belongs to them as suppliants unworthy of any favor from God.

3. Christians should watch unto prayer, that they may know whether they seek the glory of God. It is a divine direction, "Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." It is the duty of Christians, and the duty of all men, to act for God, and to use themselves and all they have sacredly for him. God is entitled to all their service; and in withholding from God his due, they rob him of his honor.

The Christian should examine, whether he goes to God as a child, in the spirit of adoption, and asks of him blessings for the glory of his name.

If Christians overlook their views in prayer, they will not be able to come to the throne of Grace with humble boldness. How greatly will it encourage and invigorate them in this duty, to have it in their power to say, 'We know, that it was for the glory of God, that we begged of him the blessings of his grace. We know, that it was for the glory of his name, that we prayed for the pardon of sin.' "For thy name sake, O, Lord, pardon mine iniquity, for it is great."

4. It deeply concerns Christians to examine whether their practice is answerable to their prayers. Prayer to be good must have correspondent practice attached to it, and this practice is essential to the efficacy of prayer. This may be illustrated by a few plain examples. It is the duty of Christians to pray God to keep them from temptation. "And lead us not into temptation." They must be as careful then to shun temptations, as they ought to be, to pray God to keep them from it. What do they mean, when they pray God to keep them from temptation, and yet daily put themselves unnecessarily in the way of temptations? Will not God judge of their prayers by their practice?

What if it be their prayer, that justice and righteousness might prevail? This would be well. But should they not watch to see that their practice is answerable to the prayer they have made? If with this prayer upon our lips, we do wrong to others which will be the most successful pleading, our prayers for the prevalence of righteousness, or their cries against our partial injustice? Behold, the hire of the

who have reaped down
 the wheat, which is of you kept
 the chaff, and the
 fraud, crieth : and the
 them which have reaped
 are treaded into the cars of the
 Sabaoth.

man at his own table, as
 uncommon, should pray
 to supply those who are
 the mercies, by him
 family enjoyed ; the
 of such a prayer would
 . But if the man should
 do nothing to the relief
 the poor ; his prayer would
 be more than the cold com-
 mandered by him who
 the poor with good words
 "If a brother or sister"
 the apostle, "be naked,
 the want of daily food, and
 you say unto them, De-
 peace, be ye warmed and
 notwithstanding ye give
 not those things which are
 to the body ; what doth
 ye ?" Let Christians think
 of the angel's testimony in be-

Cornelius, the devout
 man ; "Thy prayer and
 gifts are come up for a me-
 morial before God."

A Christian should pray, as
 Jesus directed, "Thy king-
 dom," this is nothing more
 than praying for the
 sake of true religion. But
 with all such prayers, if we
 do not oppose true religion,
 we use no endeavors to pro-

duce it, in a word, if we sep-
 arate prayer from the spirit and
 of mind, which the duty
 is, and also from correa-
 tion and practice, what will it be
 but mockery ? *It is in-
 vention the solemn meeting.
 as ye spread forth your
 will hide mine eyes from*

*you, ye, when ye make many
 prayers, I will not hear ; your
 hands are full of blood.*

JUSTUS.

THE DOCTRINE OF THE CROSS.

A SCRAP.

*As Moses lifted up the ser-
 pent in the wilderness, even so
 must the Son of man be lifted
 up ; that whosoever believeth in
 him should not perish, but have
 eternal life.*

'How absurd, to imagine that
 the form of a serpent in brass,
 elevated upon a pole will prove
 an antidote to the deadly venom
 of these fiery serpents ! How
 foolish, to believe that barely
 looking upon this artificial ser-
 pent will affect the cure of those
 who were bitten ! How repug-
 nant to reason ! How repugnant
 to common sense !—Such, or
 similar to these, might have been
 the exclamations of the proud
 and pretendedly philosophic in
 the Hebrew camp. And such,
 or similar to these, have been
 the exclamations, actually utter-
 ed by men, dotting on their own
 reason, in modern times. It
 has been thus also in regard to
 the doctrine of the cross. In
 the early days of the gospel,
 "Christ crucified was to the
 Jews a stumbling block, and to
 the Greeks foolishness ;" and in
 all succeeding ages, it has been
 the standing jest, the scorn, and
 derision of vain pretenders to
 philosophy, and vaunters in the
 all sufficiency of human reason.
 But never more than in the pres-
 ent age, was the doctrine of sal-
 vation by faith alone in the cru-

cified Son of God, branded as foolish and absurd, nay, as impious and blasphemous.

But however foolish to the wise men of this world the method of cure might seem, however repugnant to the proud decisions of human reason and philosophy; still, every humble and believing Israelite, who, when bitten, looked to the serpent of brass, lived. So likewise, though the preaching of the cross be "unto them that perish foolishness;" it is nevertheless, "unto every one that believeth, the power of God unto salvation." After all their pretensions then, to superior wisdom and philosophy, after all their disdainful sneers at the doctrine of the cross, and at the humble believers in the crucified Im-

manuel; with what egregious folly and madness are they really chargeable, who, through the wantonness of pride and self-conceit, "reject the counsel of God against themselves." Had any of the Israelites, vainly trusting in human skill and scorning a method of cure, so humbling to human reason, refused, when bitten, to look to the serpent of brass, and therefore died; and all their fine and plausible reasonings and objections, not all their parade of wisdom and philosophy, not all their points of wit or strokes of sarcasm, could have saved them from the infamy of fools or madmen. "The foolishness of God is wiser than men, and the weakness of God is stronger than men."

SELECTIONS.

THE YOUNG CHRISTIAN. AN INSTRUCTIVE NARRATIVE. BY JAMES MUIR, D D PASTOR OF THE PRESBYTERIAN CHURCH, ALEXANDRIA.

"Out of the mouths of babes and sucklings, hast thou obtained strength"

"Children" cried "in the temple, Hosannah, to the son of David."

"I love them who love me, and they who seek me early shall find me."

"THEY brought young children to" Christ, when he was on earth—"that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God—Verily, I say

unto you—Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein.—And he took them up in his arms, put his hands upon them, and blessed them." The scriptures, by *little children*, mean all who are under age; as well as infants on the breast—the "Olive Plants," arising about a good man's table, "The heritage of the Lord,"—which the parent is bound to cultivate and to improve.

"Suffer the little children, to come to me."—Some of them were of the same tender age, as the thousands in Nineveh, who could not discern their right hand from their left—*These* he took into his arms; others of them being more advanced, were led forward

friends, and introduced presence—upon those he hands and blessed them. He welcome to Jesus, and his attention and regard. Christ has removed to the world, the command—the little children to me," suggests ideas different, although in same, which receive various modifications, according progress made in life, unlimited be passed which term, by which child-prescribed.

The infant be devoted to his mercy and care.—The unspeakable gift of the Savior of the child, the parent; both have considered in the covenant, and provision has been made for the renovation and happiness both; of this baptism a distinctive emblem. When Christ gives himself first to his child, this solace becomes highly beneficial to the parent hereby renews his profession of faith and hope, and lends his child, as was lent, all the days of his life, to the Lord.

By baptism, children are initiated into Christ's family.—By a course of education, they are brought to the dispositions and habits, becoming in the world and honorable station they fill. Let them be brought up in the nurture and admonition of the Lord, which includes one, all the branches of knowledge—the other, all the duties of instruction. Is he folded up in the heart of a serpent, a rod of correction must be applied from him. Is man born with a silver spoon in his mouth? Deficient

in every kind of knowledge and improvement. By the greatest care and patience, must he be instructed and improved. *Discipline* roots out the noxious weed.—*Instruction* nourishes the useful plant. *Instruction* without *Discipline*, is throwing seed on ground where the pernicious weed is permitted to grow luxuriant—and *Discipline* without *Instruction* is as ineffectual; it may root out the weed, but it endangers the grain.—Let the sons of Abraham instruct their children with *authority* and *care*, they shall receive pleasure in them, for Christ loves those who in their youth, are brought up in his service, and marks them out for future honor.

This world is a nursery, where seeds are sown, and plants are raised, but they are brought to maturity in other ground—when our children whom we devoted to God; over whom we watched; whose instruction and improvement we anxiously studied; when such are cut off in youth, what shall we conclude?—That our labor has been in vain, and our hopes all disappointed.—By no means—Let us rather conclude—that our labor has been effectual, and our hopes completely realized. The plant is removed from this nursery, where our expectations from it might all have been blasted, to the paradise of God above, where it flourishes, and shall for ever flourish, in the highest maturity.

"Of such is the kingdom of God,"—remarkable assurance.—It means—such as these belong to Christ's kingdom on earth, and are the heirs of heaven. Their simple and modest appearance, their meek and innocent

conduct, their teachable temper and indifference to the things of life, are worthy of imitation; nay destitute of a character in which these qualities principally prevail, you are none of Christ's disciples—but the expression seems immediately to intimate, that into the kingdom of heaven these children themselves are received. Christ views them with delight, as osiers which are easily bent; as wax susceptible of any impression, and he has left it in charge with parents to give the osier the proper bend, the wax a good impression. The directions on this subject are plain, urgent, and express, repeated again and again, in the holy scriptures—when followed, the parent may be assured of the approbation of his Savior, who will reward his obedience, the reward sometimes is—The child is taken from him—The world has a thousand charms adapted to the corrupt inclinations natural to us all. Some minds from their *Constitution* are more exposed than others. It may be in pity to mankind in general, and perhaps in some instances, it may be the reward of the diligence, and answer of the prayer of the pious parent, for the welfare of the child—that such a proportion of the human race are cut off in early life. But be this as it will—since children are capable of being members of Christ's kingdom on earth, and afterwards of admission into the heavenly kingdom, let parents do every thing in their power to prepare them for heaven—and let them rejoice when their Savior is pleased to take them to himself.

That children are capable of

religious impressions, and sometimes give evidence of a disposition and conduct, which the spirit of Jesus alone could inspire, appears to me plain from the affecting narrative, which has suggested these reflections, and will I hope be read with interest and advantage.

THE NARRATIVE.

CHARLOTTE LENOX, was a daughter of Robert Lenox, Esq. of New-York. The family are numerous and promising—and enjoy advantages which few enjoy. The manner in which the Lord's day is improved by all its members I state with pleasure, not doubting but to this, under the blessing of God, may be ascribed the religious impressions which have supported some of them in the most trying moments. The family assemble in the morning to hear the word read, and to join in prayer. Public worship during both parts of the day is regularly attended. The evening hours are sacred to instruction at home. Private duties are not absorbed in public duties, each has its time, which in pleasing succession, dispart the mind for serious impressions, and render them deep and lasting. A day thus spent is happiness beyond what the sensualist can boast, and it is attended with an enriching blessing. Thus happy was the family of my friend, when I saw them. They were all in health, and tasted the domestic cup overflowing with good. A few short weeks and a bitter cup went round. "*Aetha*," a young lady of eighteen, whom none saw without being pleased; with whom none con-

out being charmed ; able manners conciliation of all ; was of her parents, but her numbered. She took of mortal things, and friends in tears, her in agony of grief.

is seldom come alone, afflicted by this stroke when the heart received from a stroke ivy, and equally seen the steps of providence are wise, although not deep. *Joseph* is not *Benjamin* also be me ? Should nature then acknowledge, that if all has done right.

his sufferings are not although it cannot be the burthen, yet it is weight. The reverent, of London, and on a family he had care, and beheld them

in honor and ability, usefulness and profit parts of the world, the fruit of many pain-then that fruit grate-ful, as the fruit of is suddenly destroyed in died in the East, in the West-Indies ; at home ; a daughter of his heart, at the of her entering life first prospects, followed to the tomb. succeeded in quick

der roared in repeat-firm mind was shaken with grief, but silence, having learned to say, "Though he will I trust in him," after than Job, "The New Series.

cup my father giveth me, shall I not drink it : Not my will, thine be done."

The little *Charlotte* had entwined herself by a thousand charms round the heart. Her disposition was sedate and thoughtful, beyond what at her time of life, is usual. A familiar anecdote gives insight into her character. Some time ago I was supping with the family when the family were alone. The conversation was cheerful, but innocent. The children took their part ; it was indeed a feast of love. *Alethea*, described a party of pleasure, many of them had shone in *sprightliness* and *gaiety*, one of them, whose distinction was not of *this* kind, was pleasingly but with perfect innocence, spoken of by *Alethea*, who concluded a striking picture, declaring with a smile, "For all the world she is like our *Charlotte*." The characteristic of the child is marked, in this anecdote with a strong hand. *Fri-olous* and *howy* traits attract the inconsiderate, but traits, in which *solidity* and *thoughtfulness* appear, stamp a value on the character.

What may be expected of a child *twelve years old* ? Little generally may be expected, and little is realized ; but the present instance is an exception. The child was sick unto death. She was a *child* indeed, but her words and conduct were the words and conduct of *mature years*, and of a mind exercised to *godliness*. Take them from the pen of a *sister*, and their father has assured me that "the description is not by any means high colored."

"She appeared to have seri-

ous impressions of her dissolution for several days before it happened, which was on Saturday morning at twelve o'clock, the 16th of May." "On Thursday she asked her father the hour. She was told it was twelve o'clock, on repeating the question some time afterwards, she was told it was one. She said, I am one hour nearer my end, and during the intermission of the violent paroxysms, she was generally in prayer with some of the family, praying that the Lord would have mercy upon her, though a little one, and that he would forgive an infant sinner."

That the world lies in wickedness is too evident for the boldest offender to deny, but a sense of the malignity of sin, which depraves our nature, and renders us a prey to sickness and death, is peculiar to those who have received the spirit of grace, he draws the soul to God for relief, and teaches us to number the hours as they pass, that they may be improved, providing for eternity, under the direction of that spirit this child is seen to act, she needed help, and applied with the certainty of receiving help, to her heavenly Father.

"On the morning of her death, she took leave of the family one by one, embracing them, praying the Lord to bless and have mercy upon them, and hoped he might meet them all in heaven. She then called for all the domestics and prayed for them in the same manner; she begged that her friends whom she could not see, might be told that she prayed for them, and wished to meet them all in heaven."

The spirit of Jesus is a spirit of love, and I question whether

it ever appeared more evident. She embraced her parents, sisters, and brother, this others might have done, but she felt an interest in the meanest domestic, and in all her acquaintance though absent; she looked to heaven where she was hastening as the seat of blessedness, and desired and prayed, that they might all attain the same happiness, and in that thought her own arose to its full completion. The world never kindled such a flame, it descended from above, to refine the soul, that pure and spiritual it might immediately be united to angels, and to the spirits made perfect.

"She wished to see a child to whom she was much attached, who had been at the same school with her, and being sent for told her that she had been ill, and suffered a great deal since they had parted, but that was nothing; that they had their little quarrels, but she hoped that God would forgive them both, and mind, Frances, said she, mind your duty to God, say your prayers morning and evening on your knees, and then you will die as I do. Come and kiss me, may God bless you, and may we meet in heaven."

Well, may we believe that when the gospel shall exert its full energy, it will eradicate enmity from the heart, men shall no more bite and devour one another, but live in unity as brethren, over this babe that gospel had an entire influence, who shews in her dying hour what all would be, were all Christians.

"She asked all the family to come close to her, and prayed for them, that the God of Abraham, the God of Isaac, and the

*Jacob, your God, my
ry person's God may*

*If I have enemies
forgive them; I would
y that the Almighty
give Satan if possible;
od! forgive an infant
I know that thy Son
wn from Heaven, and
he cross for my sins, it
, for the Father, the
the Holy Ghost are one,
; not three Gods, but*

*I am now going to
Savior in Heaven, to
e disciples of Christ,
ed sister Alethea, and
iends who have gone be-*

esumption of those who
ination with a lavish
when others come not
ir standard, is checked
e, who far from think-
ly of any, was anxious
nery on which her own
sted might extend to all.
t tongue proclaimed the
of the Son—an infant
mitted its eternal safe-
his hand, and thereby
the insult offered to his
; by those who degrade
mere man. The thought
ng the disciples of her
ind all her departed
her sister in particular,
all on fire to be gone to
world, and to join an
ible company of hap-
rtals.

*ing gone through this
ich occupied a consider-
e, and feeling herself
d, she finished by say-
rd Jesus receive my*

*ng her friends very much
she said, why do you*

*cry? How I wish you could all
die with me, it is so sweet!"*

"After she was unable to
speak, her father prayed with her
for some time, and desired if she
understood what he said to
squeeze his hand, which she did
immediately, he then said repeat
your last prayer once more, she
lifted up her eyes to heaven,
and said *Lord Jesus*—no more
could be understood, although
her lips continued to move.

"This was all done without
shedding *one tear*, on the contrary
her countenance shone like that
of an angel, and had something in
it supernatural.

"She was a most affectionate
child and sister, and in the course
of her life never gave pain to any
one, but was beloved by every
person that knew her. She had
a strong and a discerning mind,
cultivated far beyond her years,
extremely warm in her friend-
ships which she formed with dis-
cretion and judgment. In short
she was a *woman*, and *scholar* in
miniature—but a *Christian*
grown to *full maturity*. She
has left a blank in our family
and affections which can never
be filled up—with a lesson to
us all to go and do likewise."

Some question the truth of
christianity and its good tendency,
God himself is pleased to plead
its cause, and to give *them* in-
struction, but as the pride of the
heart must be reduced, an *infant*
is his advocate, in whom we see
both what christianity is and to
what it tends. It is a living
principle laying the guilty crea-
ture in the dust, and exalting
the Creator. The mysteries of
the Godhead in as far as they
are revealed, flash with such evi-

dence that even a child has a conviction of their truth, and triumphs that the Savior of mankind is God, and that being God he can save to the uttermost. A relation to God is claimed and firmly depended upon; he will be favorable because he promises to be so; the belief thereof restores peace to the mind; disarms death of its terrors; and receives with unsuspecting confidence future happiness. The soul is attuned to *love*, which destroys any rancour or ill will, and makes the interest of all its own interest, even *your contempt* of the Savior—O unbeliever, and your abuse of a name dearer than heaven itself, is viewed with pity, and the prayer escapes that *you*, that *all*, even if possible the most despicable of creatures might be forgiven. Is this christianity? Does christianity restore men to God, to Heaven, to one another? Yes, such indeed is the christianity which you despise.

In this child christianity appears in its native simplicity, and in all its power. Become Christians, I beseech you, and you shall become happy. A guilty mind has tormented you; Christ proclaims pardon; a depraved nature has been your disgrace; he renews them who come to him in the spirit of their minds; malice rankling at the heart preys upon the peace of the world; he eradicates that root of bitterness. Death is terrible; he has disarmed death of his sting; an awful eternity distracts anticipation; he brings life and immortality to light.

All this and more than this, or than what even tongue can tell he did for an infant, who

speaks to you in honor of Christ, and breathes a spirit which is the glory of our nature and *happiness* itself. Surely what is hid from the wise and prudent has been revealed unto babes. "God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen.—Yea, and things which are not to bring to nought things which are, that no flesh should glory in his presence."

The parents of such a child have sustained an irreparable loss, but their loss is the child's gain. Their tears we cannot forbid, they are demanded by departed worth. Christ wept, and Christians may weep. There is a time to weep. It is good to be in the house of mourning. By the sadness of the countenance the heart is made better. Godly sorrow worketh repentance not to be repented of. Lamentation and bitter weeping on sad occasions, are nature giving vent to feelings, which suppressed, would destroy the mortal frame. Rachel may weep for her children; but let her not refuse comfort. God seeks our *good*, not our *ruin* by affliction when he wounds he also heals; he speaks comfortably to the afflicted.

"Faint not when thou art rebuked. Be not ignorant concerning them who are asleep, that ye sorrow not even as others who have no hope. For if we believe that Jesus died and rose again; even so them also who sleep in Jesus will God bring with him."

Your *Alethea*, your *Charlotte*,

and happy in a better
 you shall go to them,
 oval weakens your at-
 to mortality, but in the
 portion strengthens it to
 ty. It is an honor
 not be too highly esti-
 at your family have
 inhabitants to the celes-
 ry. Where could they
 ire, or where so happy?
 heir welfare which lay
 r heart, and are they
 ? You could not bear
 m in pain, and are they
 rom pain? Their death
 ord piercing your souls,
 e world which they now
 death is swallowed up of
 t the command of your
 remembered and obeyed.
 thy voice from weep-
 thine eyes from tears;
 work shall be rewarded,
 Lord, and they shall
 in from the land of the

And there is hope in
 d saith the Lord, that
 Iren shall come again to
 n borders."

Companions of Charlotte
 ot suppose that *their*
 e is lost; no, she is gone
 n, and she wishes you to
 her, she would be un-
 o miss any of you. She
 you and to you as she
 Frances, "mind your
 God, say your prayers
 ; and evening on your
 and then you will die as I
 od bless you and may we
 heaven."

ITY IN CONVERSATION.

NEST too many other in-
 of the great corruption
 generosity of the age in

which we live, the general want
 of sincerity in conversation is
 none of the least. The world is
 grown so full of dissimulation
 and compliment, that men's
 words are scarcely any significa-
 tion of their thought.

The old English plainness and
 sincerity, that generous integrity
 of nature, and honesty of dispo-
 sition, which always argue true
 greatness of mind, and are usual-
 ly accompanied with undaunted
 courage and resolution, are in
 a great measure lost amongst us.
 The dialect of conversation is
 now so swelled with vanity and
 compliment, that if a man who
 lived an age or two ago were to
 return into the world again, he
 would really want a dictionary
 to help him to understand his
 own language, and to know the
 true intrinsic meaning of the
 phrases in fashion, and would
 hardly at first believe at what a
 low rate the highest strains and
 expressions of respect and esteem
 do commonly pass in current
 payment: And when he should
 come to understand, it would be
 a long time before he could bring
 himself, with a good countenance
 and a good conscience, to con-
 verse with men upon equal terms,
 and in their own way.

In truth, it is hard to say whether
 it should more provoke our con-
 tempt or our pity to hear what
 solemn expressions of profound
 respect and ardent friendship
 will pass between men on the
 slightest occasions; how great
 honor and esteem they will pro-
 fess to entertain for one whom
 perhaps, they scarcely ever saw
 before, and how entirely they
 are all on a sudden devoted to
 his service and interest—for no
 reason; how infinitely and eter-

REMARKS ON REVIEW.

To the Editors of the Panoplist.

Gentlemen, In the number of your magazine for October I observed a review of the American Biographical and Historical Dictionary, upon which with your indulgence I would make a few remarks. Without adverting to less important parts of your review, I wish only to point out two or three instances, in which I think you have written under a mistake, or a misconception of my meaning, and thus in some important particulars to remove a censure, which in my opinion was entirely undeserved. This, I trust, can be done without forgetting, that you have exposed faults, and in the exercise of your critical office might have detected errors of greater magnitude in the work, which you have reviewed, and without any insensibility to the general commendation, which you have bestowed upon it.

You observe, that the mention of four of Samuel Adams' associates in signing the declaration of independence "will by some be thought invidious; by others perhaps partial." The four persons, who are thus distinguished, are Franklin, John Adams, Hancock, and Jefferson. The eminence of Franklin as a philosopher, and the services, which he rendered to his country during the revolution, will perhaps justify the distinction with regard to him. John Adams was the principal speaker in favor of independence. In opposition to Dickinson he brought forth the stores of his

political knowledge, and the energy of his eloquence.

It is known wherever the declaration of independence is for he signed it as president of congress. As to Jefferson was he, who drew up that instrument. In mentioning names it is believed, that actuality was felt, and no invidious distinction was made, for men were the most conspicuous. If another name should have been added, it is that of Richard Henry Lee, for he made the motion for independence. Yet if his name had been added, it would not have diminished the appearance of partiality in the review of those, whose jealousy was directed upon the subject.

You are pleased to say some observations under the article, Samuel Adams, "as much of the political part of the review is related of his conduct in respect to the British treaty by Mr. Jay. In following Thacher, his biographer, whose whole design was to justify Adams for the manner, in which he opposed the treaty; to determine whether his opposition to it was well founded, or whether it originated in prepossession and prejudice. On this subject no opinion was expressed, none was intended to be expressed. It might with as much justice be concluded from what is said in reference to this affair, under the article of Dickinson, that the words of the Biographical Dictionary "said to

the good of others." "There is no deduction from the pleasure of giving; but there is a deduction from the pleasure of receiving." The receiver is laid under no obligation to the giver; the giver is laid under no obligation to the receiver."

There is more self denial in giving than in receiving. He that diminishes his interest, but receives, increases his pleasure."

These and other remarks, in the sermon before us, show much ingenuity and novelty. It admits of a question, whether, in application to all cases, they are perfectly correct.

Is the theory of disinterested benevolence, which has a right to support it, may not be a man, who receives, partakes the joy of the giver, and is vice solely in his own breast? May he not be glad to be laid under an obligation? And is it not possible, in assisting his pride he may

as much self denial as the man, who has to resist his weakness? It is very obvious

in circumstances may and do in which less virtue is in giving, than in receiving. The position of Dr. E. then is universally true only in

where the act of the benevolent is not sullied by improper

and does not proceed from a bad habit; and if the same

principle of perfect purity of motive is applied to the receiver,

could it be thought, that

in receiving necessarily

terminates in himself?

Is every pertinent improvement

in this discourse wealth is

considered as a great favor, be-

cause it gives the power of doing good; it is declared to be the duty of men of every description to be industrious in gaining the world, that they may abound in deeds of charity; and Christians are taught that beneficence, a constant course of beneficence, is the test of sincerity. Some of the channels pointed out, through which the offerings of the benevolent may and should flow to the poor, the ignorant, and the sinful, are the various kinds of humane societies, the missionary societies, the tract societies, the Bible societies, and the theological societies.

This sermon is written in the neat and perspicuous manner, for which Dr. E. is distinguished. It is eminently the product of intelligence rather than of passion. But if it be deficient in what the French call *unction*; this deficiency is compensated by the insertion at the close of the pamphlet, of two interesting and animated extracts from missionary sermons, preached by the Rev. Dr. GRIFFIN, and the Rev. Mr. WORCESTER.

On the whole, no person, we think, can rise from a fair perusal of this discourse, without a deep conviction on his mind of the excellency, and importance of the leading truth and the correspondent duty, which it is intended to illustrate and impress. It is creditable to the talents and to the heart of the respected author; it displays the character, and breathes the spirit of christianity; and we cheerfully recommend it, as worthy of an attentive perusal and an extensive distribution.

all will understand, as conveying full as much in its meaning, as an affirmation would have conveyed. On your authority I alluded to this trait in the character of Dr. Tappan. In quoting your words I indeed converted the hypothetical into an affirmative sentence; though it is still possible, that the expression was softened. Your words are, "if he was *too careful* to accommodate himself, &c." while the Biographical Dictionary says, "it was thought that his usefulness would have been increased, if he had been *less careful* to accommodate himself, &c." The idea being precisely the same, it is of little importance to decide which expression partakes in the greater degree of mildness. In both there is an apparent severity, which is left in all its force without explanation in the Panoplist. In the Biographical Dictionary however, this accommodation of Dr. T. is attributed in the very next

sentence to his remarkable humility, and meekness, and anxiety to do good; and this sentence was added for the express purpose of explaining and of preventing the perversion of the preceding one. In saying, that the benignant spirit, which animated the professor of theology, sometimes received from his keen sensibility and extreme meekness a direction, which would not have been taken by a man of greater hardihood of temper, I could not conceive, that I was bringing against Dr. T. a charge either of questionable truth, or which ought to excite any uneasiness on the part of his friends. Much more would have been added in relation to his excellent character, had it not been for the necessity of abridgment, which was felt in compiling the latter part of the Biographical Dictionary.

I am, Gentlemen,
Yours respectfully,
W. ALLEN.

RELIGIOUS INTELLIGENCE.

THE GENERAL ASSOCIATION OF NEW-HAMPSHIRE.

THE General Association of New-Hampshire met, according to appointment, at the Rev. Samuel Wood's in Boscawen, Sept. 20, 1869, at 10 o'clock, A.M.

The Rev. Elisha Thayer, D. D. chosen Moderator, and the Rev. John E. Church, Scribe.

Present the following Delegates, viz.

The Rev. Elisha Thayer, D. D.	}	From the Deerfield Association.
The Rev. Jesse Remington		
The Rev. Samuel Wood		
The Rev. Thomas Worcester		Hopkinton Association.
The Rev. John Kelly		
The Rev. John H. Church		Haverhill Association, Northern Branch.
The Rev. Moses Bradford		Monadnock Association.
The Rev. William Rolfe		Plymouth Association.
The Rev. William F. Rowland, admitted as a member by a former vote		
As no delegation appeared from the Orange Association, the Rev. Abijah Wines was requested to sit and act as their representative.		

The business of the meeting was introduced with prayer by the Moderator.

General Association of New-Hampshire.

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Delegates appointed to attend the meeting of the General Association of Massachusetts Proper, and form a connexion with that body, made a record of their proceedings by exhibiting the following extracts from the proceedings of the said Association, viz.

the terms of union as adopted in the General Association of Massachusetts, in the Panoplist and Missionary Magazine for August, page 144.] Whereas the Rev. Messrs. Asa M'Farland and William F. Rowland, Messrs. from the General Association of the state of New-Hampshire, were empowered to propose and establish on their part such an union with the General Association of Massachusetts, as may be judged most expedient for the advancement of evangelical truth; and whereas from the terms exhibited, it appears that the principles, on which that body is constituted, are the same, substantially, with those of this body; this contemplating with delight the good, which may result to the interests of the Redeemer's kingdom from an extended union of his Ministers on equal principles:

Resolved, that the proposed connexion meets the cordial approbation of this Association.

Resolved, unanimously, that the following rules be adopted for its establishment and regulation, the same which have been adopted to regulate the connexion between this body and the General Association of Connecticut,

1. The General Association of Massachusetts proper, and the General Association of New-Hampshire, shall annually appoint each two Delegates to meet here.

2. Delegates shall be admitted in each body to the same rights of sitting, debating, and voting, with their own members respectively.

3. It shall be understood that the articles of agreement and connexion between the two bodies may be, at any time, varied by their mutual consent. 4. The union was completed; and the Rev. William F. Rowland and the Rev. Asa M'Farland were received as Delegates from the General Association in New-Hampshire.

A true copy, attest, LEONARD WOODS, Scribe of the General Association of Massachusetts."

After the above being read, a vote of approbation passed in the Association.

Rev. Jonathan Allen then exhibited his credentials, and was received as a Delegate from the General Association of Massachusetts.

Resolved, to raise a Committee of three to draught and report principles and rules for the regulation of this body.

Rev. Messrs. J. Allen, W. F. Rowland, and John H. Church were

appointed. A printed report of the General Association of Massachusetts was read. The Association then heard narratives of the state of religion, until the adjournment.

At seven o'clock, P. M. the Association attended public worship. Sermon by Rev. J. Allen.

After the meeting being again opened, the narratives of the state of religion were concluded.

A committee appointed to draught principles and rules for the regulation of this Association, made the following report, viz.

FUNDAMENTAL PRINCIPLES.

It is to be understood that the system of Scripture doctrines contained in the Assembly's Shorter Catechism is the basis of our union in this Association. Hence every Association in this state, receiving their union as the christian faith, is invited to unite in this body.

The General Association "wholly disclaims ecclesiastical power or authority over the churches, or the opinions of individuals."

The essential objects of this General Association are the following: "To promote brotherly intercourse and harmony, and our mutual animation, as well as usefulness as ministers of Christ; to obtain religious informa-

tion relative to the state of our particular churches, and the general state of the Christian church in this country, and through the Christian world; and to cooperate with other similar institutions in the most eligible measures for building up the cause of truth and holiness."

REGULATIONS.

1. The Minister of the place, where the Association may convene, shall, when the hour of meeting has arrived, call the Association to the choice of a Moderator by ballot.

2. It shall be the duty of the Moderator next to call the Association to the choice of a Scribe, and, if necessary, an assistant Scribe, by ballot.

3. The certificates of Delegates shall then be laid upon the table and read by the Scribe.

4. It shall be the duty of the Moderator to open the meeting of the Association, and to introduce the session of each day by prayer.

5. As soon as the Association is opened, a Committee of overtures shall be chosen to prepare business for the Association.

6. Every motion, if requested by the Moderator, shall be reduced to writing.

7. No member of the Association shall be allowed to speak more than twice to the merits of the question, unless he obtain leave of the Association.

8. The Moderator shall not be permitted to speak to the merits of the question, but by leaving the chair, and placing the Scribe in it, to moderate while he speaks.

9. Every Speaker shall address himself to the chair, and be subject to a needless interruption, while speaking.

10. At the beginning of every morning and evening session, the Moderator shall take the chair, and the Scribe call over the roll of the members. Those who are tardy shall be called on to give a reason for delay.

11. When it shall be judged convenient, the sessions of the Association may be held in public.

12. At each meeting, Delegates shall be chosen, by ballot, to attend the General Association of Massachusetts.

13. No member shall leave the Association during the session, but by leave of the Moderator.

14. It shall be required of the members of this Association to give an account of the state of religion within the compass of their respective Associations, the number of churches, and of the members of each church.

15. There shall be a committee chosen to take minutes of the account given of the state of religion, and make a report.

16. A Committee shall be annually appointed to certify the regular standing of ministers and candidates, who wish to journey.

The above report being read, and maturely considered, in separate articles: voted to adopt it as the principles and regulations of this General Association.

Voted, that there be a Corresponding Secretary, chosen by ballot, who shall keep the records and papers of the Association, and continue in office, till another is chosen.

Voted, that at every annual meeting, when the hour of meeting arrives, the Secretary or the Minister, where the Association may meet, shall read the standing regulations, as an introduction to the business of the meeting.

Voted, that the annual meeting of this Association be on the third Wednesday of September at 10 o'clock, A. M.

Voted, that the next annual meeting of this Association be at Rev. W. F. Rowland's in Exeter.

Voted, that the Orange Association be requested to furnish a Preacher for the next meeting.

Chose, by ballot, Rev. John H. Church, Corresponding Secretary.

Voted, that a Committee of three be chosen to prepare the minutes of this meeting, with an address, for publication.

Rev. Dr. Thayer, and Rev. Messrs. Rowland and Church were chosen accordingly.

Voted, that our Delegates to the next meeting of the General Association of Massachusetts, use their influence to have measures adopted by the united body to prevent the profanation of the Sabbath.

Voted, that the Minister, where the Association may meet, be a member of that meeting, without any appointment of the Association, to which he belongs.

Chose, by ballot, the Rev. Abijah Wines, and the Rev. Samuel Wood, as Delegates to the next meeting of the General Association of Massachusetts.*

Adjourned till Thursday morning, 6 o'clock.

Thursday morning—Met according to adjournment.

Rev. Dr. Thayer, and Rev. Messrs. Abijah Wines and Asa M'Farland were chosen to certify the regular standing of Ministers and Candidates, who wish to journey.

After singing a Psalm, the business of the meeting was closed with prayer, by Rev. T. Worcester.

ADDRESS.

THE General Association would now affectionately address the Churches, in their connexion, on the state of religion.

Brethren, beloved in the Lord ;

It gives us much satisfaction to meet in General association, and inquire into the welfare of the churches. We rejoice in Zion's prosperity and enlargement. We behold increasing evidence that Zion dwells on the heart of everlasting love. This is the kingdom of Jehovah. It will prosper ; its final triumph will be great and glorious.—From divers parts of Massachusetts and Connecticut, we receive animating intelligence. Churches are favored with effusions of the Holy Spirit. Converts to righteousness are multiplied ; and saints are inspired with new energy, with joy and gladness. The Seats of Science are, in some instances, blessed with the Redeemer's presence ; and young men, of promising talents, are forming pious, as well as literary, characters. In the Seminary in Andover, the number of Students in Theology much exceeds the expectations of its Friends.—In this State, there are some favorable appearances. There has been a work of the Holy Spirit in Alstead. Saints have there enjoyed a precious time of refreshing from the presence of the Lord ; and a goodly number have been added to the kingdom.—In some other places, there appears very pleasing attention to the means of grace. And, as far as we learn, the members of our churches are generally walking in the faith and order of the gospel. For these manifestations of divine favor to Zion, let us abound in thanksgiving and praise.

But while we rejoice and give thanks, we see much to humble, to grieve, and to fill us with fearful apprehensions. In many places, the ways of Zion mourn, because so few come to her solemn feasts. How awfully are her Sabbaths profaned, and her ordinances despised ! How much do error and delusion, vice and impiety prevail ! How affecting the sight, to behold such multitudes neglecting the great salvation, despising the Savior's love, and, with great speed, pursuing the downward road to endless destruction ! Can we contemplate the value of the soul, the preciousness of Christ, and the glory of God, and yet refrain from weeping ? Surely, if we are Christians indeed, we must sigh and cry that iniquity so abounds to the dishonor of God, to the injury of Christ's cause, and the ruin of immortal souls. But shall we indulge sloth and despondency ? Shall we say, *There is a lion in the way ;* or that nothing can be done. Our professions and engagements, our hopes and fears, all forbid it. We must arise and shake off our sloth and slumbers ; we must trim our lamps, and prepare for the coming of the Bridegroom.

We have much reason to conclude that the Lord will soon appear in his

* Commissioners were chosen to wait on the General Assembly of the Presbyterian church, the General Association of Connecticut, and the General Convention of Vermont, and propose connexions with them, respectively.

glory to build up Zion. His fan is now in his hand. He is separating the wheat from the chaff. He is drawing a line of distinction between his friends and his foes. Some churches are purified and enlarged: but others become lax and corrupt, and appear in awful danger of being swallowed up in the world. The Lord will execute his word: *Remember, therefore, from whom thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

We are constrained, dear brethren, to ask, "Who shall abide the day of his coming? and who shall stand, when he appeareth?" Let us apply the solemn inquiry to each of our churches. We beseech the members of each church, to feel most deeply concerned in the inquiry. Are you prepared for Christ's coming? If you really felt that he would come, should you not find much to do? Should you not, on faithful examination, discover evils to be corrected.

Let us, first, inquire if we do not resemble the church of Laodicea. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Such a state is peculiarly offensive to the Redeemer. His ardent love cannot endure it. It provokes him to withdraw his gracious presence, and withhold the influences of his Spirit. What then must be the condition of a church!

Are there no symptoms of our being in this state? Do we clearly exhibit the christian character? Christians are the salt of the earth and the light of the world. But this high character cannot be maintained without fervent piety. What can professors do, to save the world from ruin, if they are destitute of the power of godliness? Or how can they be a light to others, if they neither hold forth the word of life, nor abound in good works? And are there not too many professors of this description? Their lives are carefully observed. It is so manifest that they "love the world," and "mind earthly things," that a spectator would hardly suspect that they had professed to renounce the world, and join the Redeemer's kingdom. They seek their own, not the things which are Jesus Christ's. Does their light shine? Do men see their good works, so as to be convinced of the reality and excellence of experimental godliness? No! But many are induced, by the careless lives of professors, to think there is nothing in religion. They think that if religion were a reality, professors would make it manifest, by being zealous of good works.

A person may have an orthodox creed; he may contend for the faith, and regularly observe the externals of religion, and yet be a very lukewarm professor. How can it be expected that unsanctified orthodoxy will promote vital piety. The truths of the gospel must be felt on the heart. Their holy tendency must appear in the humble, heavenly, and fervent lives of professors. But is this the case in all our churches? O that it were!—Then we might hope for a revival; that the Lord would visit us in mercy, and enlarge his Zion.

In the second place, let us inquire if there be not a great want of love and christian watchfulness among brethren. What relation is more sacred than that of brethren in Christ. They have one Father, one Redeemer, one Sanctifier. They are adopted into the same family; they are fellow heirs with Christ, and fellow travellers to the same glorious inheritance. They have a common enemy to oppose, and similar trials to endure. Ought not such brethren to be united in the tenderest love? Being baptized by one Spirit into one body, should they not cultivate the most intimate acquaintance, and know each other's views, and exercises, and trials, and what progress they make in the divine life? How can christian professors be faithful, while there is a cold reserve, and no freedom in communicating their minds to each other? Is it not often the case, that members of the same church, have very little, if any, spiritual acquaintance. They are acquainted with each other's temporal concerns, but not with their spiritual. They meet, and are sociable on the common affairs of the world; but on experimental godliness, they have nothing to say. How very far are such brethren from

lying with the apostle's direction: *Exhort one another daily, while it is To-day; lest any of you be hardened through the deceitfulness of sin.* This duty of brethren, at all times, and in all places. All need this exhortation; for all are in danger of being hardened through the deceitfulness of sin. But how many conduct, as if no such duty were enjoined!

Brethren in Christ should certainly be tender of each other's reputation. Is this always the case?—*If thy brother trespass against thee, rebuke him. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.* This is a part of the great law of love.

But how few regard it? How few have the love to admonish a brother of his faults; or to restore him with a spirit of meekness? It is more natural, and, we fear, more common, to proclaim the faults of a brother to the world, than to go and converse with him tenderly in private. This is a very great evil. It prevents the good effects of church discipline.

How can a church rightly discipline an offending member, when brethren have neglected their duty in private? It is not possible. For in such a case, the process of discipline would be pursued more to gratify private malice and ill will, than to gain the offender and edify the body. No happiness could then be expected. This would be no way to convert a brother who hides a multitude of sins.—Let brethren be tender, affectionate, and diligent in private, and there will seldom be occasion for a process of discipline before the church. It would seem that the tender, affectionate, and candid admonitions of brethren in private, must melt an offending brother. Could he withstand the eloquence of fervent love?—Were brethren more faithful, how great would be the peace and honor of the church! How much would gainsayers be silenced, if it could be said of all our members, *See how these Christians love one another!* Dear brethren, love one another with a pure heart, fervently: then you will impart light and life to each other, and take an effectual method to promote pure religion. Where divisions and offences abound, the enemy will exult; and you will sense the loss of the joys of God's salvation. Separate living coals, and the fire soon die away. Keep them together, and there will be glowing heat.

How, in the third place, inquire whether the members of our churches sanctify the Sabbath. The command is express: *Remember the Sabbath day to keep it holy.* The strict observance of this command has been one of the highest importance for the promotion of vital piety. Pure religion always declines with the profanation of the Sabbath. From the manner in which this day is regarded, we may very nearly ascertain the state of religion among a people. And the sanctification of the day depends greatly on the conduct of professors. If *they* profane the day, who will sanctify it? If *they* give an example of idleness, or vain, worldly discourse, who will spend the day in pious discourse and the service of God? If *they* carry the world into the Sabbath, will not others feel warranted to do the same? If *they* unite with the ungodly in profaning the day, what can be done to promote true religion?

If the Sabbath is awfully profaned, at this day, cannot be denied. And is it not necessary to this great wickedness? Who can say, that he keeps the Sabbath from polluting it? Dear brethren, must we not plead guilty? We remember the Sabbath, and prepare for it, by meditation, and prayer, and seasonably laying aside our worldly concerns? Does not the Sabbath begin, while our minds are crowded with worldly thoughts, desires, and schemes? Is not much holy time spent in things which ought to be done on the Sabbath, or omitted till after, the Sabbath? Is not much of this holy day spent in necessary sleep, in unsuitable employments, in vain and trifling conversation? What! Can we not spend one day in seven, in a holy and heavenly manner; how then can we dwell in heaven? What claim can we have to the favor of Christians, if the Sabbath be not to us a delight. If it be a necessity to spend this day in holy, heavenly employments, let us no longer neglect ourselves Christians. But let us consider how much we dishonor God, and wound the Holy Spirit, and wound the Redeemer's cause! Do we wish

to dwell in heaven? Then we *must sanctify* the Sabbath. Do we wish our children to be heirs of heaven? Then we *must sanctify* the Sabbath. Do we wish true religion to revive and flourish? Then we *must sanctify* the Sabbath. It is to no purpose to complain of the degeneracy of the times, if we do not keep the Sabbath from polluting it. If we neglect this duty, we should expect vice and impiety to prevail. Our example has vast influence. If this influence be not salutary, it will be very pernicious. O let us sanctify the Sabbath, that we may not harden many in sin, to their final ruin.

In the fourth place, let us inquire whether the children of the church be not greatly neglected. The church has surely very important duties to discharge towards their children. These are placed peculiarly under their care and instruction. By the church, in connexion with their believing parents, these children have been dedicated to God, and baptized into the name of the Father, the Son, and the Holy Ghost. The church, as well as their respective parents, are under the most solemn obligation to see them brought up in the nurture and admonition of the Lord. Duty is plain: and to engage his people in the most zealous and faithful performance of it, God thus promises: *I will pour 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.* How rich, how animating the promise! But do we long and pray for its fulfilment? Are we faithful to those under our care? Does the church use their proper influence and authority over their children? Are they instructed, admonished, and restrained as the word of God requires? Are their minds suitably impressed with their relation to the Church, their baptismal consecration, and their solemn duty to subscribe with their own hands to be the Lord's? Dear brethren, is it not for a lamentation, that these things are exceedingly neglected? What is done by our churches to train up their children in wisdom's ways?

Here is a great cause of the present declension. Children were not thus neglected in the primitive and best days of the New-England churches; but great care was taken to train them up for God. And it appears that whenever he revived his work, by special grace, the converts were chiefly the children of his covenant people, who had devoted them to the Lord in baptism, and earnestly sought for them the renewing of the Holy Ghost.

"The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all who love the welfare of Zion. Perhaps there is no obligation disregarded with less remorse, or more fatal effects, than that of bringing up youth in the nurture and admonition of the Lord. Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition, than the few, the very few, who tread in the steps of their religious parents.—We exhort the churches to think on this subject; to *think* on it with a serious, prayerful attention, correspondent with its immense importance. The most plausible objections of those who deny the divine rite of infant baptism, are furnished by our criminal inattention to such, as have been solemnly dedicated to God."^{*}

We would suggest another consideration. While "the children of the kingdom," are neglected, it is doubted whether any suitable exertion can be sincerely made to promote Christ's cause. Can persons neglect their own children, and yet labor, with a right spirit, for the salvation of others? Can a man, in christian love, leave his own family to perish, and seek the salvation of strangers? What should you think of a man, who left his own children to die with hunger, while he spent his time in procuring bread for others? You would esteem him a very unfeeling, cruel parent. *If any pro-*

* See an excellent address of the General Association of Connecticut, in the *Panologist* for September 1808, and in the *Religious Repository* for November and December 1808.

vide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. This is as true in spiritual, as in temporal things. How then must God regard those, who appear much engaged for the salvation of others, while they neglect their own children?—It is true, we should love our neighbor as ourselves. But we cannot truly love our neighbor, if we have no love to our own souls: nor can we truly love his family, if we have no love to our own. And in the exercise of true love, we shall be most concerned for those, with whom, we are most nearly connected. Towards these we have peculiar duties to discharge. Can we, habitually, omit these duties, and yet maintain a right spirit? Can a church of Christ be rightly engaged to promote his cause, while they neglect those, peculiarly under their care? Persons may gain more popular applause by their zeal abroad and among strangers. But the sincerity of their love is testified by their conduct at home. The fruits of true love appear in private, as well as in public. Let us abound in this love, and we shall make zealous exertions to save our children.

“To promote greater attention to the religious education of baptized children,” we would join with the General Association of Connecticut, in recommending the following things:

“That christian parents endeavor to give their children every practicable advantage to become capable of reading the Bible, and of repeating the Assembly’s Catechism, as early as possible—

“That they spend at least one hour with them every Sabbath, in prayer, catechising, and familiar instruction in the doctrines and duties of religion—

“That they teach them to sanctify the Lord’s day by a stated and serious attendance on public worship, reading the Scriptures, and such other exercises as are proper for holy time—

“That they require them to attend public catechisings till they are fourteen years of age; and thenceforward during their minority, to attend seasons that may be appointed by their pastor for the religious instruction of youth—

“That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the Sabbath—

“That they train them up in the habitual recollection of their solemn dedication to God, of the relation which they bear to his church, and the peculiar obligations which they are under, in due time, personally and publicly, to own Christ.”

We would also suggest the propriety and vast importance of church conferences, in which, all these things should be affectionately urged both on parents and their children.

Christian parents; can motives be wanting to excite your attention to these things? Are not your children peculiarly dear to you?—Can any thing give you greater joy than to see them walking in the truth?—Are they not hastening to eternity?—What will be their endless state, if they die, unprepared for heaven?—If they perish through your neglect, how can you meet them at the bar of God?—Will not their blood be required at your hands?—How joyful to dwell with them in glory?

Can ye not, dear brethren, discern the signs of the times? Behold the revolutions among the nations. God’s judgments are abroad in the earth. He is pouring out the vials of his wrath. He is preparing the way for the universal spread of the gospel, and the glorious establishment of Messiah’s kingdom. Attend to his friendly admonition: *Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.* In the time of awful wickedness and infatuation, the Lord is coming to destroy his foes, and redeem his chosen. Gross darkness shall cover his enemies; but the Lord shall arise on Zion, as her light and her glory. Survey the two kingdoms. One is filled with light, the other with darkness. Behold their opposition; and their

nal destiny. The conflict may be severe; but the issue will be glorious for the people of God. The victory will be theirs. Hence your labors of love cannot be lost. The prayers and exertions of the lowly Christian, in the most obscure situation, will tend to the final triumph of truth and holiness. Let no one plead the want of talents, or opportunity to promote this cause. Every one can do something. There is no one, who cannot cast in his mite. Awake; arise; be zealously engaged in the good work of the Lord. "The Lord is with you, while ye be with him; if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Even so, come, Lord Jesus.—The grace of our Lord Jesus Christ be with you all. Amen."

In behalf of the General Association.

JOHN H. CHURCH, Scribe.

ELIHU THAYER, Moderator.

Annual Meeting of the Missionary Society in the Counties of Berkshire and Columbia.

THE twelfth annual meeting of the Missionary Society, in the counties of Berkshire and Columbia, was holden on the 19th of September last, at the meeting-house in Green-River, State of New-York. A large number of ministers and other members of the Society convened on the occasion. At two o'clock P.M. divine service began, and a sermon was delivered by the Rev. Samuel Shepard of Lenox.

The Trustees made a report of their proceedings, relative to the employment of missionaries, and expenditure of monies, since their appointment, which was accepted by the Society. The following is an abstract of their Report.—Rev. Samuel Fuller, Rev. Joseph Avery, and Rev. Elisha Yale, who had received missionary appointments from a former board of Trustees, have made returns of their services. Mr. Fuller labored twelve weeks, and Mr. Avery sixteen weeks, in the western counties of the State of New-York. Mr. Yale labored two weeks in the Northern parts of the State of New-York. In the course of the last summer, Mr. Avery performed a mission of eight weeks in the destitute settlements, north of the Mohawk River. Rev. Joseph L. Mills labored four weeks in the northern parts of the county of Berkshire. Rev. William Salisbury labored six weeks, in the destitute settlements in the county of Columbia; making in the whole forty-eight weeks of missionary service. These missionaries, in fulfilling the duties of their appointment, preached almost every day, and testified, from house to house, repentance toward God and faith toward our Lord Jesus Christ. They also distributed, among the destitute many religious books belonging to the Society.

The officers of the Society, elected for the present year, are the following.

- Rev. David Perry, President.
- Hon. Timothy Edwards, Esq. Vice-President.
- Hon. William Walker, Esq. Treasurer.
- Rev. Alvan Hyde, Secretary.
- Rev. Samuel Shepard, Clerk.
- Rev. Samuel Shepard, Auditor.

TRUSTEES.

Rev. David Perry, Hon. Timothy Edwards, Rev. David Porter, Hon. William Walker, Rev. Alvan Hyde, Col. David Pratt, Rev. Samuel Shepard, John Whiting, Esq. Rev. Silas Churchill, Noah Rosetter, Esq. and Rev. Jacob Catlin.

Committee of Missions.

Rev. David Perry, Rev. Alvan Hyde, and Rev. Samuel Shepard.

The next meeting of the Society is to be holden at Spencertown, New-York, on the third Tuesday of September, 1810. at one o'clock, P.M. The first preacher for the next annual meeting is Rev. Elijah Wheeler of Great-Barrington, the second Rev. John Morse of Green-River. ALVAN HYDE Sec.

A Statement of the Funds of the Congregational Missionary Society in the counties of Berkshire and Columbia, and the Expenditures of the same, from the 20th of September, 1808 to the 19th of September, 1809.

Account of monies, &c. received.

1808. Balance in the treasury Sept. 20th, 1808	\$445,18,5
Oct. 31. Rev. Joseph Avery collected on his mission to the western parts of the State of New-York	10,24
Nov. 16. Mr. Oliver P. Sergeant, which he collected off a mission	1,06
Jan. 24, 1809. Rev. Thomas Allen, contributed by the town of Pittsfield	8,76
Feb. 1. Rev. Samuel Fuller collected on his mission to the western parts of the State of New-York	20,02
21. A Female friend of Missions at Catskill	10,00
April 18. Female Cent Society in New Concord	6,00
Female Cent Society in Lee	12,35
July 10. Rev. Alvan Hyde, contributed by the town of Lee	18,50
Aug. 14. Rev. Joseph Avery, collected on his mission to the western counties of the State of New-York	2,92
17. Rev. Joseph L. Mills, collected on his mission to the northern and northeasterly parts of the county of Berkshire	4,88,5
Sept. 15. Rev. Alvan Hyde, contributed by a friend of missions in the town of Williamstown	10,00
19. Female Cent Society in Stockbridge	30,73
Rev. William Salisbury collected in his mission in the county of Columbia in the State of New-York	10,31
Rev. Alvan Hyde, being the profits arising on the sale of the first volume of the Panoplist and Missionary Magazine United	24,50
Sundry members, for arrears of annuities, since the 20th of September, 1808	9,00
Interest received for monies in the Treasury, since the 20th of September, 1808	16,71
Total	\$641,17

The number of books received since 20th September, 1808, viz. of the town of Pittsfield, 1 Bible, 1 Testament, 1 Spelling-book, 2 Primers and 2 Cheap Religious Tracts. Of the Female Cent Society in Stockbridge 1 Vincent's Catechism.

The number of books in the Treasury Sept. 19th, 1809, viz. 45 Bibles, 59 Testaments, 7 Osterval's Com. 1 Bible Dictionary, 4 Spelling-books, 1 Res. Christ, 1 Trial of Witnesses, 10 Primers, 74 Dialogues or Tracts, 3 Vincents, 1 Essay, 1 Psalm Book, 29 Constitutions, 2 Art of Reading, 1 Sermon, and 1 Doddridge Rise and Progress.

Monies paid by order of the Trustees, from the 20th Sept. 1808 to the 19th of September, 1809.

Oct. 31, 1808. To Rev. Joseph Avery, for missionary labors in the western parts of the state of New-York	\$ 70,00
Feb. 1, 1809. To Rev. Samuel Fuller, for missionary services, in the western parts of the State of New-York	48,00
April 18. To Rev. J. Avery, in advance of missionary services	25,00
Aug. 5, To Mr. Dantiel C. Adams for supplying Mr. Mills' pulpit, while he was on a mission	15,00
14. To Rev. J. Avery, a balance for missionary services in the western counties of the State of New-York	31,00
17. To Rev. Joseph L. Mills for missionary services in the northern and northeasterly parts of the county of Berkshire	15,00
To Dr. E. Lewis for printing 350 small Tracts	10,00
Sept. 19. To Rev. William Salisbury for missionary services in the county of Columbia, State of New-York	42,00
The balance of money in the Treasury	385,17
Total	\$ 641,17

WILLIAM WALKER, Treasurer. SAMUEL SHEPARD, Auditor.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

NEW PUBLICATIONS.

The Christian Monitor, No 12. Containing a Key to the New Testament, giving an account of the several books, their contents, their authors, and of the time, places, and occasions, of which they were respectively written. Boston, Munroe, Francis, and Parker, Dec. 1809.

The Massachusetts Register, and Calendar, for the year of our Lord 1810, containing Civil, Judicial, Ecclesiastical, and Military Lists in Massachusetts; Associations, and Corporate Institutions, for literary, agricultural, and charitable purposes; a list of post towns, &c. Catalogues of the Officers of the General Government, &c. Governors of each state, public duties, &c. Useful Tables, &c. &c. Boston, Manning and Loring and J. West and Co.

Observations on a letter from Noah Webster, Jun. Esq. published in the Panoplist, and republished in a Pamphlet in New York. By an Old fashioned churchman. New Haven, O. Steele and Co. 1809.

Select Reviews and Spirit of the Foreign Magazines, No 12, for December. By E. Bronson and others. Hopkins and Earle, Philadelphia, and Farrand, Mallory, and Co. Boston, 1809.

The Evangelical Primer, containing a Minor Doctrinal Catechism; and a Minor Historical Catechism; to which is added the Westminster Assembly's Shorter Catechism; with short explanatory notes and copious scripture proofs and illustrations; for the use of families and schools. By Joseph Emerson, pastor of a church in Beverly. Boston, Farrand, Mallory, and Co. 1809.

Remarks on the Hon. John Q. Adams' Review of Mr. Ames' Works, with some strictures on the views of the author. Boston, T. B. Wait and Co. 1809.

The American Law Journal and Miscellaneous Repertory. No 7. By John E. Hall Esq. of Baltimore. W. P. Farrand and Co. Philadelphia,

and Farrand, Mallory, and Co. Boston 1809.

A new System of Modern Geography, or a General Description of all the considerable countries in the World. Compiled from the latest European and American Geographies, Voyages, and Travels. Designed for Schools and Academies. By ELIJAH PARISH, D.D. Minister of Byfield, Massachusetts. Ornamented with Maps. Newburyport, Thomas and Whipple, 1809.

NEW EDITIONS.

The London Dissector; or System of Dissection, practised in the Hospitals and Lecture Rooms of the Metropolis; explained by the clearest Rules, for the use of Students. Comprising a description of the Muscles, Vessels, Nerves, and Viscera of the Human Body, as they appear on Dissection; with directions for their demonstration. To this American edition is added the Ruyschian Art and Method of making preparations to exhibit the Structure of the Human Body, illustrated with a representation of the Quicksilver Tray and its appendages. Philadelphia, A. Finley and W. W. Hopkins, and Farrand, Mallory, and Co. Boston, 1809.

"Bertholet's Researches into the Laws of Chymical Affinity." Published at the request of the Professors of the Medical University of Philadelphia. Boston, Farrand, Mallory, and Co. 1809.

The Practice and Jurisdiction of the Court of Admiralty, in three parts. 1. An Historical Examination of the Civil jurisdiction of the Court of Admiralty. 2. A translation of Clarke's Praxis, with Notes on the Jurisdiction and practice of the District Courts. 3. A Collection of Precedents. By John E. Hall, Esq. Baltimore, Dobbin and Murphy, 1809.

Travelling Sketches in Russia, and Sweden. During the years 1805, 1806, 1807, 1808. By Robert Kerr

Porter. Philadelphia, Hopkins and Earle, 1809.

Medical Inquiries and Observations. By Benjamin Rush, M. D. &c. In four volumes. The third Edition, revised and enlarged by the author. Philadelphia, Hopkins and Earle, and others, 1809.

A Manual of Maritime Law. Consisting of a Treatise on Ships and freights, and a Treatise on Insurance. Translated from the Latin of **Roccus**, with Notes. By Joseph Reed Ingersoll. Philadelphia, Hopkins and Earle, 1809.

Nubilia in Search of a husband. Including Sketches of Modern Society, and interspersed with moral and literary disquisitions. Philadelphia, Bradford and Inskeep, William M'Ilhenney, Jun. Boston, 1809.

Letters and Reflections of the Austrian Field Marshal Prince de Ligne, edited by the Baroness de **Stael Holstein**, Containing Anecdotes hitherto unpublished of **Joseph II.** **Catherine II.** **Frederick the Great,** **Rousseau,** **Voltaire,** and others, with interesting remarks on the **Turks.** Translated from the French by **D. Boileau.** Two vols. in one. Philadelphia, Bradford and Inskeep, and William M'Ilhenney, Boston, 1809.

The first lines of the **Practice of Surgery**, being an **Elementary Work for Students**, and a **Concise book of reference for practitioners.** With 9 plates. By **Samuel Cooper**, Member of the **Royal College of Surgeons, &c. &c.** Philadelphia, **F. Nichols,** 1808.

A Compendious System of Universal Geography, designed for **Schools.** Compiled from the latest and most distinguished **European and American Travellers, Voyagers, and Geographers.** By **Elijah Parish, D. D.** Minister of **Byfield, Mass.** Author of "**A New System of Modern Geography,**" &c. &c. Second Edition, with many Improvements. **Newburyport,** **Thomas and Whipple.**

Beccaria on Crimes. An **Essay on Crimes and Punishments**, translated from the **Italian.** With a **Commentary** attributed to **M. de Voltaire.** Translated from the **French.** **New-York, S. Gould,** 1809.

Reports of Cases argued and determined in the Superior Courts of Law in the State of South Carolina since the revolution. By **Elisha Hall Bay**, one of the associate judges of the said State. Second Edition with additional notes and references, **Vol. I.** **New-York, I. Riley,** 1809.

OBITUARY.

EXTRACT FROM AN EULOGIUM, BY PRESIDENT WHEELOCK, ON THE REV. JOHN SMITH, D.D. PROFESSOR OF THE LEARNED LANGUAGES, AT DARTMOUTH COLLEGE.

THE REVEREND DR. JOHN SMITH, a descendant from worthy parents, was born on the 21st day of December, 1752, in the parish of **Byfield** in the state of **Massachusetts.** Early in life, so soon as his mind was susceptible of rational improvement, his father entered him at **Dummer school** under the instruction of **Mr. Samuel Moody.** It is unnecessary to take notice of the development of his juvenile mind, his attention to literature and especially his delight in the study of the ancient oriental languages. That distinguished master contemplated the height, to which

he would rise in this department; and his remark on him, when leaving the school to enter this institution, was equal to a volume of eulogy.

Dr. Smith took his first degree in the year 1773. He still resided at the college with unremitting ardor in his literary pursuits. His mind was not wholly isolated in one particular branch. Philosophy, geography, criticism, and other parts of philology, held respectable rank in his acquirements; but these yielded to a prevailing bias: the investigations of language unceasingly continued his favorite object. The knowledge

of the Hebrew with his propensity led him to the study of theology. He filled the office of tutor in the college, when an invitation was made to him from Connecticut to settle in the ministry.

At this period, in the year 1778, the way was open to a professorship in the learned languages. On him the public eye was fixed. He undertook the duties, and entered the career of more splendid services in the republic of letters. His solicitude and labors were devoted to the institution, during its infantile state embarrassed by the revolutionary war. He alleviated the burthens of the reverend founder of this establishment; and administered comfort and solace to him in his declining days.

From that period in 1779, Dr. Smith continued indefatigable in mental applications; faithful in the discharge of official duties; and active for the interest of the society, through scenes of trouble and adversity. The board of Trustees elected him a member of their body. The church at the college, founded by my predecessor, intrusted with him, as pastor, their spiritual concerns, and were prospered under his prudent and pious care. God blessed his labors; a golden harvest reminds us of the last. I may add, that his qualifications, as a divine, were appreciated abroad; and have been acknowledged with marked respect by a public and honorable body. To the force of his various exertions, under divine providence, justice demands, that we ascribe much in the rise and splendor of this establishment.

The Creator, in his wisdom, has not formed the individuals of the human race with universal genius. Cicero appears to have been the only instance, among the ancients, of the same person embracing the various arts and sciences, and excelling in each. One mind seems to have been adapted to only one kind of improvement, so that it might be matured, in its varieties, by the more effectual labors of all. But can this truth justify the usage of the ancient Egyptians, and as continued in India, confining the different professions to

particular families? Human institutions cannot control the laws of nature. Genius, restrained, can never advance. Happy, when education, and circumstances, conduct it in the course, which nature designed. Thus, in regard to him, whose merit now demands our tribute.

While surveying the circle of knowledge, and justly estimating the relative importance of its different branches, still his eye was more fixed on classical science; and his attachment seemed to concentrate the force of genius in developing the nature of language, and the principles of the learned tongues, on which the modern so much depend for their perfection. The Latin, the Greek, and the Hebrew were almost familiar to him as his native language. He clearly comprehended the Samaritan and Chaldaic; and far extended his researches in the Arabic.

Some, perhaps, may think less of the importance of grammar; because, like the atmosphere, its use is common, though necessary. Will such believe, that the enlightened Greeks and Romans assigned a place to its professors, as well as to philosophers and poets, in the temple of Apollo? Could they conceive, that Suetonius devoted himself to write the history of *Illustrious Grammarians*? Plato gave rank to this art in his sublime works; and Aristotle more largely discussed its principles. A crowd of Stoic philosophers enlisted in the service. Varro, Cicero, Messala, and Julius Cæsar, treated of the same, and did honor to the subject.

The eminent attainments of Dr. Smith in the knowledge of the languages are attested by multitudes, scattered in the civilized world, who enjoyed his instruction. They will be attested, in future times, by his Latin Grammar, published about seven years ago; and by his Hebrew Grammar, which has since appeared. In each of these works, in a masterly manner, he treats of every matter proper for the student to know. Each subject is displayed, in a new method, with perspicuity, conciseness, simplicity, and classic taste. His Greek Grammar, we may suppose, will exhibit the same traits, when it

he public eye. This last finished, and committed to the printer, a few months before his decease.

It is to take a moral view of the illustrious votary of science, whose labors will increase our estimation of his great character. What shall I say of the puritan's integrity and piety? These are too strongly impressed on the minds of all, who need no description. He was modest, and reserved, appearing at public meetings with a diffidence, in the eyes of the less acquainted. But his piety was an effusion of his heart, which led to yielding action in matters of minor consequence, however, when the interests of the church or society, required him to assert his own opinion, and with unshaken firmness. He was intimately acquainted with the most eminent men of his age, and a constant witness; and it is his constant traits in his private life.

The virtues of Dr. Smith were all contained within the circle of his domestic relations, which vanish with the contemplation of the first cause, and the dependencies in nature, his mind was filled with a sense of interminable duties. He was a disciple of Jesus. The world's most eminent admired and loved him for his theology. The world's most eminent, and Christian, emulated the same doctrine on earth, and good will.

This amiable spirit accompanied him through his whole life, and added splendor to the closing scene. His labors in the pursuit of science and the constitution, and produced much, more than two years could be observed by his eyes; gradually increased, but he refused to interrupt his application for several weeks before his death. He gave the affliction at his death its accompanying circumstances assuage our sorrow. His resignation to the providence, through all the disease, that rapidly preyed on his vitals, his composure, and christian confidence, and the consolation of his instruction of all.

Such is the character of Dr. Smith, which I have endeavored impartially and faithfully to depict. Some, there are, who, by a flash of achievement, have, like Pisistratus and Demetrius, received the burst of applause from a deluded people. Many surrounded with trappings of wealth, many, decorated with titles, many, descending from ennobled ancestors, have been flattered, while living, by parasites, celebrated at their death by hirelings, and to their memory statues and monuments were erected. But such glory vanishes, like the falling star, and its possessors are consigned to oblivion. How different is the honor consecrated to merit; to the memory of him, whose departure we now lament! The fame of Dr. Smith does not arise from wealth, nor descent from titled ancestors. It has no borrowed lustre. He was indebted wholly to his genius, his labors, and his virtues. His monument will exist in the hearts of his acquaintance; and in the future respect of those, who shall derive advantage from his exertions.

In the immense loss, which his dear family sustain, they have saved a precious legacy; his example, and lessons of social and religious duties. The church, with mournful regret, will retain the tenderest affection for their venerable pastor. What shall I say of this seat of science now covered with cyprus? Those, who have trod its hallowed walks, will never forget his instructions, nor the benevolent effusions of his heart. Where, in the ranges of cultivated society, is one to be found, qualified with those rare endowments, which can supply the chasm made by his death?

Is it to be conceived, after our just survey of his character, that this eminent scholar, and amiable man, should be destined to endure the persecutions of any enemies? We listen with admiration to his expiring words. *All, who attempted to injure me, I forgive; and I pray God to forgive.* His name will outlive the attacks of barbed malice. His memory will be esteemed and honored in succeeding times, by the friends of science and religion.

*"Smitten friends
Are angels, sent on errands full of love;
For us they languish, and for us they die;
And shall they languish, shall they die in
vain?"* YOUNG.

Miss SALLY HURD, late the only surviving daughter of Dr. ISAAC HURD of Concord, early made a public profession of religion, and became a member of the church in that place. Placid serenity, charity, and submission were characteristics, which habitually beautified her life; and she ever displayed an uncommon degree of filial affection.

In the month of June last she questioned her father respecting her sickness, which was a gradual decline, saying, *I view this my important and last sickness; adding that for three years she had expected complaints of this kind would soon terminate her life; and with the greatest composure said, God's will be done!*

About two months before her death, she settled all her worldly affairs, saying she wished to have no earthly concerns interrupt her devotion; after which she was wholly devoted to God, declining seeing any one, excepting her family connections, her minister, and watchers. She was reserved in conversation, but treasured every thing, which led to the great end she had to accomplish. She observed to a friend, *I have been confined in this chamber six months, during which time I have enjoyed five of the happiest months, I ever knew.*

"During the last three months of her confinement," writes her father to a friend, "she suffered the most exquisite pain, I ever knew in sickness of a chronic nature; but scarcely did we ever hear a groan pass her lips. She appeared several times, as though she would soon depart. After her revival she thus expressed herself, *O, my dear father! I hoped to have been with my heavenly Father before this time. But he thought otherwise; therefore it is best. I desire to wait patiently his holy will.*" Through the whole of her sickness her patience was uncommon. If any thing like a groan escaped her, she immediately reproved herself by saying, *I was wrong. I could have borne it. Why*

should I complain, when my Savior suffered so much for me.

Rarely does an instance occur, of a person so much blessed with the light of God's reconciled countenance, as she was, particularly near the close of her life; for her views appeared constantly brightening. As her body decayed, her intellects were more invigorated; and she appeared to enjoy constant communion with God. She said, that during her life and sickness, she had experienced a gloom, which gloom she would not have parted with for all this world. She was asked, if she meant by that gloom, that uncertainty of future happiness, which was her fear to die? *O, no; but a gloom, which had a tendency to make my disposition more humble and sincere.*

Early in the morning of her last day, Nov. 29th, she expressed herself with great energy, *This day, this glorious day, I have long looked for. I have been anticipating it ever since I was twelve years old.* Upon her asking her father, if he thought she could continue till noon, he told her, he thought she might possibly until toward night. She with a sigh replied, *Oh! I was in haste—I am sorry. I do wrong. It looks like impatience. I desire to wait God's pleasure.*

About eleven o'clock, she with the greatest ecstasy exclaimed, *Oh, my God! I love thee. I adore and bless thee. My dear Savior has plead for me and all my sins are forgiven. I am sure of it. On this day, this glorious day, angels will wait me to my dear Savior. He will present me to my God, who will receive me to endless bliss.* About two, she, with a countenance animated with heavenly joy, again exclaimed, *My God, I love thee! I adore, I bless thee. My Savior has plead for me. My sins are all forgiven, I am sure of it. Angels will wait me to my Savior; my Savior present me to my God. Yes, I am sure of it. Oh, what a glorious day will this be to me!*

Soon after this, exchanging with her parents and brother the tenderest tokens of affection, she again took leave of them; and, about a quarter before three, in broken accents breathing, *Christ Jesus receive me!* died without a struggle or a groan, aged twenty-eight years.

TO CORRESPONDENTS.

A Probationer for Eternity has our best wishes. His letter is serious and pertinent but it would not comport with the rules, which we have prescribed to ourselves, to give it a place in this publication. It would do better for a private than for a public communication. *A Sketch*, &c. of Mrs. Sarah Gray shall appear in our next.

As we are very much disposed to acquit Mr. Allen of conscious partiality in his selection of names for honorable mention, and as we have proscribed it to ourselves as an inviolable rule not to engage in any discussion of a political complexion; agreeably to Mr. A.'s request, but without any particular rejoinder, we submit his remarks on our review of his work to the judgment of the candid public.

THE
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JANUARY, 1810.

VOL. II.

BIOGRAPHY.

MEMOIR OF MR. STEPHEN HALLETT GOLDING.

(Concluded from page 301.)

It appears that, after this, when conversing with his friends he expressed some uneasy apprehensions, as he could not date his conversion at any particular period, or trace that regular progress of the divine work on his heart which some authors and other Christians have described; and hence he was ready to fear that his former hopes would be found delusive. He said, that he had ever been sensible of the importance of religion; but that, when there is a considerable knowledge of the truths of the gospel, it was difficult to distinguish between that and the work of the Spirit; 'but,' he added, 'that,' utterly disclaiming all hope on the ground of personal merit, we must all, as sinners, whether greater or less, be saved in the same way, through the righteousness of Christ.' But, whatever uncertainty he might have felt on this occasion, at another time he told his father, That he had that day had such a view of the love of Christ in dying for

sinners, and such a belief of his interest in it, as was almost too much for him. He thought that he could not have borne more.

He was concerned that, in consequence of being exceedingly nervous, he was prevented from always discovering that exemplary patience and composure, for which he had generally been so remarkable. This he would frequently lament, as he thought it might have an appearance of tacit murmuring against God, which grieved him exceedingly.

A few weeks previous to his death, he said, That, on looking back on his past life, he wondered that his ardor had been directed towards objects so comparatively trifling, and that his mind had not been more fixed upon the cause of Christ, the promoting of which he now considered as the grand object of life. Headed, that, if he felt a wish to live, it was that he might devote himself more entirely to God, and testify his love to that Savior

who had shewn such love to him. At the same time, he repeated this verse of Dr. Doddridge :

‘Tis to my Savior I would live,
To him who for my ransom died ;
Nor could untainted Eden give
Such bliss as blossoms at his side.’

‘My views,’ said he, ‘upon the subject of redemption, are very different now from what they once were. I once thought too much stress was laid on it by many ; but now I find it to be the grand pillar of christianity. What a mercy it is,’ he added, ‘that all is done for us, and that we have nothing to do but to accept of salvation ! When we are enabled to rely entirely on Christ, then it is that we taste the comforts of religion.’

When some person had been speaking of the blessing of health, ‘I do not think,’ said he, ‘a state of affliction the most undesirable for a Christian. Far from it. I trust I shall ever have reason to bless God for this affliction, and for all his mysterious dealings with me, by which he has brought me to a much greater knowledge of himself.

On its being suggested to him, that it was a mercy he was not in great pain, and still more that his mind was so supported, he said, ‘Yes ; but I have been much distressed the past night ; yet I was enabled again to cast myself on my Savior ; and I trust that he has accepted me. I have given myself up to him before ; and, I trust, he will not now forsake me. I have at times felt my faith so strong, that I have thought that, if an angel from Heaven had come to me, with an assurance of my salvation, I

could not have more firmly believed it.’ He then repeated, with peculiar animation, the following verse from Dr. Doddridge :

‘On thy dear cross I fix mine eyes,
Then raise them to thy seat,
Till love dissolve my inmost soul
At my Redeemer’s feet.’

‘Such,’ added he, ‘has been my experience.’

When his friends said that they had hoped it would have been the will of God to lengthen his life, but that it would be selfish to detain him here with such happiness in view, ‘Yes,’ he replied, ‘I have no wish to live. Heaven is a glorious place ! My prayer is, That I may possess, not merely a firm reliance, but a triumphant hope in the prospect of death !—this, I trust, my heavenly Father will grant me !

On his being informed by his father, that his medical attendants had pronounced his case to be hopeless, he expressed surprise ; but without any change of countenance. He said that, though he had, for several days, believed himself to be in a very critical state, he had looked forward to weeks, or, perhaps, months of longer life ;—‘but I have a bright prospect,’ he added, ‘beyond the grave ! and, though I feel myself a vile, unworthy sinner, yet I trust that God has accepted me, through my blessed Redeemer. I have felt the sweet drawings of his Spirit, and the assurances of his love. Yes ; Jesus is mine, and I am his !—I know that he has loved me !—I regret that I have done so little for him in life : and had hoped to be raised up, that I might honor him by some emi-

services. I have no wish but for this end,—that I glorify that God who has so much for me.' He then came again of the delightful that he had of the love of his Savior in dying for him; to which we have alluded in the former part of this narrative. In supplicating the divine favor,' said he, 'with particular opportunity, going through the work of redemption and yielding it to myself, then it was that, in a most remarkable manner, I felt the Spirit bearing witness with my spirit, that I was one of the children of God; so overpowering was it, I could not but weep for joy. Though I trust that, long before I yielded myself up to God, I had experienced at times his love shed abroad in my heart, it was not constant;—but, at that time, I do not know I have entertained one doubt; I trust that my Redeemer granted me his grace, to hold fast to the end, 'He will never break the bruised reed, nor crush the smoking flax.' When one of his sisters said to his friends only had reason to sorrow, he replied, 'And you, my dear? Follow on, you shall attain.' He then laid each of them by the hand, and that this affliction had endeared them all to him: he pressed his earnest hope that they might all meet around the throne, and join in praising him who sits on the throne, and reigns for ever and ever.' He said he, 'I shall meet my mother and brother, and my relations, who are now in glory.' He then repeated the hymn of Dr. Doddridge,

with a lively emotion, and particularly the following verse:—

'Yes; thou hast lov'd this sinful worm,
Hast given thyself for me;
Hast brought me from eternal death,
Nail'd to the bloody tree.'

He regretted that he had not been earlier apprized of his situation, as, he said, it had prevented his enjoying the company of his christian friends, and many delightful seasons of communion with God; that it had led him to spend those hours in attention to his health, which should have been devoted to the service of his Redeemer; 'but I bless God,' he added, 'the great work is not now to be done! I can call God my Father, Christ my Redeemer. I have often thought of the last memorandum in George's Diary, in which he speaks of the love of the Savior as expressive of my own feelings.' He then quoted the following extract from it:—'I had to-day, in the house of God, so clear a view of the love of Christ in dying for sinners, that I could truly say with the apostle, "The love of Christ constraineth me."'

A few hours after, he conversed with his brother in the language of joyful expectation. 'No one,' says he, 'who has tasted of the joys of Heaven, would wish to come back again to earth,' adopting, as expressive of his own experience, these animated lines in Dr. Watts' Miscellanies:

'Weak as my zeal is, yet my zeal is
pure;
It bears the trying furnace. Love divine
Constrains me: I am thine. Incarnate
love
Has seiz'd, and holds me in Almighty
arms.
Here's my salvation, my eternal hope,—

Amidst the wreck of worlds and dying
nature
I am the Lord's, and he for ever mine!

During the remainder of the day, though he suffered much from a fresh hemorrhage, he discovered singular patience, not uttering a murmur or complaint, but calmly acquiescing in the sovereign pleasure of God.

Complaining one morning to his friends that his communion with God had, during the past night, been suspended, they endeavored to comfort him, by ascribing it to the effect of his disorder. 'Ah!' said he, 'do not talk so. Is not that an evil to be lamented, which has occasioned my heavenly Father to withdraw the sensible assurances of his love? Is not that an evil, to remain without communion with my God?—but' added he, 'though he may have withdrawn the full assurance of his love for a time, my Savior will return again! I know that he will return; and though weeping may endure for a night, joy will come in the morning.' Then, lifting up his eyes, he said, 'O, my heavenly Father! can such an unworthy sinner as I, hope for thy favor? Never, but for thy unchangeable love!—never, but for thy boundless mercy! Though our feelings vary, thou changest not! Thou wilt never leave those who have felt so much of thy gracious presence!' Throughout this day he continued in a very devotional temper; and finding that it was the Sabbath, he said, 'If this be my last Sabbath on earth, I shall spend an eternal Sabbath in Heaven.' When his father and sister were moving the bed-chair for him, he said, 'These bones, which are

now moved in this chair, will shortly be mouldering in the tomb.' He then enlarged on the superior happiness which the soul would experience when dismissed from this state of infirmity, and repeated an expression similar to what he had before uttered, that he had wished to honor God by some signal service in life; 'but if he choose,' he added, 'to take me from this state of pain and sickness, to serve him in perfection above, it will be infinitely better, and I am sure I shall not repine.'

He frequently spoke, in the course of the day, in the same pleasing manner; but when he awoke, about 11 at night, he expressed, with perfect composure and clearness, such emotions of joy for more than an hour, that he appeared to be like one on the confines of glory; and it is to be regretted, that the feelings of his friends were so overpowered, as to prevent their retaining his rapturous expressions. No part of his dying testimony was more impressive. His appeals to Heaven, as a test of his past experience, were particularly solemn and affecting. In the full and triumphant hope of future blessedness, he repeated, with a small alteration, the following verses from a hymn of Dr. Doddridge—

'Jesus, my soul's eternal theme,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold is sordid dust.

I'll speak the honors of thy name
With my last lab'ring breath;
Then, speechless, clasp thee in my arms,
The Antidote of death.'

While uttering these words, he clasped his hands and raised his

with a countenance expressing his heavenly transport. The next morning, seeing his brother by his bed-side, he said, 'Altho'ugh the goodness of God, I am to behold each other again, this is a mercy! but, if it pleased him, I should have preferred to have been taken the first night.' His sisters replied, 'God would take him in his own time, which is the best.' 'It will be, and in the mean time to enjoy communications of grace, by continual intercourse with Heaven; for, in proportion as we maintain habitual intercourse with God, we shall taste consolations of his Spirit.' In the evening he called them to his bed-side, saying, 'My time is come.' He then took their hands, and committed them most affectionately to the care of their heavenly Father. On Tuesday afternoon, feeling the approaches of death, he broke out into these rapturous expressions:—'I find now it is no delusion! My hopes are well founded! I shall soon join the company around the throne! Eye hath not seen, nor ear hath entered, neither hath it entered the heart of man to conceive of it! I shall shortly partake of your Bible! I shall see you no more!—no more of this world! When his brother called to him, "You seem to enter into tastes of heaven," "O!" he replied, "this is no longer a delusion!—this is heaven! I only feel the climate, but I breathe the fine ambrosial air of glory, and soon shall enjoy the full company! Can this be delusion? His body seems no longer a burden to the soul! It appears as a curtain that cov-

ers it; and soon I shall drop this curtain, and be set at liberty!' Then, putting his hand to his breast, he exclaimed, 'I rejoice to feel these bones give way!'—repeating it, 'I rejoice to feel these bones give way, as it tells me I shall shortly be with my God in glory!'

Notwithstanding these supports and enjoyments, our young friend was not permitted to pass through the valley of the shadow of death undisturbed. The powers of darkness molested him, and, for a short season, almost overwhelmed him with despair. Let not the reader suppose that we ascribe all the distress which is felt on a death-bed, to the influence or suggestions of Satan. It is sometimes to be imputed to the just reproofs of an enlightened and guilty conscience, and frequently to imperfect views of religion, or to the mere effect of bodily infirmity;—but let it not be imagined, on the other hand, that we are to discard all ideas of the agency of evil spirits on these affecting occasions. If Satan was permitted to infest the Captain of our salvation in his dying agonies, can we wonder that his followers are exposed to his attacks in similar circumstances? If he practised his devices on the primitive Christians, we have no reason to expect an exemption from his malicious assaults. In consequence, therefore, we presume, of such temptations, our friend experienced a sudden transition from the highest joy to the very deepest distress. His countenance suddenly changed, and he exclaimed, 'What a cloud has come over me! What can this be? I am lost! I am lost!'

I was taken,' says he, 'to the portals of heaven, and was about to enter it, when the door was shut against me; and now I shall never, never see that glorious place!' When he was reminded of his past enjoyments, 'Yes,' said he, 'I have been favored with the manifestations of his love; but I have grieved his Spirit, and he is withdrawn from me for ever;' repeating these words, 'If thou forsake him, he will cast thee off for ever.' Then, turning to his friends, he said to them, in a most pathetic manner, 'Take warning by me!' He then addressed himself to God, lamenting the misery of his absence, and dreading an eternal separation from him; saying, 'O, my Father! shall I never see thy face?—Shall I be banished for ever from thy smiles,—from those smiles which make the bliss of Heaven? How can I bear the thought? Have I not, at times, experienced such joys in thy ways, as to make me esteem all things here as dung and dross, as unworthy my regard?—and shall I never realize those delightful anticipations?' His father then said to him, "But could you enjoy the company of the wicked in the regions of despair?"—"O, no!" said he, "their company here is my abhorrence!"—"What is it then, which gives you so much distress?"—"Because I have tempted his Spirit, and he is withdrawn from me for ever."—"But are you not grieved for his departure? and do you not wish for his return?"—"I would give all the world, if I possessed it, to obtain one hope of it." "Do you think then your past experience a delusion?"—"No,

I know it was not a delusion; I have had such joys in the presence of God, as the wicked have not;—such delightful anticipations of the bliss of that I thought I should finally arrive there.' He continued in this state for a considerable time; and neither the presence nor conversation of his friends afforded him any relief. He then addressed the Lord, with an importunity and awfulness as his attendants had never seen on any occasion. "Not," says he, "given to thee? Have I no portion for my portion? Did I not assured me of thy love, wilt thou now cast me off for ever?"—After uttering these and other expressions, the same purpose, a divine radiance radiated the gloom; and he was enabled to triumph over the delusions of the tempter.

After this, as much as was permitted, he was frequently employed in devout religious conversation, which indicated the happy state of his mind. At one time he said he had always considered religion was not to be made a matter of concern, but the supreme concern of life.' On another occasion he said to his father, 'I wish to be thankful for the blessing of a good education.' Another time he said, 'This has been witness to many of the sons of communion with God.'

On the Friday morning following his death, being asked what was precious to him, he answered in an ecstasy of joy, "God is precious indeed! very! I am very confident of it!

who hath begun the will perform it.' He more to the same out part of what he ends could not fully

ord's Day morning, ore he died, having ather and sisters to ; he addressed each some time ; and offered up a fervent them. But his voice le could be under- t after this he lay per- osed, with a heaven- of countenance. His me gradually shorter, b, without a sigh or ie fell asleep in Jesus. words which he was tter were, 'Glory, /!' He died on the , April 17th, 1808, year of his age.

eding memoir may e read by some young o have devoted much e to literary pursuits. ble, that in conse- their connexions, or of their reading and have been accus- to- mate all that is igno- rovellng with their t is denominated Vital but let them here con- outh of distinguish- who *gloried* in the h they have learnt to : deserves too their isideration, whether les which they have for them, can inspire eriority to worldly or make them equal- o quit all that is dear in life, and enter on

the scene of an untried eternity.

We hope that this narrative may serve to obviate an objection, which the young often feel against serious religion. If they think that it is adapted to make them unhappy, let them consider its effect on the subject of this memoir. Possessing all the ardent feelings of youth, he made light of present pleasures, and the most flattering prospects of honor and interest ; in consequence of the superior comfort which he derived from religion. It is surely then the want, not the possession of piety, which at any time renders men wretched or gloomy.

What an affecting proof has been here exhibited of the uncertainty of worldly hopes and enjoyments ! The youthful eye, that may be now moving over this page, may also before the end of another short year, be mouldered to dust ; and the immortal spirit by which it is animated, be fixed in a state of happiness or misery. How dreadful will the consequence be, if time shall have been presumptuously trifled away, and a preparation for eternity have been entirely neglected !

We hope that pious parents will be encouraged by this memoir, to attend to the most important concerns of their children. The best education indeed cannot produce real religion ; and whether a Timothy or a Zaccheus be converted to God, the change must be ascribed to the operation of the Spirit. But prudent, pious, persevering endeavors have seldom failed of ultimately obtaining a blessing.

LIFE OF BERNARD GILPIN.

THIS excellent divine, who merited and obtained the glorious titles of *the father of the poor, and the apostle of the north*, was born at Kentwre, in the county of Westmoreland, in the year 1517. He was descended of an ancient and honorable family; but being a younger brother he was under the necessity of directing his attention to some profession: and he chose the church, for which his serious and contemplative habits, even from early life, seemed peculiarly to qualify him. An instance of acute discernment, while he was yet an infant, is related of him by his biographer. A friar, pretending to be a zealous preacher, came, on a Saturday evening, to his father's house, where he was hospitably entertained; but was tempted, by the good cheer set before him, both to eat and drink to excess. The next morning he preached at church, and in his sermon inveighed with great vehemence against the licentiousness and sensuality of the times, and particularly against drunkenness. Upon this, young Gilpin, who sat on his mother's knee, and seemed much interested by the friar's discourse, cried out with indignation, "Oh mother, do you hear how this man dares to speak against drunkenness, and yet he was drunk himself last night?" But his mother stopt his mouth with her hand, it being in those days an unpardonable sin to find fault with the clergy.

His parents, perceiving him to be a boy of quick parts, were anxious to afford him every advantage of education; and after

he had passed the regular course at a grammar school, was said to have distinguished himself, he was removed, in 1533, to Oxford, and admitted on the fount of Queen's college. His aptness to the various branches of learning then taught in the university was great. He was conversant with the writings of rasmus; and to these he was probably indebted for his emancipation from the shackles of prejudice, the freedom which he pursued his theological inquiries, and the diligence which he was induced to apply to the Scriptures. To a command of the logic and philosophy of the day, he added a personal acquaintance with the Greek and Hebrew languages; such was the esteem in which he was held as a scholar, that he was one of the first nominated a member of church college, by Wolsey, who founded and endowed that noble institution.

At this period, as we have seen some time afterwards, though much less bigoted than most of his contemporaries, nevertheless adverse to the principles of the reformation, he was even induced, by the solicitation of his friends, to speak publicly against Hooper afterwards against Peter Martyr who had been appointed King Edward the sixth's divinity chair at Oxford. On this last occasion, that he was better able to defend his opinions, he carefully perused the Scriptures and the ancient fathers; but the more he read, the more confidence did he enter into the truth of the tenets

o support. This state greatly indisposed him
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he resolved, that at
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means of bringing his
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And it pleased God
to enlighten his mind
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A diligent examina-
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ken by this discovery.

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But what perhaps more than
any thing else determined him to
withdraw from the popish com-
munion, was the declaration of the
council of Trent, which had been
called together for the express
purpose of reforming ecclesias-
tical abuses, that the traditions
of the church were to be esteem-
ed of equal authority with Scrip-
ture.

These and other things, par-
ticularly the opposition made by
the priests to the reformation of
even what they acknowledged to
be amiss, much "grieved me,"
as he observes in a letter of his
which is yet extant, "and made
me seek for quietness in God's
word; for no where else could
I find any stay." "My nature,"
he proceeds to remark, "hath
evermore fled controversy so
much as I could. My delight
and desire hath been to preach
Christ, and our salvation by him,
in simplicity and truth; and to
comfort myself with the sweet
promises of the gospel and in
prayer."

Mr. Gilpin continued at Ox-
ford till his thirty-fifth year,
when he was presented, by king
Edward the sixth, to the vicarage
of Norton, in the county of
Durham. But he was first ap-
pointed to preach before the
king, that conscientious mon-
arch being unwilling to grant
preferment to any clergyman of
whose attachment to the princi-
ples of the reformation he had
not reason to be satisfied. On
this occasion he took for his
subject the gross venality and
corruption of the age, against
which he inveighed with great
boldness. His freedom did not
prove offensive at court. It
even recommended him to the

notice of some persons of rank, and particularly to those gentlemen who were afterwards the earls of Bedford and Leicester, and who were always ready to patronize him. He also obtained at this time a general licence for preaching, a mark of honor conferred but on few.

Having passed some time in London, he repaired to his parish, to the pastoral care of which he chiefly devoted himself, occasionally using the king's licence to preach in other parts of the country. When he entered, however, on this new line of ministerial duty, he felt himself so much embarrassed by doctrinal difficulties, that he was induced to confine himself, in his sermons, principally to inculcating on his hearers a virtuous conduct and dissuading them from vicious pursuits. His conscience was too tender to rest satisfied for any long time with so questionable a course of proceeding, as that of omitting to unfold to his flock the peculiar truths of the gospel. He became quite unhappy, and resolved to lay his case before bishop Tunstal, the bishop of Durham, who was his maternal uncle. The bishop advised him to visit the continent, that he might confer with the most eminent divines, both papist and protestant, and thus resolve his doubts; and in the mean time he might appoint a substitute to take care of his parish. Mr. Gilpin's ideas of pastoral obligation were far too strict to allow him to follow the whole of his uncle's counsel. It was his intention to spend two or three years abroad; and no excuse appeared to him sufficient to justify non-residence for such

a period, and on such grounds as led him away from his parish: nor could he reconcile it to his conscience, though his income was otherwise very limited, to draw any part of the means of his subsistence from a benefice, the duties attached to which he did not perform. He accordingly resigned his living to a friend, of whose piety as well as ability he was well assured, and set out on his journey.

On getting to London, he found the bishop greatly displeased at his resignation of his living, which he censured as an act of great folly and imprudence, predicting, that, if he continued to act in this manner, he must die a beggar. Gilpin excused himself, by saying that he could not retain the living and his peace of conscience too. "Conscience!" replied the bishop; "you might have had a dispensation." "But I was afraid," rejoined Gilpin, "that when I came before the tribunal of Christ, it would not serve my turn to plead a dispensation from doing my duty to my flock." The bishop, notwithstanding this circumstance, parted with his nephew in good humor; for though he disapproved of his needless scrupulosity, as he deemed it to be, he nevertheless highly respected his integrity.

Mr. Gilpin on his landing in Holland, went to Mechlin, where his brother George then was, pursuing the study of the civil law, and laboring to acquaint himself with subjects of general policy.* He was at this time a

* Mr. George Gilpin was much employed in negotiations during the reign of Queen Elizabeth. He was highly esteemed both for abilities and integrity.

zealous papist : but the visit of Bernard appears to have produced an entire change in his opinions ; for he became soon afterwards a warm advocate for the Reformation.

Mr. Gilpin visited most of the towns in Brabant ; but he made Louvain the place of his residence, because it afforded the best opportunities for study. Its noble university, consisting of many colleges, drew together learned men from all quarters ; some of the most eminent divines, both papist and protestant, resided there ; and one of the chief studies of the place was theology. Here Mr. Gilpin prosecuted his inquiries with great vigor and perseverance ; till at length he began to have clearer and more consistent views of the doctrines of the Reformation, and to feel thoroughly satisfied with the preference he had been disposed to give to them.

While he was thus employed, news arrived of the death of king Edward the sixth, and the accession of queen Mary. Bishop Tunstal, who had been sent to the Tower by the former, was now released, and re-established in his bishopric. This intelligence had scarcely reached him, before he received, through his brother George, the offer of a valuable living in his uncle's gift which was then vacant. His brother pressed him by a variety of arguments to accept this offer ; but to all his arguments Bernard replied, that his conscience would not permit him to accept it. He wrote, on this occasion, to the bishop. An extract from this letter will explain the principles which guided his conduct ; and it would be well for the church

if such principles were more generally prevalent among the clergy.

“ When I met my brother, I perceived his object was only to persuade me to take a benefice, and to continue my studies at this university ; which if I had known to be the cause of his sending for me, I should not have needed to interrupt my studies to meet him ; for I have so long debated the matter with learned men, especially with the holy prophets, and the most ancient and godly writers since Christ's time, that I trust, as long as I live, never to burden my conscience with having a benefice and lying from it. My brother said that your lordship, and all my other friends, thought I was much too scrupulous in that point. But if I be too scrupulous (as I cannot think that I am,) the matter is such, that I had rather my conscience were therein a great deal too strait, than a little too large ; for I am seriously persuaded that I shall never offend God by refusing to have a benefice and lie from it, so long as I judge not evil of others ; which I trust I shall not, but rather pray God daily that all who have cures may discharge their office in his sight, as may tend most to his glory and the profit of his church. He replied against me, that your lordship would give me no benefice, but what you would see discharged in my absence as well, or better, than I could discharge it myself. To which I answered, that I would be sorry if I thought not there were many thousands in England more able to discharge a cure than I find myself ; and therefore I desire

they may both take the care and profit also, that they may be able to feed the body and the soul both, as I think all pastors are bound. As for me, I can never persuade myself to take the profit, and let another take the pains: for if he should teach and preach as faithfully as ever St. Austin did, yet should I not think myself discharged. And if I should strain my conscience herein, and strive with it to remain here, or in any other university, with such a condition, the unquietness of my conscience would not suffer me to profit in study at all."—"Which of our modern gaping rooks," observes Gilpin's biographer, the bishop of Chichester, "could endeavor with more industry to obtain a benefice, than this man did to avoid one?"

This affair being settled, Mr. Gilpin continued his studies for some time longer at Louvain. While he remained there, a great many of his countrymen, driven from England by the bloody per-

secutions under Mary, arrived in the low countries, to many of whom his extensive acquaintance enabled him to be particularly useful. After he had been two years at Louvain, he went to Paris, where he published a work of the bishop of Durham on the sacrament, which gave considerable offence to the more bigoted papists. During his stay at Paris, his aversion from popery greatly increased: he was quite disgusted with the superstitions of the people, and the craft of the priests; he saw more and more the evil tendency of popery, and the necessity of a reformation; and began to view with more favor that reformation which had already commenced. The end of his going abroad being thus answered, he resolved on returning to England. His friends tried to dissuade him, as the Marian persecution still raged: but he was not deterred by this circumstance; and after an absence of three years, he revisited his native country.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

CONGREGATIONAL PRINCIPLES OF CHURCH GOVERNMENT.

Messrs. Editors,

THE observations on church government, in the Panoplist and Missionary Magazine of August, 1808, to which a reply was made in April and May, 1809; "may be reduced to a single point:" but not exactly to the point, to which the author of the observations has reduced them in your No. of November

last. His question is this, "Is the church limited to one pastor and brotherhood of believers?" This question I believe has never been a subject of debate. I had supposed that the point in debate was, *Whether one pastor, and one brotherhood of believers under his care, be not a church completely constituted in gospel order?* On this question E.H.

is negative; while it has fallen to me. the constitution of requires one pastor does *not limit* the one: but permits y the labors of as may be disposed to able to support. on, however, goes onstitutional num- rs; for indeed the of the inquiry is, in whom the eccle- ority is vested. Is 'tween the elders, of the church, as t departments of given to the pastors d to the brethren assessors? Or is it church as a collec- berative assembly, oderator? The af- this last question e to be amply sup- icture; and the fol- eved to be a correct the truth on this e *judicial authority ach distinct church pastor, or pastors, as a deliberative nd empowered to ecide in all cases of respect of their own* While the church nple capacity of a nly, the pastor *ex as moderator; but as no pre-eminence ste brother. It is ial acts, but prin- aching, and exem- gion publicly, and o house, that he is his pastoral office. [proceed to evince he above statement; cursory remarks to*

make on the observations on church government, in your No. of November.

The writer says; "There is no authority for the supposition that John addressed the churches through their pastors." But, if *John* did not, the *Spirit of God* did: and this is sufficient. "He that hath an ear, let him hear what the Spirit saith *unto the churches*; to him, that overcometh, will I give to eat of the hidden manna,"—Rev. ii. 17. The churches were the candlesticks, and not the stars; the brotherhood at large and not the angels. Again, "To him, that overcometh, will I give to eat of the hidden manna." Is this promise made to the elder only, that overcometh? Does not the word *churches*, immediately precede? and does not the pronoun *him*, relate to every individual member who should overcome?

It is said, "The New Testament mentions no example of a church with only one pastor." Passing over the seven churches of Asia, because there seems to be something mystical about them; I would cite an example from 3 John ix. "I wrote unto the church; but *Diatrephes*, who loveth to have the pre-eminence among them, receiveth us not."

It is added in favor of a court of elders: "The powers attributed to the angel to try those, who say they are apostles, and find them liars, are such as no single pastor and brotherhood, are authorized to exercise." But, what if pretended apostles should encroach upon the charge of this writer? Would he not exhort his people, in their individual capacity, to try, prove,

distinct body; if such a plurality existed, that this wicked person was found? Was it from the fellowship of the pastors, only, that he was to be excommunicated? Was it to the pastors, only, the apostle had written "not to company with fornicators?" Was it to the pastors he said, "Is it so that there is not a wise man among you?—Now therefore there is utterly a fault among you, because ye go to law one with another:—brother goeth to law with brother." In these, and in all the instances in immediate connexion with the 13th verse, it appears decisively evident, that the apostle addresses, not the pastors exclusively, but the brethren, the whole church: and it has been already shown, that directions unequivocally given to a whole community, cannot be justly considered as designed for a part only. Hence the word, *yourselves*, in the 13th verse, denotes the whole church, or community of brethren. The term church, then, in the 18th of Matt. as understood and explained by Paul, means the pastor, and brethren together, empowered to hear, judge, and decide, in all cases of discipline, in regard to their own members.

This conclusion seems to be fairly drawn from premises, which result from a natural construction of the text in its pure and intimate connexions. The argument however, gains strength, if it be considered, that from the beginning of this epistle to the end of the sixth chapter, the apostle keeps up his address to the church, without descending to particular classes; that the four first chapters were designed as an introduction

to the rest of the epistle on the subject of discipline, and of rectifying various disorders; and that this subject, with great prudence, and much address, is introduced, not to a council of pastors, but to the community of brethren. Can this total silence on a council, or court, distinct from the church, be accounted for, if such a court existed at Corinth? And, especially, how can it be accounted for in an epistle designed to awake the spirit of discipline, and to give directions for settling difficulties in the church?

Conclusive as this argument may already be considered, it will acquire augmented force, if the premises be extended to the 2d and 7th chapters of 2 Cor. in which the apostle considers the happy effects of his first epistle, in regard both to the offender, and to the church. He doubtless addresses the church, and not a part of it, as having acted in the case. "I wrote this same epistle, he says, having confidence in you all; that my joy is the joy of you all. Wherefore, though I wrote unto you, I did it not for his cause, that had done the wrong, nor for his cause that had suffered wrong; but that our care for you, in the sight of God, might appear unto you." Such pastoral addresses were made to the flock. They are different from those expressly made to Timothy, and Titus. If a council of pastors were the principal department of power in the church; why has not the apostle made some distinct, and honorable mention of it, in his congratulatory addresses?

In a reply on this subject last



vi. 17, and 2 Thes. were considered, as above; but, in the point, I refer them here, as my own filled.

To admit that they were brethren, but were directly addressed in these instances, we must be obliged to the apostle directly to the apostles only in the case of each of his episcopal churches. And in what they have received as a most precious inheritance; to give the apostle of Christ in the church the pastoral authority, beyond all

If Jesus Christ, principal servant in christian churches addressed the brethren, without giving it to any one, in the gospel did forbid that we do. Such is the perception of things in the church, that a small denial the issue, do in-
ry. R. A.
b, 1810.

say, that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. And I say also unto thee, that thou art Peter; and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

It would be difficult, perhaps, to point to another passage in the entire book of God, on the whole more deeply interesting, or deserving of a more attentive consideration, than the paragraph here presented. Something of its high importance may be conceived, from a view of the occasion on which this conversation occurred, of the evident purpose for which it was intended, and of the use which has been made of it, in the subsequent ages of the church.

The occasion was interesting. Within a short period before, our Lord had made the most splendid displays of his divine power, which he ever exhibited during the course of his public ministry. He had performed in rapid succession, a series of miracles, calculated to strike, most forcibly, the minds of all around him; to arrest the attention of

**THE MESSIAH AND OF
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ARCH: from Mat.**

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all classes from the lowest to the highest ; and to give the clearest and most convincing evidence, that he was the Messiah, the hope of Israel, and the expectation of ages. By these astonishing works his adversaries were greatly alarmed, lest "all men should believe on him ;" and deeming it necessary that something decisive should be done, the pharisees and sadducees, the great rival sects of the nation, suspending for a while their mutual animosities, combined their influence in a conspiracy against him ; for the obvious purpose of counteracting the impression of his miracles, and of bringing him and his doctrine into discredit with the people. They came and demanded of him "a sign from heaven ;" plainly insinuating that, without such a sign, all his miracles were of no avail to authenticate his claims, as the Messiah. Their impious demand however, he effectually repelled ; their insidious attempts against him, he made to recoil upon their own heads ; and leaving them defeated and confounded, he retired with his disciples into the territories of Cesarea Philippi. Such was the *occasion*.

The *design* of this discourse was not less important, than the occasion was interesting. The design evidently was to bring his disciples to an explicit confession of their faith in him ; to confirm *their* confession in opposition to all the erroneous and diverse opinions of others respecting him ; and, through them, to declare to all nations and ages the true foundation of his church, and the appointed way of access to its peculiar

privileges and its everlasting blessings.

As the occasion of this discourse was uncommonly interesting, and the design of it equally important ; so the use which has been made of it has been of infinite consequence. To this distinguished passage, the faithful of all ages have recurred, as exhibiting the essential characteristics of the true church of God, and the sure and immovable foundation, on which all its interests and hopes are placed ; and to this, too, have the advocates of Rome, with great confidence recurred, as the basis of the whole enormous fabric of the papal hierarchy. Let us, then, consider the passage with serious attention.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am ? Cesarea Philippi was in the northern extremity of the land of Israel, on the confines of Syria. In this remote place, Jesus, it would appear, was not thronged, as usual, with the multitude. Luke indeed says, that "he was alone, praying, and his disciples with him." After the combined attack, then, of the pharisees and sadducees, he retired to this place privately, that he might have opportunity with his disciples for prayer and particular discourse. Accordingly after praying with them he entered upon the subject, to which he intended to engage their attention.

"*Who do men say that I, the Son of man, am ?*" In this question, he appears to have referred to the people at large : for the

sadducees had re- public declaration timents respecting t least as clearly to y held him to be and a deceiver of But as he had just g his credentials in ing and impressive ntion of the people t have been called or and claims, and ersation, beyond en held respecting would, therefore, his disciples what of the people were ; own sake indeed, or information ; but s, and for the sake ry nation and age, word of the gospel t.

y said, Some say John the Baptist ; and others, Jere- of the prophets. servable, were the : of the pharisees es, who regarded ipostor, but of the ough favorable of pinions of him were eed ; but they were hough they regard- true prophet and God ; yet they did dge him in his true e Messiah. Those, t he was John the from the dead, ap- ceen very much of ion with Herod the had probably im- on of the pharisees, an might easily re- or rather perhaps, l the more general e metempsychosis, tion of the soul ;

a doctrine, according to which the souls of men generally, and especially of good men after death, are united to other bodies and are allowed to act a new part on the great theatre of life. This doctrine was prevalent in Judea; and upon the ground of this it was, that on a memorable occasion, the question was put to our Lord respecting the blind man : " Who sinned, this man or his parents that he was born blind?" Agreeably to this doctrine therefore the people imagined, some, that the soul of John the Baptist, others, that the soul of Elijah, and others still, that the soul of Jeremiah, or some one of the ancient prophets, was united to another body, and appeared and acted in the person of Jesus.

John the Baptist was generally regarded by the Jews as a prophet ; Elijah they expected would appear in the world to prepare the way for the Messiah, and anoint him into office ; and Jeremiah they held as head, in a sense, of the whole order of the prophets, because God had said to him, " Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet to the nations." One, or another, therefore, of these distinguished prophets, the people seem to have supposed Jesus must have been. Their opinions of him, it may be repeated, were respectful but erroneous. They acknowledged him not as the Messiah himself, promised to their fathers, and long expected by their nation. Alas ! they had formed their expectations of the Messiah upon an earthly model ; they were looking for

temporal splendor and empire ; and the meek and lowly Jesus of Nazareth was far from answering their fond and vain imaginations of the Son of David. Having heard from his disciples the opinions of the people, our Lord proceeded in his inquiry.

“*He saith unto them, But whom say ye that I am ?*” This was the point chiefly in view. It was not so much to the various opinions of others, as to their own opinion of him, that he had respect ; and his intention was to bring them to an explicit avowal of their faith.

“*And Simon Peter answered and said, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.*” A glorious confession this ; and happy indeed it is for all, who in truth and sincerity, and with correspondent affection and confidence can make it.

Peter was a man of a ready and forward spirit, and on him it very commonly devolved to speak in behalf of the twelve. It was thus on the present occasion. It was not in his own behalf only, but evidently also in behalf of his fellow disciples, that he made this confession, which it was the intention of our Lord to have thus made ; and to this confession they were all considered as giving their consent.

“*THOU ART THE CHRIST, THE SON OF THE LIVING GOD.*” This was an explicit acknowledgement of Jesus in his true character, both in his messiahship and in his divinity. *Christ*, in Greek, and *Messiah*, in Hebrew, are one and the same name, or names of the same import ; and both signify *Anointed*. As prophets, and priests, and

kings were anciently anointed, on their induction into office ; so the Son of God, the great Prophet and Priest, and King of Zion, was “*anointed with the oil of gladness above his fellows.*”

He received the Spirit without measure ; and in him it pleased the Father that all fullness should dwell. By way of eminence, therefore, he is called **THE MESSIAH, THE CHRIST, THE ANOINTED**. This is the name by which he was distinguished in the ages before his advent ; the name by which he was designated in ancient prophecy and promise ; and the name most commonly given by the Jews to the great Deliverer, for whom they had been so long and so ardently looking.

Notwithstanding the erroneous notions and expectations entertained among the Jews, it is a fact not to be disputed, that the better, the more spiritual part of the Jewish church, who were waiting for the consolation of Israel, were accustomed to contemplate, the expected Messiah, as a person or being truly divine : the Son of God in such a sense as no mere creature could be.

By “*the Word of God,*” so often mentioned in their Scriptures the ancient Jewish Paraphrasts, almost invariably, understood the Messiah ; by “*the Angel of the Lord,*” or “*the Angel Jehovah,*” who, so often appeared to the patriarchs, they understood also the Messiah ; and to this glorious person, they allowed all the characters of the Divinity. Nay, they even found proofs of the divinity of the Messiah in many passages of the Old Testament, which have

ians, been usually its purpose. This, permit, might be ; but it may here the reader to the f Dr. Jamieson's indication of the scripture, and of 'aith."

ct safety, then, it ed, that a belief in the Messiah was orthodox, and es- h of the ancient b. It was for a a Messiah, in- the glories of the d, that the faith- ages looked ; and iah, in such a Sal they rest their

Hence, when d, "THOU ART THE SON OF THE he, indubitably, Jesus in his di-, or according to stablished faith of urch. His con- nounced to no less on art the Mess- ion of ages ; the oman, graciously aradise, to bruise head ; the angel om the Patriarchs ope and the Sa- times of trouble, he prophets gave Lord, whom all re sought, and the the covenant, in re delighted ; the l and of God, ated as king upon f Zion, and as the l Savior of the ighty God, the ther, the Prince h was the confess-

ion of Peter and his brethren, on this memorable occasion ; and with this confession our Lord was well pleased.

"And Jesus answered, and said unto him, *Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.*

In this beatitude, so graciously pronounced by the Savior, much, very much, was implied. It is implied, that Jesus was indeed all, which Peter acknowledged him to be ; and that the faith, which in his own behalf, and in behalf of his fellow disciples, Peter had so amply confessed, was the true faith, in contradistinction to all the diverse opinions of the people. No blessing was pronounced, no plaudit was bestowed, by our Lord, on those, who supposed him to be John the Baptist ; nor on those, who supposed him to be Elijah ; nor on those, who supposed him to be Jeremiah. Their opinions of him were not correct ; their faith in him was not genuine. But on Peter who acknowledged him to be the Messiah, the Son of the living God, according to the ancient faith of the church, he pronounced a divine benediction.

"*Blessed art thou, Simon Barjona.*" He was blessed because he had that knowledge of the Messiah, and that faith in him, with which eternal life was then, as it still is, certainly connected ; that knowledge and that faith, which were not the result merely of human reason, but of the gracious teaching of God. The great truth, contained in his confession, was

“not revealed to him by flesh and blood,” but by God himself.

Men may have, indeed, a speculative knowledge of Jesus, and an historical faith in him, as the Messiah of ancient promise, and the Son of the living God, without the saving influences of renewing grace. An orthodox creed in the head is no certain proof of correspondent affection in the heart. The evidences of the messiahship and divinity of Jesus were amply exhibited to the Jewish people; and by those evidences, without any thing special from God, some, it may be, and even many, were convinced that he was the Messiah; but in this case, their faith stood not in the power of God, and was not that which is unto salvation. With Peter however, it was otherwise. Not only had he witnessed the miracles and heard the discourses of Jesus, and in them seen abundant proof of his messiahship and divinity; but he had been favored also with those divine influences, by which his mind was enlightened with spiritual views of

the glory of the only of the Father, and his brought gratefully to rest trust in him. This Jesus stood him to express his fession, and therefore praised him blessed.

“*Flesh and blood revealed this unto thee Father, which is in .* In this, at the same our Lord expressed his most gracious approval he reminded him also of tire indebtedness to grace, for all that, in was made to differ from who had no true faith all his faith, and all his ness, he had no reason in ing. In himself he Simon Barjona, or son in no degree distinguishing any human advantages behoved him to remove rock from which he was and the hole of the which he was taken; a fully to ascribe it to Him hath mercy on whom have mercy,” that he he was.

(To be concluded in our

SELECTIONS.

THE EVIL OF INCONSIDERATION.

To many of the professors of christianity, ignorance and inconsideration prove the principal occasion of eternal ruin. If the great truths of the gospel were clearly understood, they could not fail, one would think, to gain the attention, and to in-

terest the hearts of men were they considered with serious regard which due it is reasonable to conclude in many instances, such their certainty, excellence importance would operate on the mind, as might effectually

the divine blessing, to and eternal life. But many who know not by the things that be-ir peace; and there ny, who, though not unacquainted with the he gospel, yet never n them with serious- ind, nor apply them to their consciences

Thus the design of is frustrated; and s souls perish for ever. t is too obvious to be d its consequences are ssibly fatal, that it deeply deplored by l which feels at all e great concerns of of God, and the hap- mmortal souls.

It is improbable that this fall into the hands of idual, who is deeply in the charge of in- on. It is not neces- pose that this charac- nected with avowed or open profligacy of

If any man allows rest in a settled dis- istianity, while he has any attention to the r examined those evi- which the claims of l to a divine origin d, that man must be nced; his conduct is y criminal; and, if a bare possibility that n religion is true, it with absurdity, pro- to the magnitude of s at issue. It is not man, till after he has inured to habits of ulge in open immor- it the same time avoid n his conduct. The

young profligate must suffer ma- ny a pang, before he can effect- ually silence the voice of that unwelcome monitor in his own breast, which remonstrates against his conduct, and tells him he is wrong. And when he does succeed in fortifying himself against reflection and re- morse, how fatal the victory which is thus obtained! It is the victory which a man obtains over his own conscience;—a victory, which produces at most the delusive peace of a moment, and which seems to render the loss of the soul for ever, inevitably sure.

The character then to which the present observations are ad- dressed, is neither that of an in- fidel, nor a libertine. A man may profess in general a regard for religion, and maintain a char- acter externally decent and re- spectable, and yet be included in the number of those who con- sider not with practical attention, the interesting truths revealed in the gospel. Engrossed from day to day, in the various pur- suits of ambition, of business, or of pleasure, no time is reserved for sober reflection. The cir- cumstances of the condition, in which the individual is placed, and the influence of the exam- ples with which he is surround- ed, may be unfavorable to seri- ousness; and by the effect of habit, the mind seems, at last, to lose the power as well as the inclination, of fixing its thoughts on any object, beyond the busi- ness or gratification of the mo- ment.

In order to rouse men from this fatal inconsideration, it is difficult to offer any thing new, or more impressive, than has

been frequently urged by faithful ministers, and by serious writers. But this paper may perhaps attract the notice of some readers, altogether unaccustomed to such admonitions; or it may prove instrumental, through the blessing of God, in awakening the attention of others, by whom more energetic and persuasive addresses have been disregarded or forgotten.

Inconsideration is highly irrational, and unworthy of the nature of man.—Brutes which are not endowed with reason, and discover no sense of moral obligation, fulfil the law of their nature when they yield to the impulses of instinct and appetite; and are liable to no blame, when they raise not their views above the earth on which they grovel. "But there is a spirit in man, and the inspiration of the Almighty hath given him understanding." Reason and conscience are essential to his nature. These noble faculties were not conferred in vain; but were designed by the Creator to be exercised about suitable and worthy objects. While we continue in this world, the ordinary affairs of life must necessarily engage a certain portion of our regard. But there is nothing connected with the world and time, that is entitled to appropriate, exclusively, the whole attention of man. The faculties of the mind themselves indicate the objects to which they ought chiefly to be directed. The understanding is qualified to rise to the contemplation of the great Creator, and to the perception of his ineffable beauty. The heart is capable of feeling the attractions of divine love, and of returning the prop-

er tribute of affection and gratitude. The conscience recognizes the will and authority of the heavenly Lawgiver and Sovereign, and anticipates the righteous decisions of the Supreme Judge. The truths therefore that respect the character of God, his relations to his creatures, the condition and duties of man as the subject of his government; our true happiness, and prospects for futurity, undoubtedly demand our pre-eminent regard. To disregard these great objects is unworthy of a rational being. The man who does so, debases his nature, and reduces himself to a level with the beasts that perish.

How worthy, then, of the supreme attention of all to whom they are made known, are the peculiar discoveries of christianity! The views which they unfold of the majesty and benignity of Jehovah, of the character and state of man as a fallen and ruined creature, and of his recovery by the mediation of Jesus Christ, evidently possess a transcendent importance.—The doctrines of salvation are not taught in the forms of abstract science. They are delivered in terms level to the plainest capacity. And for the most part, they are founded on certain well known and undoubted facts; a circumstance, which gives great additional interest to the sublimest truths, and serves to carry them with more evidence and power to the understanding and the heart.—In the whole of this wonderful plan, the love of God shines with surpassing splendor. In the unspeakable gift of his Son, the love of God was manifested in all

atness. Thus he was to "shew the exceeding of his grace, in his kindness towards us by Christ Jesus." displays of divine love, ressed to the ingenuous of human nature; and ey call our attention to interests, they are at e time calculated to en- confidence, and excite itude of those who know e of God in truth.—The of redemption furnishes ect of profound research ghest orders of intelligent and opens to them of the noblest delight. ls desire to look into hings; the principal- powers of heaven learn ie church the manifold of God." Shall we then o attend to the heavenly s revealed in the gospel? e children of men, for benefit the wondrous plan ming grace was formed! : whom the Son of God own to earth, took part nature, and died on the The conduct of thought- ers betrays, unquestion- worse than brutish stund ingratitude. To them gly applicabale that affect- ge, which God, by the Isaiah, advances against ent people; "the ox h his owner, and the ass ter's crib; but Israel t know, my people doth sider."*

consideration implies a l opposition to divine y.—The doctrines of the re not like the subjects an science, which men

may study or neglect as they choose. The gospel proceeds from God, and is enforced by his authority. This is the address of the wisdom of God, "To you, O men, I call; and my voice is to the sons of men." "God who at sundry times, and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken to us by his Son." He hath said "they will reverence my Son." And he hath testified by a voice from the excellent glory, saying, "This is my beloved Son in whom I am well pleased; hear ye him." It is "his commandment that we should believe on the name of his Son Jesus Christ." Hence it becomes our duty to attend with the most serious regard to the grounds and objects of faith. This duty no man is at liberty to decline. Inattention to the doctrines of Revelation indicates a persuasion that the gospel is either untrue, or insignificant; it is nothing less than to arraign the wisdom of God, to reject his testimony, and to make him a liar. On so obvious a point it is unnecessary to multiply words. Know then, O inconsiderate man, that thy conduct too plainly manifests a presumptuous opposition to divine authority, an insulting contempt of the Majesty of heaven.

Inconsideration discovers an entire disregard of our true and noblest interests.—Such is the degeneracy of human nature, that there are many individuals on whose minds the considerations of reason and duty, however forcible, produce no impression. But men are generally governed by a regard to their interest. In this respect,

* Isaiah i. 3.

the children of this world are wise in their generation. They grudge not the attention that is necessary to form their schemes, to balance interfering interests, and to choose the means that seem best adapted to accomplish the object of their wishes. This prudent foresight is generally rewarded with success in life, and with the applause of the world; for "men shall praise thee when thou doest well for thyself." Whereas the imprudent thoughtless man, who pays no attention to his affairs, but allows them through his own negligence, to run into confusion, is regarded as a contemptible character, and suffers, unpitied, the consequences of his folly. Why then should not the same principle induce men to attend to the everlasting gospel; and to attend to it with an earnestness, suited to the incomparable value of the blessings which it brings? Is it consistent with prudence to regard only inferior interests, and to neglect those of superior importance? Are the objects which the generality of men pursue with so much ardor, at all to be compared with those which the gospel presents. Is it wise, to care only for the body, which is soon to return to its kindred dust; to seek the enjoyments of this world, the fashion whereof passeth quickly away; or to provide for the flesh in order to fulfil its baser lusts; and at the same time to despise altogether the welfare of the soul;—the soul which was originally formed after the image of God, which is still capable of alliance with him, and which is destined to live for ever? Can this conduct be justified on the principles of

rational self-love, and of that prudence, which leads a man to choose, according to their relative importance, the objects of his pursuit.

But what are the specific advantages which christianity acts before us? To men, guilty and condemned, it holds out the promise of forgiveness of sins and peace with God? To men, depraved, polluted, and enslaved by sin, it tenders that renewing grace, by which they may be raised to all the purity, and dignity, and liberty of his children. To men whose connexion with the world is soon to be dissolved, and who are advancing apace to an eternal state, it gives the assurance of deliverance from the wrath to come, and opens to them the hope of heavenly blessedness and glory. Are benefits such as these, to be despised? Are they so obviously insignificant, that it is not worth while to employ one hour in seriously weighing their value and importance? Or is it possible to conceive blessings more adapted to the situation and necessities of those to whom they are proposed? Pretend not any more, inconsiderate sinner, to wisdom and prudence. Thy way is folly in the sight of God. It is folly altogether unparalleled. The apathy of brutes, unqualified by nature to apprehend religious truth bears no resemblance to it. The case of the maniac is pitiable indeed; but it is unaccompanied with moral blame. Criminal and absurd, it undoubtedly is in a high degree, to reject christianity without inquiry; but it is a gradation of guilt and absurdity beyond this, to admit its truth and yet to undervalue its bless-

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or other serious
he earnest expostula-
ministers of the gos-
exemplary life, and
able death of sincere
Christians; the death
men, and the visible
of God; advancing
d the anticipations

thereby naturally suggested;
and finally, the Holy Spirit,
concurring with any of these
circumstances, separately or
combined, or without any such
medium, may bring to remem-
brance the word of truth, and by
his gentle, or awful applications
to the conscience, lead the most
obdurate sinner to serious re-
flection, and anxious concern
about the welfare of his soul.
On a bed of sickness, especially,
the ear is open to discipline.
And a bed of sickness may soon
become a dying bed. The lan-
guage, the looks, and solicitude
of surrounding friends betray
their apprehensions; and the
sensible decline of all the vital
powers, compels the man, how-
ever unwilling, to admit the
probability of approaching dis-
solution. Wilt thou then, O
man, who now livest despising
the gospel and neglecting so
great salvation, wilt thou be
able to shut out those recollec-
tions, which shall, like a mighty
torrent, rush upon thy soul;
recollections of multiplied trans-
gressions, unpardoned and un-
forsaken; of precious opportu-
nities misimproved; of days of
salvation past, never to return?
Wilt thou still be fascinated by a
world, whose vanity thou must
now feel, and which is receding
swiftly from thy view? Wilt
thou be able to repress all
alarm, when the throne of judg-
ment, before which thou art
about to stand, is opening to thy
sight?—Yes: All this may hap-
pen. The man, forsaken of God,
given over to a reprobate mind,
blinded by Satan, and hardened
through the deceitfulness of sin,
may die as he lived; may go
down to the grave with a lie in

his right hand. But no farther than this can the refuge of lies avail him. His soul quits the body, and is alive at once to all the realities and horrors of his condition. He feels how "fearful a thing it is to fall into the hands of the living God." He looks with dismay to the once compassionate, neglected Savior, but now the righteous and inexorable Judge. The period of inconsideration is for ever past. But reflection has come too late. The gnawings are already felt, of the worm that never dies; and that remorse has commenced, which is to last throughout eternity.

Let no one say, that this is the language of enthusiasm and rant, that these scenes are the mere creature of fancy, the over-colored picture of a heated imagination. Many, who at the commencement of the preceding year, would have laughed to scorn the officious monitor, who presumed to interrupt their pleasure, by drawing their attention to prospects so gloomy and terrific, have, before its conclusion, found them awfully realized. This year also is doubtless pregnant with the fate of thousands. To the humble, watchful, diligent Christian, the intimation will give no alarm. "Amen," will he say, "even so come Lord Jesus." But there are some, perhaps many, who have indulged without restraint in the festivities of the season, who before its return, shall be numbered with the dead. "O that they were wise, that they understood this, that they would consider their latter end." Some individual, who has been led to look over these pages, may be included in the number. And

what is the result? Wilt thou throw them aside with disdain, and return with greater ardor to the accustomed round of business or pleasure?—"No;" let some hitherto thoughtless soul be induced to say; "I have been too long inconsiderate and foolish; I will be so no more. What must I do to be saved? The salvation of my soul shall henceforth be the great concern of my life. I will take no rest till I find it in Him who is able to save to the uttermost; who has declared that he will cast out none who come to him; and who will keep what I now commit to Him, till that great decisive day." *Rel. Mon.*

INCONSISTENCIES OF PROFESSOR CHRISTIANS.

VERY frequently have the violent and ungovernable tempers manifested by some professors of religion been made the subjects of animadversion, and their inconsistency with the meek, lowly, and peaceable spirit of the gospel been ably pointed out. The frequency of such complaints, however, only proves the wide extent of the evil: and indeed this is pretty apparent. No one who looks with any degree of attention upon the body of those who aspire to be thought religious, can deny that the majority of its members are much more taken up with the speculative part of religion, than in bringing their tempers to a conformity with the standard of the gospel, or aiming at that exalted degree of holiness which the gospel requires.

for an effect so generally
 nt, there must be an ade-
 ause; and I am afraid
 is to be found in the
 of some popular preach-
 The principal object of
 ar seems to be self-right-
 s, and therefore their
 al aim is to guard against
 r this purpose they are
 ally bringing forward
 it doctrines of the gospel;
 on these they perpetually
 almost to the utter exclu-
 practical topics. By
 duct, I fear, that they
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 ve must acknowledge to
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 misunderstood. I am
 rom wishing to exclude
 al subjects from the pul-
 t I think a clear and lu-
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 indispensable importance.
 it the heart will for ev-
 do unaffected and un-
 l, and consequently there
 no radical reform in the
 er. But however essen-
 necessary the *doctrines* of
 nity may be, they should
 means be dwelt upon to
 clusion of other topics.
 any sober builder con-
 sult himself with *only* laying a
 ion? Having finished
 ll he not proceed to the
 ructure? In like manner
 as should be urged to
 roper improvement, and
 etical lessons which flow
 tem should be properly
 l. Scripture is profita-
 : only for *doctrine*, but
 : *roof*, for *correction*, and
 : *rection in righteousness*.
 these, *doctrine* seems the

only one which by some is at
 all attended to. The great duties
 of self-examination, watchful-
 ness over our own hearts, jealousy
 of ourselves, &c. &c. are seldom
 made the prominent features of
 a sermon. Practical subjects
 are rarely brought forward, and
 when they are it is often in such
 a manner as prevents, in a great
 measure, their good effect.

The bad consequences flowing
 from all this are evident. The
 hearers of sermons not being
 sufficiently warned of the dan-
 gers to which they are exposed,
 nor sufficiently stirred up to
 diligence and exertion, grow
 careless and lax in their walk
 and conversation. They are led
 to think that right doctrinal
 sentiments are every thing in re-
 ligion, and that, these once ob-
 tained, sanctification must fol-
 low of course. They seem en-
 tirely to forget that the truth is
 often received in unrighteous-
 ness, and that we never can as-
 surely know that we are inter-
 ested in the benefits which the
 gospel conveys, but as we are
 conformed to the image of Jesus
 Christ, and as we endeavor, un-
 der the influence of the Holy
 Spirit to adorn the doctrine of
 God our Savior in all things,
 and to live worthy of God, who
 has called us to his kingdom and
 glory. Heaven is not for those
 who sit still. It suffereth vio-
 lence, and the violent take it by
 force. It is a prize worthy of
 all our endeavors, and which de-
 mands and must have them. "If
 any man will come after me,"
 says our Lord and Savior, "let
 him deny himself, and take up
 his cross and follow me." We
 are to cut off a right hand, to
 pluck out a right eye, yea, to

hate our own lives also, or we cannot be his disciples. But to all this the attention of professing Christians of the present day is little directed.

From that mode of instruction, which I have ventured to condemn, there results a course of conduct perfectly analogous. Let any one look round upon professed Christians in general, and say what tokens he perceives among them of separation from the present evil world. Is their's the spirit and temper of those who feel themselves strangers and pilgrims here; who are seeking a better country, that is an heavenly: and do they act and live as those who have here no continuing city? Are their affections chiefly set upon their heavenly inheritance? Are they temperate in all things? Are they striving to keep under the body and to bring it into subjection? Are they employed in repressing and subduing every improper temper? And is it their aim to attain conformity to him who was meek and lowly in heart; who when he was reviled, reviled not again; and who, when he suffered, threatened not? Is it their chief concern to glorify him who has bought them with his blood? And are they therefore endeavoring, by the consistency of their lives with their professed belief, to recommend religion to all around them, and to convince and silence the gain-sayers? Let their conduct answer.

But it is of very little use to point out evils without proposing an adequate remedy. And undoubtedly this must be sought in the removal of the source from whence they flow. Let minis-

ters fix the attention hearers more upon the cal subjects which have much neglected. Who not cease to testify r towards God, and fait our Lord Jesus Christ likewise carefully ex hearers to bring fo meet for repentance, ar worthy of the vocati with they are called. call their attention mo enemies of whom *they* a ger. Let them poin necessary and certain the doctrines of the go received in the love of declare that, when un niced by such conduct only a savor of death u Let them not so much far a man may go in si be a saint, as how far l in profession and yet b Let them not be so 1 employed in searching dwelling upon the low ments of grace, as in their hearers to press fi the highest.

When this conduct i ly adopted, we may l amendment will take p that hearers, instead of upon the mysteries of will turn their attentio what it requires of the finding how short thei falls of the requis the gospel, they to bring up their li standard. By a cour suited to their high p they will obviate the se reproach which they curred, and convince 1 that there is a reality it

REVIEW.

Evangelical Primer, containing a Minor Doctrinal Catechism, and a Minor Historical Catechism, to which is added The Westminster Assembly's Shorter Catechism, with explanatory Notes, and various Scriptural Proofs and Illustrations: for the use of Families and Schools. By Wm. Emerson, Pastor of a Church in Beverly. Printed by J. Armstrong, for Farrington, Wallory, & Co. Boston.

It numbers of children, in our towns and villages, in all our dwellings are not to be viewed but with interest, by the friend of God or the lover of religion, as the treasure of the family, the hope of the church: but a treasure, which requires the most provident care; a hope, which demands the most assiduous attention of the wise and the good of every age, the maxims of prudence and the precepts of religion, should inculcate the importance of the early and constant nurture of young children. The increasing attention, therefore, to our schools, by every other means of general instruction, is deserving of high commendation and of warm encouragement. It cannot, however, have escaped the notice, of the least observing, that our religious instruction of our children has been far from keeping pace with other parts of their education. It is notorious

indeed, that, for several years past, until very lately, while, in other parts of their education, there has been a very pleasing advance, in their religious instruction, there has been a no less lamentable decline. Nay, the sentiment has been but too openly avowed, and not by the professed adversaries of christianity only, that the minds of children ought not to be imbued with any distinct religious principles; but to be so left, in this respect, that when they come to years, they may form for themselves, uninfluenced by previous instruction, their religious opinions. Under the influence of this, and other sentiments congenial with it, and derived from the same source, the teeming abyss of infidelity, the Bible has been adjudged unfit for our schools, and scarcely admissible in our families; the catechisms by which our childhood was nurtured, have been condemned to disuse; and the direction to *train up children in the way they should go*, in so far as religion is concerned, has been discarded, as incompatible with that freedom in regard to religious matters, which in this enlightened age should not be infringed. We trust, however, and we are happy in the confidence, that the spirit to exclude religious instruction from the general system of education has received a check. We deem it a matter of gratulation to the christian public, that the Bible is gaining a readmission to our schools; that religious catechisms

are again coming into use ; and that the sentiment, that, to initiate children in the rudiments of christianity is improper, is losing ground.

For ourselves, we are deeply impressed with the vast importance of religious instruction ; and we are persuaded that this most interesting part of the education of children can scarcely be too early begun, or too assiduously pursued. As soon as the young mind is capable of receiving ideas or useful impressions, it should begin to learn something of God, of Christ, and of the gospel ; and for its subsequent religious nurture, too much attention, or care, or pains cannot be employed. The injunction of God to his ancient people, to this effect, was most impressive. *“And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”* And not less impressive are the injunctions and directions in the New Testament, to *“bring up children in the nurture and admonition of the Lord.”* Nor is an observance of these divine injunctions and directions a vain thing. The experience of the church for ages can testify, that a faithful and diligent attention to the religious education of children is of the happiest and most important effect ; often have parents and instructors been most agreeably surprised, at the facility, with which young minds receive ideas and impressions of

religious truth ; and of those, whose lives have adorned the christian profession, a very great proportion have been ready to acknowledge, with gratitude the inestimable benefit to them of religious instructions, received in their childhood. In one word, as important as it is, that our children should be a seed to serve the Lord, so important it is that they be early the subjects of religious nurture.

Such being our views of the importance of religious instruction, we have no hesitancy in pronouncing, that the person who gives to the public a good book, for the initiation of young minds in the rudiments of divine knowledge, deserves well of the church and of society at large ; and this praise we cheerfully award to the author of *“THE EVANGELICAL PRIMER,”* now before us. This little book contains *“A MINOR DOCTRINAL CATECHISM,”* *“A MINOR HISTORICAL CATECHISM,”* and *“THE WESTMINSTER ASSEMBLY’S SHORTER CATECHISM, with short explanatory Notes, and copious Scripture Proofs and illustrations.”*

The Minor Doctrinal Catechism contains about fifty questions with the answers, which are short, simple, and well adapted to the capacities of children. The arrangement is systematical and well connected ; almost every question seeming to be naturally suggested by the preceding answer. In two respects we think this superior to that excellent little catechism, composed by Dr. Watts ; it is better connected, and more enriched with precious and momentous truth. The following.

are the first eight questions and answers, we present as cimen.

Who made you? God.
 at else did God make? He made
 tones and hills, the brooks and
 all living creatures, the sun,
 and stars, and all other things.
 what did God make all things?
 thing, Heb. 11:3.
 whom did God make all things?
 himself.
 w long has God lived? Always,
 ut beginning.
 ere is God? Every where.
 en does God see you? By day
 y night; he sees me, when I
 ong, and always sees me.
 at does God know? He knows
 ngs. If I tell a lie, he knows it;
 eak an idle or wicked word,
 ra it. He knows every word
 eak, and every thought, that
 t.
 at has God done for you? He
 ade me, and kept me alive; he
 iven me food to eat, and clothes
 ar, and all other blessings, that
 enjoyed."

e Minor Historical Cate-
 "contains an outline of
 ture history." It is divided
 forty-six Lessons, and com-
 more than five hundred
 ions and answers. It may
 nsidered as a work almost
 ly original, though the au-
 appears to have taken a hint
 plan from a few questions
 a common Primer. From
 ture of the subject matter,
 catechism may be more ea-
 nderstood, and more pleas-
 children, than the former.
 Preface to this Catechism,
 athor very well observes,
 attention of young chil-
 ay be directed to Scripture
 y with great advantage.
 easily understood, very en-
 g, and full of instruction.
 ps there is no way in which
 and religious information
 L. II. *New Series.*

can be conveyed to the young mind more clearly and impressively, than by interesting passages of sacred history."—"It is necessary that children should have some acquaintance with Scripture history, in order to understand other parts of the Bible, to profit by sermons which they hear, and religious books which they read." This Catechism, indeed, we think peculiarly calculated to render the study of sacred history pleasant and useful to the young pupil. Though so easy and so well adapted to engage his attention, that he may learn it in a few days; yet the valuable information conveyed in it, is surprisingly various and extensive. The matter is well selected, well arranged, and well expressed. As a specimen we give the first Lesson.

"Who was the first man? Adam.
 Who was the first woman? Eve.
 Who tempted Adam to sin? Eve.
 Who tempted Eve? The serpent.
 Who is the serpent? Satan.
 Who was to bruise the serpent's head? The Seed of the woman, Gen. 3: 15.
 Who is the Seed of the woman? Christ.
 Who murdered Abel? Cain.
 What became of Enoch? He was carried to heaven without dying, Heb. 11:5.
 Who was the oldest man? Methuselah.
 Who walked with God, when the earth was filled with violence? Noah.
 How did he manifest his faith? By building an ark to save himself and his family from the flood."

The Assembly's Catechism, as here given, with Notes, Proofs, and Illustrations, has in our view a decided preference to any thing of the kind, which we have seen. Some idea of the

work may be formed from a single article.

“ Did God leave all mankind to perish in this state of sin and misery? ”

God, having out of his mere good pleasure from all eternity elected some to everlasting life,* did enter into a covenant of grace to deliver them out of this state of sin and misery, and to bring them into a state of salvation by a Redeemer.

Elected, Chosen.

Salvation, Deliverance of men from hell and bringing them to heaven.

* Eph. 1:4. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.

Acts 13:48. Rom. 8:28—30, 33&9:11 &11:5,7,28. Eph. 1:4,5,11. Matt. 20:23&24:22,24,31&25:34. Mark 10:40 &13:20,22,27. Luke 18:7. Col.3:12. 1Thes.1:4. 2Thes.2:13. 2Tim.1:9. Tit.1:1. 1Pet. 1:2. 2Pet. 1:10. Rev. 13:8.

This may be considered as a fair specimen of the work at large. Some of the answers however, have no explanatory notes, and many have no Scriptures referred to, besides those which are quoted entire; while under others the references are much more copious, than in the sample now given. The explanatory notes are those of Dr. Watts with considerable omissions and alterations, and, we think, improvements. The Scripture proofs inserted at large are judiciously selected, and many of them different from those of any Proof Catechism we have seen. The most striking feature of this part of the Primer is the very copious references to Scripture, under the several articles of the Catechism. These references appear to have been selected with great

attention and judgment, are generally arranged according to the order of Scripture, and may be used with much advantage, by those who love divine truth, and delight to employ themselves with the testimonies of God.

A small index to Scripture references, and three excellent Hymns complete the pages and enhance the value of this excellent little book. On the whole, this Primer, (which is of good paper and well printed,) we believe to contain more matter, and to be really more valuable, than any other book of the same price; and we sincerely hope, that the attention and labor which the author has bestowed upon it, and which must have been great, will not be in vain.

If to any, this Review appear disproportionate to the size of the book, we have no apology to offer, other than the deep interest we take in the immortal welfare of millions, to whom, by bringing them early acquainted with many most important facts and truths, and engaging their attention to the Scriptures at large, the Evangelical Primer, may be singularly useful.

A Biographical Dictionary, containing a brief account of the First Settlers and other Eminent Characters among the Magistrates, Ministers, Literary, and Worthy Men, in New-England. By John Eliot, D. D. Corresponding Secretary of the Massachusetts Historical Society. Bos-

ton, E. Oliver, 1809, 8vo. pp. 509. Price \$3.

THE advantages of biography have been recently stated in our review of Allen's Biographical Dictionary. By referring the reader to our prefatory remarks on that article, we save him and ourselves the trouble of repetition. The author of this volume has some qualifications and means for the execution of such a work, which few others possess. He was born in the metropolis of New-England; was educated at Cambridge; and had the instruction of a father,* who was thoroughly acquainted with the civil, ecclesiastical, and literary characters and affairs of our country. He was early settled as pastor of one of the respectable churches in the capital; and has been more than thirty years on the stage of public life. With these opportunities of improvement, together with an inquisitive turn of mind, and social disposition, he could not but obtain many notices of men and things, which either would not come within the view, or would escape the observation, of others. His local situation was not less favorable for the procurement of written documents towards such a work, than for "catching" characters and manners "living as they rise."

"His taste always led him to collect curious manuscripts and ancient books; he was favored with many letters of the Hutchinson and Oliver families; and had free access to the books and manuscripts of the Massachusetts Historical Society." It

* REV. ANDREW ELIOT, D.D. See that article in the Dictionary.

appears, that the collecting of the materials, from which this work is composed, long engaged the author's attention; a circumstance obviously of high importance to its copiousness and correctness. "He has mostly written from one general mass of information, which he has been many years in collecting; but where he has been indebted for principal facts he has pointed to the main source of his intelligence." With what success his diligence of research and labor of compilation have been attended, a favorable opinion might be formed from the testimony of a very respectable historian. Dr. Miller, in his Retrospect of the Eighteenth Century, [II. 384.], "acknowledges his obligations to his friend, the Rev. Dr. ELIOT, of Boston, for a large portion of the information he is able to give respecting the literature of Massachusetts. From a mind so well stored on the subject of American antiquities, he might have drawn more ample materials, had application been made early enough to admit of a leisurely attention to the object."

Much then there was a right to expect. Much is actually accomplished. The writer has managed his materials "in his own way," and produced a work, which has no small claims to originality. He is no copyist. Having long revolved in his own mind the chaotic mass, that he had gradually accumulated, he has at length given it the shape and coloring, which he saw fit. The work has internal evidence, that the author was familiarly acquainted with his subject. He is always "at home." When he is describing the first fathers of

New-England, he writes like one, who lived in "the days of other years;" when he treats of recent characters and events, he writes, we do not say like one, "quorum pars magna fui" (for he is no egotist;) but like one, who has been an attentive *observer*. Whoever is desirous of seeing New-Englandmen, in the costume of the times in which they lived, and New-England principles and manners, as drawn from original sources, may here be gratified.

In regard to the *manner* in which this work is executed; if there is much to commend, there is not a little to censure. The characters are drawn with fidelity. Pious men are not exhibited as devoid of passions, common to human beings; patriots, as impatient to die for their country; literary men as sublimated into pure intellect; nor any characters, as immaculate. Though pre-eminent among their contemporaries, and entitled to everlasting remembrance, they not only *die*, but live, *like men*. While their virtues excite emulation; their imperfections administer caution, and teach the important lesson of humility. Whatever are the author's theological or political sentiments, he is entitled to the praise of treating the diversified characters of men with christian candor and historical justice.

Of the style of this work, it is with regret that we find ourselves unable to speak in like commendation. In the selection of words "the wells of English undefiled" have not been sedulously frequented; in the structure of sentences, the *lucidus ordo* of Horace has not been

heedfully regarded; in the formation of periods, the organ of hearing has not been critically consulted. The composition is too colloquial. It may be compared, as the author compares old Mr. Wilson's sermons, "to a good kind of talking." *Priest* might sometimes complain; *Quintilian*, often. The *limb labor* of the ancients seems designedly left to other literary drudges. The antiquary has dug good marble from the quarry, and contented himself to deliver it to the artist roughly hewn. "Non omnia possumus omnes."

Were we to pass by palpable inaccuracies, it might be supposed we did not discern them. But confession disarms criticism. The enormous collection of *errata* in the last page of volume would incline us to an indulgent sentence on an author, who thus *pleads guilty*; but, whether he should be recommended to mercy, is a nice and difficult question. Many of the errors are typographical; and, had the work been written in Sanscrit, and printed at Calcutta, we should have considered it but just, to transfer responsibility for *this part* of the execution, from the author to the printer. Did the confession include *all* the errors, we might have been softened into compassion, and not able to withhold absolution. Had the uncorrected errors been few, we might have had resolution enough to attempt their correction; but finding them

Thick as autumnal leaves that strew the
brooks
In Vallombrosa,
we despair.

The names of the two Biographical Dictionaries, recently

, designate the objects
One embraces Ameri-
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Yale College. 8vo.
New Haven, Oliver
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so entirely qualified to
to his well earned

This discourse is founded on
*Psalm xxxvii. 37. Mark the
perfect man, and behold the up-
right, for the end of that man
is peace.* The explanation of the
text is despatched in less than
four pages. The remainder of the
sermon is taken up with the
character of the deceased, which
is delineated with a strong, dis-
criminating, and masterly hand.
And the whole displays that
justness of sentiment, vigor of
thinking, and correctness of
style, which the public have so
often received; and so long been
taught to expect from president
DWIGHT. We pronounce this
one of the best productions of
that gentleman's pen.—

The traits of character by
which governor TRUMBULL was
distinguished, and which Dr.
DWIGHT selects as the particu-
lar objects of eulogy, are, the
practical cast of his mind—his
prudence—his *firmness*—his at-
tachment to the *manners* and
institutions of his *native State*—
his attachment to the *religious*
system of our *ancestors*—and
his *piety*. Each of these traits
is ably and strikingly illustrated.

In exhibiting the *practical*
character of governor T.'s mind,
the following passages occur.

“To the human mind there are *three
scenes of employment*, in which, at times,
it has acquired the distinction, custom-
arily termed *greatness*: the field of fancy;
the field of speculation; and the field of
action. The first is peculiarly the pro-
vince of the Sculptor, the Painter, and the
Poet. The Philosopher occupies the
second; and the Orator claims them
both. The third is peculiarly the scene
of effort to the Hero, the Statesman, and
the Patriot. It is scarcely necessary to
observe, that these remarks are made in
a comparative sense only; or that, in
greater or less degrees, fancy, reason,
and action, are common to all men.

“The end of all *thought* is *action*; and
the whole value of thought consists in

this; that it is the proper, and the only, means of accomplishing this end. He therefore, who is employed in acting virtuously, and usefully, fills a nobler sphere of being, than he, who is busied in that source of thinking, from which the action is derived. The proof of this assertion is complete, in the maxim, that the end is always of more importance than the means.

It is a remarkable characteristic of human nature, that few speculative men become eminently useful in the active spheres of life. Habits of speculation, long continued, and extended far, render the mind unfit for those vigorous efforts of activity, by which alone the practical concerns of mankind are prosperously managed. Speculative men, also, occupy most of their time, and thoughts, in devising, and establishing, general principles. Active men are chiefly employed in those details of business, which are indispensable to its success, and without which general principles are matters of mere amusement. Of these details almost all speculative men are impatient. Such men at the same time interweave, of course, their own theoretical views in every scheme of business, with which they are concerned. The energy of their minds is also employed, and exhausted, on their speculations; while the active business, to which they are destined, and ought to be devoted, engages only their feeble efforts: the dregs, the settlings of their thoughts. From these causes, and others connected with them, it arises, that a theoretical man is always a bad ruler. To such men, however, there is often attached no small splendor of reputation. Whenever this is the fact, and they are raised to important offices of government, they regularly disappoint, and mortify, their admirers. Their official life is unproductive, inefficacious, and, with regard to the business which they are expected to do, lazy. Their views are visionary; and their designs, however well intended, totally unsuited to the objects, at which they professedly aim. Men they regard, not as they are, but as their imagination has fashioned them; and the world, not as we actually find it, but as it is viewed by an exursive fancy. Hence their plans, instead of being fitted to promote the real welfare of man, are only a collection of waking dreams; a course of political Quixotism; regulating the affairs of a state in much the same manner, as the adventures of *Amadis de Gaul* would regulate those of a private individual.

“The excellent person, whom we are contemplating, was a direct contrast to all this. Devoted to active employments

from the beginning, none various business of man, in his discernment of prudence by the actual management by a long continued interest who were skilled in that he was habitually trained attention, that critical of that skilful conduct, which and so indispensable, in real importance. By observing, every thing which every thing which was a public affairs; the measures and the measures which occur; he learned, in an apt manner, in which success. Of this position his political the most decisive proof visionary measure, not a pedient, not a fetch, not ures his public character subject for a single disgram in his political history. of one sort; and is told When he entered upon I he struck a key; and a harmony with it to the end

As his character was uniform; so it was emblematic To the subjects, which mentioned, he gave the to his mind. He was engraven as a Poet by the theme of the man of taste by the in his villa. In all the success which he filled, his life, and were eminently useful; and gained, the approbation of mind, and that of his country

We have always the “steady habits” of England as the offspring of religious principles extinguished our ancestors of course we have even such of their descendants abandon and oppose principles, as chargeable with hostility against the fare of their country a modern Socinian habits and institutions of forefathers, while their theological creeds a grossness and of inconsistency, would scarcely exp among men of discernment

Such a man is a
 our enemy of New-
 the wildest polit-
 y that ever labored
 e her constitutions
 When the children
 ns shall have gener-
 l those principles
 d so essentially in-
 ation of the char-
 r fathers, they may
 r descent, and cele-
 ersaries; but their
 ave departed! The
 racts appear to us
 sentiments so just,
 ; and so well ex-
 : we cannot forbear
 hem, at full length.

world has been filled with
 cerning republics, and
 appendages. In other
 ll as in this, the press has
 th observations concern-
 forms of government,
 hts, republican institu-
 n virtues, and republican
 her these subjects are
 ly understood; or multi-
 who converse, and write,
 n hardly be acquitted of
 . Their practice and
 ons certainly have, in ma-
 very little accordance.
 onnecticut is more abso-
 ean, than any other,
 ; period has existed in the
 titution of government
 formed, and established,
 i in person. Its laws; its
 hich are the result of its
 ers, which are the effect
 irtues; and, I might add,
 at extent, also; together
 duties, and interests, are
 ublican. *A man as such,*
 , possessed of more real
 han in any other. More
 lieve not far from three
 eemen hold, at some pe-
 ibly share in the govern-
 te. The state is divided,
 to counties, towns, parish-
 lietries: all of them bot-
 : subordination to the leg-
 wers of government over
 re; and thus superintend-
 iar felicity every interest,

public and private, of every individual.
 Here, also, no man, as such, has any
 other power, beside his mere, bodily
 strength. All power exists in the law;
 and this is powerful without any assign-
 able limit. But the real power of law itself
 lies in the fact, that it is actually, and
 not in pretence only, the public will.
 Men, here, have generally sufficient in-
 telligence to discern, that government is
 essential to their happiness; and to per-
 ceive that their own government is pe-
 culiarily auspicious to this desirable ob-
 ject. Hence they feel a *real approba-*
tion in this case; and exercise a *real*
choice; facts scarcely predicable of the
 great body of the inhabitants, in most
 other countries. In this lies the chief
 strength of our political system.

“For this system, and all its parts, and
 consequences, the people of this state,
 are, under God, indebted *to education,*
and habit: It could not be established,
 nor, if established, could it be supported,
 in any other country on the globe; not
 I apprehend, even in its sister country,
Massachusetts. It could not have come
 into existence, even in Connecticut,
 among any other set of men, except
 those, or such as those, who gave it
 birth; nor among them, in any circum-
 stances of a different nature. It could
 not be maintained by any people, ex-
 cept their descendant.

At the same time, it is, at least in my
 own view, the best government, which
 has hitherto existed. I do not intend,
 nor am I so ignorant as to believe, that
 any form of government is good in the
 abstract; or good for every people; but I in-
 tend, that under this government the in-
 habitants are, and even have been, more
 free and happy, than any other people
 ever were, since the beginning of time;
 and that their government is, at once,
 suited to their character, and the means
 of their happiness. It has, indeed, lost
 something, in modern times, of its form-
 er excellence: but it still retains more
 that is valuable, than can be found else-
 where; and more, than, if once lost, will
 ever be regained.

“As these mighty advantages have been
 preserved, hitherto, by the power of
 habit; and as habit depends for all its
 power on custom, and continual repeti-
 tion; it is evident, beyond a question,
 that he, who loves this state; or who,
 in other words, is a *Connecticut Patriot*;
 will equally love its laws, institutions, and
 manners. Such a patriot was the late
Governor Trumbull. It was from these
 views, that he set that high price on the
 “*steady habits*” of this state; for which
 he has been sometimes censured by per-
 sons, who, probably, had little consider-
 ed the subject: while he has been ap-

plauded for it by others, as being a sentiment equally honorable to his patriotism and his wisdom.

"Permit me, on this occasion, to say, that this is an attachment, in which every citizen of this state ought ever to follow this bright example: an attachment, which every citizen ought invariably to feel, and ardently to cherish: an attachment, which every citizen will feel, who clearly understands, and faithfully regards, the well being of himself, his family, or his country.

"Permit me further to say, that should the Ruler of the Universe, provoked by our manifold sins, suffer our ignorance, our folly, our crimes, or the hand of a foreign enemy, to destroy this singular system, the brightest spot, which, since the apostasy, has been found on this globe, would be shrouded in darkness, without a promise of returning day.

"The religious doctrines, which the planters of *New-England*, particularly of the *Plymouth*, *Massachusetts*, and *Connecticut* colonies, brought with them to this continent, have not unfrequently been styled the *Doctrines of grace*, and the *Doctrines of the Reformation*. That they are, substantially, the genuine doctrines of the gospel, is satisfactorily evinced by two very interesting considerations. The first of these is, that they have been the doctrines of those, who in every age have claimed the character of Orthodox; and who by their adversaries have been acknowledged to possess it in the public estimation. By this I intend, that, from the age of the apostles, they were those, in whom the apostolic church was regularly continued from period to period; so as to be, in each period, the same body with that, whose early history is contained in the acts of the apostles; with that, to which the several apostolic epistles were addressed. Let me add; they were those, in whom almost, if not absolutely, alone the christian character has appeared with uniformity, and luster. That this body of men has judged justly concerning the doctrines of the gospel, and received them, at least in substance, as they are there revealed, cannot, I think, be questioned even with plausibility, or decency. That they have mistaken them, regularly, through such a succession of ages, and yet brought forth their proper fruits in an evangelical life, is to me incredible. The fact would certainly establish this remarkable conclusion; that error has been productive of incomparably more piety and virtue in the world, than the truth of God.

"The second proof of this assertion is, what has indeed been hinted already, that these doctrines have effectuated,

among those who have embraced almost all the moral excellences has appeared in the christian world, we may be allowed to understand the apostles in the plain meaning of their declarations, these doctrines prominently change which took place among the Jews and Gentiles, in the first and second centuries. In the same manner they renewed a great part of the christian world in what is emphatically the reformation. To them, as the information extends, every religion owes its existence. For those and those who received them, every attempt to reform, and enlighten mankind, to publish the gospel in various languages, and to gather the fold of the *Chief Shepherd* originally sprung. In them, let me repeat, are creeds and confessions of all the churches harmonize, without the loss of any serious moment.

"Had we no other proof of the influence of these doctrines, beside the influence in the colonization of *England*, and the beneficial effects which they have been the means of stamping on our laws, institutions, and manners; even these would strongly evince the strong presumption in their favor will be remembered, that I have mentioned these objects as forming a nation, in my own view singularly and eminently happy. Such a character existed since the world began; others were ever formed in succession or by such bodies of men, who have permanently produced consequences, or given birth to a new state of society.

"That this wise and excellent should have received doctrines, so beneficent to the interest of mankind; that he should have received them with a reverence, and obedience due to the revealed will of God; that he should have adhered to them with a firmness, which, though gentle, and catholic, was at the same time immovable; was to be expected of all, who were acquainted with his character. He regarded the glory of his country, the glory of the church, the glory of the gospel in this world, the peculiar glory of his throne. He loved all, who loved him; he honored all, by whom they were honored and defended."

We should be glad to present our readers with several extracts from this excellent discourse, did not our space forbid. We take for

ed, however, that every one who reads the foregoing passages, will embrace the earliest opportunity of perusing the whole.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extract from the Journal of Dr. Vanderkemp, &c. for the year 1808.

'As to the state of religion, we have so much more reason to praise and glorify the holy name of God, as eternal blessings outweigh those of this world. The word of life is by no means lifeless among us; and, though we cannot well estimate the number of those whom we have reason to believe are favored with a saving knowledge of Christ, on account of their concealing, in great part, the inward disposition of their hearts, yet, from what we accidentally hear from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident among us. Among these, we number two slaves and a Hottentot, working at the Drosdij, who frequently come over on Sundays to hear the word of God, and three Kaffra women, one of whom, named Lentje, was remarkable for integrity of life, and no less for assiduity and fervor in prayer. She was taken ill at a farm in our neighborhood, and desired to see Brother Vanderkemp, who fetched her home in a waggon, and took her into his house. Here she spent almost night and day in prayer and close communion with Christ. One morning she sent for Brother Vanderkemp, requesting him to give her love to all the people of God, and desiring to be placed in the open air. When he and his servant carried her out of doors, she said, 'Now I will go to my God;' and, while Brother Vanderkemp, who expected that her disease (being an Epyema, terminating in a consumption) would be very lingering, placed a mat about her, to shelter her from the rays of the sun, he observed that she turned herself on her side, and reclined her

head upon her arm, as if going to sleep; but, looking more attentively at her, was surprised to find that her last enemy was destroyed, before any symptom of conflict could be perceived, through him who loved her exceedingly. She walked with God, and was not, for God took her. The 27th of July was the day of her triumph. *Evan. Mag.*

TOBAGO.

Extract of a Letter from Mr. Eliot, dated March 25, 1809.

As to the mission, almost every thing is in an encouraging and prosperous state. Though there cannot be so good an attendance in crop-time as might be wished, and I have sometimes my ride for nothing, yet doors are opening for preaching the gospel; so that nothing seems to be wanting, but laborers and pecuniary aid.

I have reason to be truly thankful, both to God and man, for the favors I have lately received. When I was ill, it was thought necessary that I should go to the windward part of the island for change of air, which I did: and was there treated with great respect and kindness. I was requested not only to attend the negroes, but to preach to the white people also: but having to preach at more estates already than I can well attend, I could only promise, that if another Missionary should come to assist me, which I hope will soon be the case, I would comply with their request. The harvest is indeed great; but the laborers are very few. I do not see penitential tears flow so freely, nor hear the cry, 'What shall I do to be saved?'—so frequently as I could wish; yet I rejoice to perceive such a change in the conduct of several

persons, that I cannot but entertain a pleasing hope that some will be eternally saved. *Ibid.*

Extract of a Letter from Demerara, dated Feb. 27, 1809.

HUNDREDS around us say, 'Come over and teach us the way to Heaven,' &c. Yea, thousands say to the Directors, 'Use all your influence with government, and with our masters in England, that the gospel may be preached to us, that our souls may live.' They also have a word to the good people of England, and in particular to the Ladies: 'You have long been partakers of our sugar, coffee, cotton, &c.—give some of your gold and silver to send us the gospel in return; and should any of you be inclined to come and teach us, we will gladly receive instruction from you; and for your encouragement we tell you, That 'they who turn many to righteousness, shall shine in the realms of glory as the stars for ever and ever!' We want the best thing that you have in England, even the glorious gospel of the blessed God! For the temporal things we have sent you, O send us some of your spiritual blessings, for you have enough, and some to spare for poor negroes! Have pity upon us, have pity upon us, O ye our friends, for we are sitting in darkness and in the shadow of death; Come over, come over to Demerara and help us!—come and teach us the way of heaven!—'Listen, ye friends of Jesus, to the cries of the Heathen!' *Ibid.*

WEST INDIES.

It will afford our readers great satisfaction to learn, that a check has lately been put that intolerant and persecuting spirit which has prevailed for several years past in some of the West India Islands. The Legislature of Jamaica had, a second time, silenced the Missionaries of different religious societies, who had been laboring with the happiest success among the negroes and others in that island. In consequence of the express disallowance

by his Majesty of their first persecuting act, they had passed another of the same principle, but with restrictions still more comprehensive; and which, in effect, precluded all teachers, except the clergy of the established church, from attempting to instruct the negroes, &c. The consequence was, that these oppressed fellow creatures, composing nine-tenths of the community were left destitute of all instruction and religious worship; because the few resident clergymen of the established church neither do nor can extend their pastoral labors beyond the white inhabitants.

The insular legislature, knowing that this measure would be disapproved by his Majesty, resorted to the trick of engrafting it upon an act to continue the general system of the slave laws, which had been consolidated into a temporary act then just expiring. With a view perhaps to some such expedient, they had before substituted this temporary act for a permanent one, which it repealed. Their agent was consequently led to represent, that, if the act of continuation were disallowed, the island would be destitute of all slave law, and that dreadful confusion would ensue: but the Committee of the Privy Council for matters of Trade and Plantations, after full discussion, found a way to frustrate this shameful artifice, by disallowing, as they have lately advised his Majesty to do, both the act in question and the act of repeal, which had never expressly received his Majesty's approbation, though several years in force. The general slave laws thereby become re-established, and the persecuting clauses only of the act objected to are in effect annulled.

But the Jamaica legislature, pending this discussion, and by the previous stratagem of delaying to transmit the act for the royal assent, while it had its operation in the island under that of the governor, had, during more than a year, suspended the progress of the missions, and all religious worship and teaching, by means of them, to the obvious, and perhaps fatal, discouragement of those pious undertakings, as well as to the great prejudice of the numerous cus-

Letter to Rev. Mr. Steinhopff . . . Death of Mr. Cran. 379

had been recently made, and in danger of relapsing into Pagan darkness and vice. Hence, therefore, a repetition of the same proceedings in that island, his Majesty has issued a general order to the Indian governors, requiring that they should give no sanction to any law passed in consequence, until they shall have transmitted the draught of his Majesty, and shall have his pleasure respecting it, they take care, in the passing of it, that a clause be inserted, suspending its execution until the pleasure of his Majesty shall have been signified upon it. *Ibid.*

From a Letter from Mr. Spitzer to the Religious Societies, dated Oct. 18, 1808, addressed to the Rev. C. F. A. Steinhopff.

The Society still subsists. In the whole of the political convulsions of the continent, it has not decreased, rather increased. The demand for our periodical publication grows greater every year. We receive the peculiar satisfaction of recommending you a very interesting tract of the last General Meeting, entitled, *Missionary, and Tract* : which was immediately read and read with the utmost

You cannot conceive the respectability such intelligence is to our numerous readers. It is, therefore, our particular request, that you may continue the same. We have lately received several most interesting letters from Roman Catholic Clergymen, who, we doubt not, are truly enlightened by the Spirit of God. They meet with much success, but their letters evince a resolution which cannot but be admired and admired with admiration !

Ibid.

DEATH OF MR. CRAN.

Letters have just been received from the rectors from Mr. Loveless, at

Madras and from Mr. Des Granges, at Vizigapatam, dated Jan. 20, and Feb. 27, 1809. By these letters they have received the very afflicting information of the death of a most worthy and valuable missionary, Mr. GEORGE CRAN. Concerning this mournful event, his colleague, Mr. Des Granges thus writes :—‘ Our dear brother was severely attacked by a bilious fever in November last, which in a few days reduced him to a very weak and low state of body. By the advice of the physician, he undertook a tour to the northward, in company with Major-General Gowdie, &c. He appeared for a time, to have gained strength, but became much worse, when, at a town called Chica-cole, about 74 miles from Vizigapatam. Dr. Fleming perceiving his danger, wrote to Mr. Des Granges, who immediately set off to visit him, but did not arrive till six hours after he had breathed his last. On Mr. D. devolved the painful office of committing his remains to the grave. He closed a holy and useful life on Friday, Jan. 6. ‘ This,’ says Mr. D. ‘ was a severe stroke to me. I had great difficulty to bear up under it ; but God strengthened me ! He assuaged my grief for the moment, and forced me to say, Thy will be done ! Still, my heart is heavy, and reflection on my loss makes me lament over the mountains of India, as David lamented over the mountains of Gilboa, on the loss of his beloved Jonathan.’

Mr. D. has sent extracts of letters from Mr. Cran, written to him during his journey, which shew the pious state of his mind, and the earnest desire he retained to the last to be useful. He had acquired the Telinga language, and preached in it but a few days before his death. In a letter, dated Chatterpore, Dec. 17, he says, ‘ I have spent many pleasant hours with the natives, and found many very desirous to know more of the gospel. Travelling among them, and proclaiming the good news of salvation, is certainly delightful work.’

Mr. Loveless expresses himself, in relation to this distressing circumstance, thus : ‘ It has pleased the all-wise Disposer of events to take to

himself our dearly beloved brother, George Cran. He fell asleep in Jesus on the 6th instant, at Chicacole, whilst on a journey with Major-General Gowdie for the benefit of his health, which also afforded him an excellent opportunity of preaching the gospel to the natives; in which blessed work he was employed till within a few days of his death. Brother Des Granges had the painful office of interring his dearly beloved colleague at a distance from home, and among strangers, having also been deprived of the painful pleasure of receiving his dying commands, and hearing from his lips those professions of faith in the glorious gospel, which he was so desirous of making known to the perishing millions of Hindoostan, and which brother D. would have communicated for the comfort of his friends and fellow laborers, and the edification of the church at large.'

'How mysterious,' he justly adds, 'are the ways of Providence, in thus removing a young man, in the prime of life, who had just attained the knowledge of the language, by which he was enabled to make known to the poor heathen 'the unsearchable riches of Christ!' In this we are called 'to be still, and know that he is God;' and, though mysterious, his ways are neither unwise, unjust, nor unkind, as we shall see hereafter. O that this may have a due influence on me, to make me more zealous and devoted in the work of the Lord, and to incline many to offer themselves as Missionaries in this country, where millions are crying, 'Come over and help us.'

To these pious reflections no addition is necessary. The residue of the Spirit is with the Lord, who, we trust, will strengthen the Mission by the speedy arrival of the brethren Gordon and Lee, who sailed from America in May last, to join the brethren at Vizigapatam. *Ibid.*

OTAHEITE.

THE following pleasing event was mentioned at the last Annual Meeting of the Missionary Society:— A seaman, on board a trading vessel, called at Otaheite, and, through the blessing of God on the preaching of the missionaries there, was called to the knowledge of the truth. Afterwards he was removed to a man of war, and became the happy instrument, by his conversation and example, of bringing thirteen or fourteen of his companions to a sense of their lost state, and their need of salvation by Jesus Christ. Their conduct for a considerable time past has been such as to afford much hope, that they also have been called by the grace of God.

A spelling book and catechism, in the Otaheitan tongue, are now printing by the society, in order to facilitate the instruction of the natives by the missionaries.

INDIAN JUBILEE.

THE year 1806 being the hundredth year (or the second fiftieth) since the gospel first visited the peninsula of India, a Jubilee was celebrated by the Hindoo churches, on the ninth of July, in commemoration of the arrival of the first two protestant missionaries, in 1706. The happy occasion had been long anticipated, and was marked with demonstrations of joy and gladness. The people as we are informed, walked in procession to the churches, carrying palms in their hands, and singing the 98th Psalm; and after offering up praises and thanksgivings to the Most High, they heard a sermon suitable to the day:—"Blessed is the people that know the joyful sound."

LITERARY INTELLIGENCE.

slation of the Scrip- he Persian language, so paration, and by many be abandoned, has been e in the press at New- Tyne, and is expected to d in the course of this

ory of the Dissenters, by e. Bogue and Bennett, is wardness, that the first be expected shortly.

John Robinson of Raven- s engaged in a Biblical, and Ecclesiastical Dic- ended to comprise what- wn concerning the An- he Hebrews, and to form cripture history, geogra- ogy, divinity, and ecclen- ions.

NEW PUBLICATIONS.

ORIGINAL.

of Cases argued and deter- the Supreme Judicial Common wealth of Mas- vol. 4. containing the ca- year 1804. By Dudley ng, Esq. Counsellor at buryport, E. Little & Co.

on the Study of Political s connected with the pop- ustry, and paper curren- United States. By L. iq. Cambridge, Hilliard 1809.

on the Genius and Dis- he French Government ; view of the taxation of Empire. Addressed to an American lately re- Europe. Philadelphia, Earle ; and Farrand, Co. Boston, 1809.

delivered at the Dedi- e church in Park Street, Edward D. Griffin, D.D. cher in said Church, and

Bartlett professor of Pulpit Eloquence in the Divinity College at Andover. Boston, Lincoln & Edmands, 1810.

A Sermon preached in Swanzy, N.H. Nov. 23d, and in Orange, Mass. Nov. 30, on the Annual Thanksgiv- ings in those States, 1809. By Clark Brown, A.M. Keene, J. Prentiss, 1810.

Sermons by Rev. George Buist, D.D. Minister of the Presbyterian Church, and President of the Col- lege of Charleston, S. C. in 2 vols. N. York, E. Sargent, 1809.

Dr. Ramsay's History of South Carolina, 2 vols.

The Trial of David Lyne, Jabez Meigs, Elijah Barton, Prince Kein, Nathaniel Cynn, Ansel Meigs, and Adam Pitts, for the murder of Paul Chadwick, at Malta (Maine) on the 8th of Sept. 1809, before the Supreme Ju- dicial Court, held at Augusta, on the 16th of Nov. Taken in short hand by John Mirick, Esq. It contains a full statement of all the evidence of- fered on the part of Government, as well as that in defence of the prison- ers ; together with all the arguments of the Counsel and the opinion of the Court at full length. E. Goodale, Hallowell, 1809.

NEW EDITIONS.

The Remedy for Duelling, a Ser- mon delivered before the Presbytery of Long Island at the opening of their session at Aguebogue, April 16, 1806. By Lyman Beecher, A.M. Pastor of the Church in East Hampton. Re- published by Williams and Whiting, N. York, 1809.

First volume of A New Literal Translation from the original Greek of all the Apostolical Epistles with a Commentary, and Notes Philological, Critical, Explanatory, and Practical, to which is added, A History of the Life of the Apostle Paul. By James Macknight, D.D. author of a Har- mony of the Gospels, &c. in six vol- umes, to which is prefixed An Ac-

count of the Life of the Author, Boston, Wm. Wells and T. B. Wait & Co. Price to subscribers \$2.50. The price will be raised to \$3 after the publication of the third volume.

Lectures on Systematic Theology and Pulpit Eloquence. By the late George Campbell, D.D. F.R.S. Ed. Principal of Marischall College, Aberdeen. Boston, W. Wells, 1810.

A new Geographical, Historical, and Commercial Grammar; and present state of the several kingdoms of the World, by William Guthrie, Esq. The Astronomical part by James Ferguson, F.R.S. To which have been added the late discoveries of Dr. Herschel, and other eminent astronomers, illustrated with 25 correct maps, the first American edition, improved, in 2 vols. 8vo. Philadelphia, Johnson & Warner, 1809.

Introduction to the English Reader, or a selection of Peices in Prose and Poetry: calculated to improve the younger classes in Reading, and to imbue their minds with the love of virtue. With Rules and observations for assisting Children to read with propriety. By Lindley Murray. Boston, West & Blake, 1809.

IN THE PRESS.

Williams & Whiting, of New-York, have in press Zion's Pilgrim. By Robert Hawker, D. D. Vicar of Charles, Plymouth, from the last London edition.

A. Finley of Philadelphia, has put to the Press and will shortly publish "A Dictionary of Quotations in most frequent use, taken chiefly from the Latin and French, but comprising many from the Greek, Spanish, and Italian Languages; translated into English. With illustrations, historical and idiomat-

ic. By E. D. Macdounel, of the Middle Temple."

WORKS PROPOSED.

William M'Ilhenney, Boston, and Inakeep & Bradford, New-York, propose to publish by subscription a complete History of England, comprising the narrative of Hume, and the continuation of Smollet, and Bissett, exhibiting a connected series of English History from the invasion of Britain by Julius Cæsar, to the treaty of Amiens, 1801. It will be comprised in 15 vols. 8vo. viz. Hume will contain 7, Smollet 4, and Bissett 4. The whole in boards, at 2 \$ pr. volume, or separately, at 2,25.

William W. Woodward will print by Subscription, the Family Bible, according to the Public version; containing the Old and New-Testaments, with explanatory notes, practical observations, and copious marginal references. By the Rev. Thomas Scott, rector of Aston Sanford, Bucks, late Chaplain to the Lock Hospital. From a new and improved edition lately printed and sold by the intended publisher of this. In five Quarto Volumes, from 2,50 to 5 \$ pr. volume.

Williams & Whiting of New-York propose to publish, in 6 royal octavo volumes, cott's Family Bible. The price to subscribers will be, according to the quality of paper, &c. from two dollars to three dollars and fifty cents per volume.

William Wells, and T. B. Wait and Co. propose publishing An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By WILLIAM NEWCOMB, D.D. Primate of Ireland. Now enlarged and improved with additional Notes, and a comparison of the chief various Renderings of Dr. Horsely on Hosea, and Dr. Blayney, on Zechariah.

OBITUARY.

**H OF THE LIFE AND CHARACTER OF MRS.
SARAH GRAY, *Late of Stockbridge.***

Y was the daughter
pring, of Watertown,
born February 25th,
as married, February
James Gray, Esq. of
which town she re-
marriage till her death,
sixteen last years of
family of her son-in-
Barnabas Bidwell,
e than 40 years she
ministry of her friend,
ten West, D. D. In
f that period, she ex-
owner of Divine grace,
ic professor of chris-
inued, through life to
ession, by an illustri-
ation of the christian
was a firm believer of
f grace, and had the
witness the piety of
her two only children,
n the exercise of the
In the interesting
man life, as a daugh-
nother, and a neigh-
an example of female
aturally kind, affec-
ly, facetious, and com-
was the object of pe-
ent to her family and
delight of social cir-
gious society was her
truths of the gospel
ite themes. On these
verse, and the charms
d conversation exhibi-
its most attractive
was chequered with
ol. Gray, her husband,
in the Revolutionary
issary General of the
for the Northern De-
obliged, by declining
ign that office, and
He repaired to his
ter a long and painful
g which her endear-
administered every
tion, died of a consump-
5th, 1782.
stances of the times,
its in the army, and
death, his affairs

were so deranged, that his estate
proved insolvent, and his widow
was left quite poor and destitute.
Unaccustomed to such a scene, she,
nevertheless, supported her poverty
with exemplary cheerfulness and for-
titude. In the midst of this trial,
her oldest daughter, Mrs. Sarah
Hunt, a beautiful and lovely woman,
in the prime of life, fell into a decline.
Mrs. Gray, attended her in her last
sickness, and closed her eyes, Feb-
ruary 20th, 1788. Having broken up
house-keeping, she was now a board-
er in a very respectable family, un-
til her daughter, Mary Gray, who
had in the mean time resided at Wa-
tertown with her uncle, Dr. Mar-
shall Spring, was married to Mr.
Bidwell, when she became a member
of their family, and enjoyed every at-
tention and accommodation, which her
heart could wish. Thus happily situ-
ated, she was scarcely sensible of
her widowed state, and, indeed, of-
ten spoke of the time *when she was a*
widow, alluding to the period im-
mediately subsequent to her husband's
decease. But earthly joys are short
lived. In February, 1808 she was
called to mourn Mrs. Bidwell's sud-
den death. These repeated bereave-
ments affected her with deep sensi-
bility. The last, in particular, evi-
dently impaired her constitution.
Her memory was observed to fail;
and a degree of deafness deprived her
of much of the pleasure of social in-
tercourse. Yet, amidst the decay of
her faculties, the infirmities of age,
and the symptoms of approaching dis-
solution, she was devoutly grateful
to her heavenly Father, for his con-
tinued blessings, and at the same
time thankful to her friends for their
kindness, particularly to Mr. Bidwell,
for his filial exertions to render the
evening of her day comfortable and
serene. She was attached to Stock-
bridge, as the place of her long re-
sidence, of the commencement of
her religious hopes, and the deposit of
the remains of her dearest friends.
There she had chosen and marked
out the spot for her own grave, by

PANOPLIST,

AND

MISSIONARY MAGAZINE UNITED.

9.

FEBRUARY, 1810.

VOL. II.

BIOGRAPHY.

LIFE OF BERNARD GILPIN.

(Continued from page 248.)

R. GILPIN on his return to
and, proceeded directly to
am, where his uncle, bishop
tal, then resided; by whom
as cordially received, and
whom he obtained, in no
time, the archdeaconry of
am, with the rectory of
igton. He immediately re-
l to his parish, which he
l in a state of deplorable
ance and disorder. He
his pastoral labors by ear-
reproving, both in public
private, the vices of the
le; setting before them, at
one time, in a plain and
ing way, the great doctrines
lytation. This was a con-
which, in those dangerous
, was likely to excite much
y towards him. The Re-
tion had advanced far more
y in the north than in any
part of England. The
y were sunk in the grossest
stitutions of popery; and
vices kept pace with their
pace. Their pastoral du-
are wholly neglected. This,
t, was too much the case
about England generally,
N. II. *New Series.*

though with many bright excep-
tions. In the north, the repre-
sentation applied almost univer-
sally. While, therefore, a sense
of his duty as rector of Easing-
ton led him boldly to reprove
the evils prevailing among his
parishioners, he felt that he
should shrink from the perform-
ance of his archidiaconal func-
tions, if he omitted to bear his
testimony against the corrupt
principles and scandalous lives
of his clerical brethren. He em-
ployed all methods of reclaiming
them from their shameful courses;
and especially in his charges of
visitations, he zealously rama-
strated against whatever he judg-
ed to be amiss among them. Plu-
ralities and non-residence ap-
pearing to him to be great
sources of ecclesiastical corrup-
tion, he earnestly protested
against them, both as wrong in
themselves, and highly prejudi-
cial to the interests of religion.
He was accustomed also to dwell
on those irregularities which
were known to prevail among
the clergy belonging to the dio-
cese. The bishop, fearing his

zeal would expose him to danger, labored, though ineffectually, to repress it. The examples found in Scripture of holy men, who boldly denounced vice in the face of still greater perils, wrought powerfully on his mind: and he would have deemed it criminal to accept an employment, especially if he derived emolument from it, the duties of which he did not faithfully discharge.

At length the clergy were so exasperated by his reproofs, that they raised a great clamor against him, as "an enemy of the church and clergy, a broacher of new and dangerous doctrines," &c. Some alleged that all who had been known to preach against pluralities and non-residence had, in no long time, turned out heretics; while others chiefly blamed him for preaching repentance and salvation by Christ, and not preaching, as they did, about transubstantiation, purgatory, holy water, &c. &c. A formal accusation was, after no long time, preferred against him to the bishop, who, being naturally disposed to judge favorably of his conduct, on hearing the evidence, pronounced him innocent of the heresy with which he had been charged.

This failure, however did not damp the zeal of his persecutors, who continued to harass him with such incessant opposition, and so to misrepresent and blacken every part of his conduct, that he found himself under the necessity of proposing to the bishop to resign either his archdeaconry or his parish, on the ground that, though he was willing to perform the duties of one of the offices, he was incompe-

tent to both. The bishop refused to separate them. "The income of the archdeaconry," he said, "without the parish, is not an adequate support. I found them united, and mean to leave them so." On this, Gilpin appears to have resigned both, and to have lived for a short time with the bishop as his chaplain. The only trouble he seems to have experienced in this situation, arose from the eagerness with which his brother chaplains, and the neighboring clergy, when they met him at the bishop's table, sought to engage him in religious controversy. The valuable rectory of Houghton-le-Spring, which was in the gift of the bishop, soon fell vacant, and was bestowed upon him.

Houghton afforded a sphere of action exactly suited to the turn of Gilpin's mind. It was very extensive, comprising no less than fourteen villages; and this circumstance had probably contributed to the full growth of that gross ignorance and superstition which he had heretofore encountered. The religion he found here was nothing more than the worst corruptions of popery. Scarcely a vestige of true religion was to be seen. Mr. Gilpin was deeply grieved to behold the state of his people. But he encouraged himself in his God, and girded himself for his arduous undertaking in the strength of divine grace. He earnestly implored the aid of the great Head of the Church, in gathering in that part of the flock which was committed to his care; and his prayer was answered in due time. Even from the first, the people were attracted in crowds by his earnestness,

to him with atten-
ey saw at once that
some grand points
between him and
rs who had former-
ed over them.

of the living of
as about 400*l.* per
arge sum in those
whole of which Mr.
lved should be em-
orks of charity, and
cise of hospitality.
w he improved and
parsonage-house,
e a suitable habita-
e of his hospitable
is beautifully situat-
ize, it more resem-
ce of a bishop than
of a rector.

arcely been fixed at
when the bishop of-
prebendal stall in
of Durham, which
vacant, pressing him
on the ground that,
uite a sinecure, he
no pretence for de-

Gilpin, however,
the bishop would be-
referment on some
od more in need of
id; as for himself,
eady received more
dship's bounty than
e could give a good

Gilpin had resigned
onry, by his conduct
ice it was that he
excited the enmity of
ring clergy, and as
fined himself chiefly
erns of his extensive
ight have been hoped
would have allowed
oceed in his course
estation. Their mal-
r, still pursued him.

They could not be blind to the
marked difference between his
life and theirs. His indefatigable
attention to his pastoral duties,
his laboriousness in the work of
the ministry, and his ever-wake-
ful solicitude for the spiritual in-
terests of his parishioners, afford-
ed a reproof, which could not be
misunderstood, of their negli-
gence, indifference, and sloth.
Every engine, therefore, was set
to work, in order to collect ma-
terials for a charge against him;
and though he behaved as cau-
tiously as he thought consistent
with his duty to the souls of his
flock—more cautiously indeed
than his conscience, in after life,
could approve—yet such was
the unwaried industry and vigi-
lance of his enemies, that a long
list of charges was, in a short
time, collected, and he was again
formally accused before the
bishop, by whom, however, he
was again acquitted. The bish-
op, nevertheless, was so much
displeased with his nephew, for
what he deemed his imprudence
and unwarrantable obstinacy,
and was so apprehensive of dan-
ger to himself, from continuing
to countenance his rash proceed-
ings, that he thought it right to
withdraw from him those external
marks of his favor which
he had before enjoyed. He even
blotted him out of his will. On
this Mr. Gilpin remarked, that,
considering the great obligations
he owed to the bishop, he was
truly sorry to perceive that he
had offended him. He would
have given up any thing to satis-
fy him, except his conscience.
As for the bishop's property, he
was glad not to have the bur-
then of it.

Though Mr. Gilpin's enemies had thus failed a second time with the bishop, they resolved to persevere in their attempts against him. They therefore accused him before Bonner, the bishop of London. Bonner was a man suited to their purpose. His violence formed a direct contrast to the moderation of bishop Tunstall. He commended their zeal, and assured them that the heretic should not go unpunished. An account of this threat reached Mr. Gilpin in time for him to effect his escape, a course to which he was strongly urged by his friends; but he was deaf to all their importunities: he had long prepared his mind to suffer for the sake of the gospel; it would be denying the faith of Christ, to shrink from giving his testimony when called to it; his great ambition was to advance the interests of religion; and if, to this end, his death were necessary, he should rejoice to die. He then caused a long garment to be provided for him, in which he might go decently to the stake, should it be the will of God that he should suffer. In a few days, persons arrived with authority to apprehend and convey him to London, to whom he willingly surrendered himself.

In the course of his journey to town he broke his leg; and this accident necessarily prevented his proceeding for some time. One of the maxims which Mr. Gilpin was used frequently to repeat was, "that all events are intended by Providence for our good." His keepers took occasion now to taunt him with this remark, asking him, whether he thought his present misfortune was intended for his good. To

this he mockingly replied, "that he had no doubt it was." And so indeed it proved; for, before his leg was in a condition to admit of his travelling, news ascended of the death of queen Mary, and he was soon after set at liberty. Some have affected to doubt the truth of this relation, at least as far as relates to the accident which is said to have fallen him. Thus much, however, is undeniable; that the intelligence of the queen's death met him as he was on the way to London, and put an end to his confinement and persecution; and that he returned to Houghton, where he was met by crowds of people, loudly expressing their joy, and blessing God for his deliverance.

Mr. Gilpin now enjoyed that full liberty to pursue his benevolent plans for which he had long prayed. His uncle, the bishop, now suffered in his turn: he was ordered up to London, and, refusing to take the oath of supremacy, he was sent to the Tower. His confinement, however, was not of long duration. He was received by archbishop Parker into the palace at Lambeth, and there spent, in a very comfortable and tranquil manner the short residue of his long life.

The earl of Bedford was always much attached to Mr. Gilpin; and when many of the papist bishops were deprived of their sees, recommended him to fill one of the vacancies. He was accordingly nominated to the bishopric of Carlisle. He no sooner heard of the honor which it was intended to confer on him, than he wrote to the earl of Bedford, expressing his gratitude to his lordship and the queen; but de-

cept their kindness, and that he was wholly at the station. The good Dr. Sandys, the Bishop of Worcester, to overcome Gilpin's scruples. Standing the argument by the urgent intreaties of the good Dr. Sandys, and the good Dr. Gilpin's confirmation; and the good Dr. at length given to

the following year the prince's college, Oxford, was conferred to Mr. Gilpin, who likewise refused to accept of it. The good Dr. already possessed the utmost desire of it, and afforded him an extensive sphere for his labors.

He was early aware of the impediments to the Reformation, and so happily became a prevailing ignorant superstition. With the universities infected, so that might be expected to be looked up. The attack on the queen and her ministers to the subject, to take an active part in to promote the increase. In this good Dr. was zealously aided in. Although his which was of the most and expansive large demand on his charities extended a larger portion of a design for building a grammar-school, his exact econo-

my enabled him to complete. The school flourished greatly under his care: the masters were the ablest he could procure; and he himself exercised a constant inspection over it, quickening application by suitable encouragements, and distinguishing the scholars who were most diligent, by calling them his own, and instructing them frequently himself. Often, when he met a poor boy on the road, he would make trial of his capacity, and, if satisfied with it, would provide for his education. From school, he sent several to the universities; maintaining them there at his own expense, and continuing to watch over their conduct. He regularly corresponded with them, and required from them an account of their studies. Indeed, so anxious was he respecting them, knowing the temptations to which their age and situation exposed them; that he made occasional journeys to the universities, in order to inspect their proceedings. Nor was his care fruitless. Few of his scholars turned out ill, and many of them became great ornaments to the church, and exemplary instances of piety.

While Mr. Gilpin was employed in founding his school, the popish party in the north, headed by the earls of Westmorland and Northumberland, broke out into open rebellion. They appeared in arms, displaying in their banners a chalice, and the five wounds of Christ, and brandishing a cross before them. They took Durham, and laid waste the adjoining country, ravaging as far as Houghton. But the approach of the earl of Sussex with a numerous army so

terrified the insurgents, that they mutinied and dispersed. Many were taken, and a commission was issued to try them. On this occasion, the humane interposition of Mr. Gilpin proved very beneficial. He represented to the judge, that the people were well affected, but, being extremely ignorant, had been misled by designing men, who made them believe that they were taking up arms for the Queen. This representation served greatly to abate the severity which the judge seemed at first disposed to exercise towards the insurgents.

During the period of seven-teen years, viz. from 1559 to 1576, that Dr. Pilkington was bishop of Durham, Mr. Gilpin enjoyed a state of comparative tranquillity and comfort. The bishop was a learned and pious man, remarkable for his moderation, and anxious, above all things else, to promote the interests of religion in his diocese. Between him and Mr. Gilpin there soon arose a very intimate friendship. They were intent on pursuing the same objects, and often met, sometimes at the bishop's palace, and sometimes at Houghton, to consider and determine their pious plans. Dr. Pilkington was succeeded in the bishopric by Dr. Barnes, with whom Mr. Gilpin did not live on the same footing of friendly intercourse. The bishop appointed his brother, who was a man of bad character, licentious, violent, and tyrannical, to be chancellor of the diocese. Between him and Mr. Gilpin there was a perpetual opposition, the latter endeavoring to redress the injuries done by the venality and other irregular-

ities of the former; and though he behaved to him always with mildness, yet proving a constant check on his unjust and oppressive conduct.

The bishop who was a well-meaning, but weak and irresolute man, and very unwilling to believe any thing which was told him to the disadvantage of his brother, seems not to have regarded Mr. Gilpin with much cordiality. This was very visible on one occasion. He received a message from the bishop, appointing him to preach a visitation sermon on the following Sunday. He was then about to set off to fulfil some itinerating engagements which he had made in Readsdale and Tindale. He informed the bishop of the circumstance, and begged that he would excuse him from complying with his wish. The bishop returned no answer; and Gilpin, concluding that he was satisfied, proceeded on his journey. When he came home, he found, to his surprise, that he had been suspended. A few days afterwards, he received an order to meet the bishop. He went, and found many of the clergy assembled. The bishop ordered him to preach that day before them. Mr. Gilpin earnestly requested to be excused; he had come wholly unprepared to preach. But the bishop would take no excuse, and commanded him, on his canonical obedience, to go into the pulpit. He therefore went up, and though he observed several taking notes, he proceeded in his sermon without hesitation. Towards the close of it, he addressed the bishop personally on the flagrant abuses in his diocese, telling him that

red at his hands the
a of them. He could
allege that he was not
of the enormities every
mitted. "Behold, I
things to your knowl-
y." "Say not then,"

"that these crimes
committed by the fault
without your knowl-
whatever you suffer
our connivance to be
thers, is your own.
in the presence of
gels, and men, I pro-
a to be the author of
ills: yes, and in that
of general account, I
tiness to testify against
all these things have
our knowledge by my
d all these men who
his day will bear wit-
iso."

pin's boldness alarm-
ends:—If the bishop
so forward in pun-
before without any
n, he must now be
l beyond measure.

he said, that, if good
he was indifferent to
consequences. To the
every one, however,
shewed no marks of
; and after dinner,

Gilpin went up to
the bishop told him
to accompany him to
which he according-
n entering a parlour,
seized Mr. Gilpin's
said to him, "Father
ou are fitter to be the
Durham than I am to
or of your parish. I
orgiveness, father, for
ies. You have ene-
while I am bishop

of Durham, be secure; none of
them shall trouble you."

Mr. Gilpin was much employ-
ed during the last years of his life,
in fixing his school on a solid
foundation. He made the stat-
utes as unexceptionable as he
could. Though he had applied
a considerable sum of money to
its support, the endowment ap-
peared insufficient. He prevail-
ed therefore on some others to
contribute to this object, until
the revenues became answerable
to his wish. He likewise pro-
cured a charter for it from the
queen.

In the latter part of Mr. Gil-
pin's life, his health was much
impaired. The fatigues he had
undergone had broken his con-
stitution. His memory began to
decay, and his sight and hearing
also failed. In this situation he met
with a very severe accident. An ox
ran at him and threw him down
with such violence, that it was
thought he would have died in con-
sequence. He, however, got abroad
again; though he never afterwards
recovered his former strength, and
continued to be lame for the rest
of his life. But he had a mind
not to be depressed by such cir-
cumstances. He received them
rather with thankfulness than
repining; he considered them as
kindly monitions sent by his
heavenly Father to remind him
of his approaching end, and to
prepare him for it. But sick-
ness was not the only trial which
beset his declining years. As
age and infirmity increased,
the malicious efforts of his ene-
mies, now less apprehensive of
vigorous opposition, increased
also. They availed themselves
of the most frivolous pretences

for giving him trouble; but he bore all with an unvarying equanimity, and maintained, even to the immediate authors of his disquiet, a truly christian spirit of meekness and charity, without at all departing from that character of firmness by which he had been through life distinguished. Under all his trials, he was cheered and strengthened by those consolations which flow from communion with God, and an undeviating reliance on his truth, wisdom, and goodness.

His health continuing to decline, about the beginning of February, 1683, he became so weak that he felt his end must be near, and spoke with the greatest composure of his approaching dissolution. He was soon after confined to his chamber; but his senses continued perfect to the last. A few days before his death, he sent for several poor people who had been his pensioners, to whom he addressed suitable exhortations, praying God to remember them after he was gone, and to enable them to be faithful to their God, who in that case would never

leave them comfortless. His scholars were next called for; then he earnestly reminded of what he had often told them before, that, though leaving this world well worth their attention, it was piety which ought to be the great object of their ambition, if they would be useful here, and happy hereafter. He next solemnly exhorted his servants: and sent also for several persons who had hitherto been unconnected with his labors to do them good; in the hope that his dying words might have greater weight with them, and influence them to turn to God. His speech began to falter, before he concluded his exhortations. The remaining hours of his life he spent in prayer, and in broken conversations with some chosen friends, in which he dwelt much on the relations of religion, and the peace which exclusively results from the faith and hope of the gospel. He died on the 4th of March, 1683, in the 66th year of his age.

It only remains to give some account of his character, and common manner of life.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

A VIEW OF THE MESSIAH AND OF THE FOUNDATION AND GROWTH OF HIS CHURCH: *from Mat. xvi. 13—19.*

(Continued from page 353.)

THE great purpose, for which our Lord retired with his disciples to Cesarea Philippi, and there held with them the conversation now under review, evidently was, to fix decisively

the foundation of the church. It was for this purpose, that he obtained from Peter, and by him from the twelve, the memorable confession, "THOU ART THE CHRIST, the Messiah, THE SON

LIVING GOD." After saying to Peter, therefore, in confirmation of the confession, immediately proceeded to the grand point in view.

say also unto thee, that I will build my church; and the gates of hell shall not prevail against it.

Simon was first introduced by Jesus, by his brother Jesus, said to him, *thou art Simon the son of Jona; thou shalt be called Cephas*, which is, by interpretation, *the stone*, or *the rock*.

When Simon, after his noble confession of Jesus, alluding to his name, which he had been called, and said, "Thou art a rock; and upon thee I will build my church,"

the allusion here is but this important declaration of our Lord has been understood.

thou art a rock; and upon thee I will build my church." Here, say the Romanists, declared, that Peter was the rock, or foundation of the church. But this, they say, could not have been the intention of Peter in his own mind, but must be understood to include his successors: Peter could not continue in life, he could not die, but must be in his resurrection, the foundation of the church through all succeeding

generations. And to complete the argument, Peter, they allege, was the first bishop of Rome; and therefore, his successors in that chair, are to be acknowledged, from generation to generation, as the rock of the church. This is the grand papistical argument. But unfortunately for this argument, the premises are false, and the conclusion is absurd.

Peter was never the bishop of Rome. The apostles indeed, were none of them bishops. Their office was, not to have the oversight of any particular church or churches, as stationary pastors; but to preach the gospel to every creature, and to establish churches in all parts of the world: and over the churches which they established, they appointed stationary pastors or bishops. Not only was Peter not bishop of Rome, but the church in that city was not planted by him; nor does it appear that he was ever much there, or that he had ever much to do with that church. It deserves to be stated also, that it was not until about three hundred years after the apostles, that the bishops of Rome claimed to be the successors of Peter. Their first claim to pre-eminence, or supremacy, in the church, was founded on the fact that Rome was the imperial city, the metropolis of the world; and their argument was, that the bishop of the imperial city was entitled to a precedence, or primacy, over all the bishops and churches of the empire. This was the ground, on which their claim was rested, until the imperial residence was removed from Rome to Constantinople. Thus it became necessary to change their ground;

and then, and not till then, it was, that they resorted for the support of their claim, to the pretended succession of Peter.

Whatever may be the first aspect of our Lord's declaration, it surely cannot be admitted for a moment, that he intended to designate Peter, as the foundation of his church. For Christ himself is the foundation. Of him it is said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation;" and throughout the Scriptures, he is constantly presented as the Rock of the church. Any construction, therefore, which makes Peter the foundation, must be false.

When Jesus had driven the buyers and sellers from the temple, the Jews came and asked him, "What sign shewest thou, seeing thou doest these things?" His answer was, "Destroy *this temple*, and in three days I will raise it up: but he spake of *the temple of his body*." His meaning, on that occasion, was indicated, doubtless, by some particular manner, tone, or gesture. Such also was probably the fact in the present case. When he said, "Thou art a *Rock* ; and on *this Rock*, I will build my church," he might very distinctly, by his manner, tone, or gesture, signify to his disciples what he meant by *THIS ROCK*. Unquestionably they did not understand him to mean, that Peter was to be the foundation of his church.

In strictness, Christ himself is the foundation ; but in a proper sense, as it respects the outward administration, a true confession of him is the basis, on which his church in the world is built. Peter had said, "Thou art the

Christ, the Son of God." Alluding to the and firmness of this confession, Jesus rejoined, "Thou art the firmness of thy confession justifies the name which I have given thee ; and I will build my church, upon this rock, *this firm and sure foundation of eternal truth*, which I will build my church." The confession of Peter, was the confession of all the apostles ; and, essentially, was the faith of the ancient prophets, and of all the righteous men of the church is said to be built upon the *foundation of the apostles and prophets, Jesus himself being the chief corner stone.*" The foundation of the apostles and prophets is the same. Their faith in the Messiah was, in essence, the same which Peter confessed ; and on the truth of this faith, Christ, from the beginning of the world, and will continue thus to the end of time ; and our glorious temple of our Church will be completed.

Peter's confession the great truth contained in what our Lord meant by *rock*, on which he would build his church. According to the Corinthians, says *no other foundation can be laid, than that is laid, which is Christ.*" Or, as it is expressed in the original, and more fully rendered by Macknight, *THE CHRIST.*" The agreement here is exact. "THOU ART THE SON OF THE LIVING GOD," says Peter, *ART THE FOUNDATION* ; and *ON THIS ROCK*, says Christ, *I WILL BUILD MY CHURCH* ; and *NO OTHER FOUNDATION* can be laid, says Paul, *can no man lay, a*

which is, JESUS THE
:" or this truth, "JE-
THE CHRIST." That
hen he penned this eleve-
rse of the third chapter
irst epistle to the Corin-
iad his eye on Peter's con-
and the immediately sub-
declaration of our Lord,
reely admit of a doubt.
rock, so emphatically de-
in this memorable con-
n at Caesarea Philippi,
only referred, as the
son, than which no other
laid; and by his words,
rior's meaning is most
ively determined.

asis of the church then,
the infallibility of man,
truth of the everlasting
foundation as immove-
be throne of Heaven; a
hich has stood the shocks
and against which "the
hell shall never prevail."
e gates of their cities, the
held their courts and
uncils, and through them,
mies issued for war. At
sace of the gate of Sa-
Ahab and Jehoshaphat
d, respecting the Syrian
d thence they proceeded
ft forces to the battle at
Gilead. In obvious al-
to ancient custom; out
as the figure, "gates of
' to denote at once the
and the power of the in-
orld. Neither by poli-
by power shall Satan,
his legions, ever prevail
know the church, sup-
as it is, by the Rock of

ng thus fixed the founda-
the church, our Lord
ed to declare the grand
e of its order.

"And I will give unto thee
THE KEYS OF THE KINGDOM OF
HEAVEN; and whatsoever thou
shalt bind on earth, shall be
bound in heaven, and whatsoever
thou shalt loose on earth, shall
be loosed in heaven."

This, as well as the preceding
verse, is alleged by the Roman-
ists in support of the hierarchal
supremacy of the pope. The
keys of the kingdom of heaven,
say they, were delivered to Pe-
ter, and from him have been
transmitted to his successors, in
the Roman see; and therefore,
in him and his successors, must
be considered as lodged the
whole power of the church; to
open its doors and to shut them;
to admit members and to exclude
them; to forgive sins and to re-
tain them; and in a word to
govern the whole body and to
dispose of all its interests. But
this reasoning is no better found-
ed than the other.

Whatever be understood by
"the keys," they were not giv-
en to Peter to the exclusion of
the other apostles. As Peter
spoke, on this occasion, not for
himself only; but for the twelve;
so Jesus, in his reply, had re-
spect, it is natural to suppose,
not to Peter only, but to his
brethren with him. It deserves
also to be particularly noticed,
that the tense here used is not the
present, but the future. Our
Lord did not say, *I now give*,
but, *I will*, that is, at some time
hereafter, *give unto thee the keys*.
The keys were not delivered ei-
ther to Peter, or to any of the
apostles, until after the Savior's
resurrection; for it was not un-
til after his resurrection, that he
gave them their commission in
the kingdom of heaven, or un-

der the new dispensation. Accordingly, as we learn from the twentieth of John, when Jesus appeared in the midst of his disciples after his resurrection, he breathed on them and said, "Receive ye the Holy Ghost;" adding at the same time, "*Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.*" Then it was that the apostles were installed, as officers in "the kingdom of heaven;" then, and not till then, were "the keys of the kingdom" delivered to them, to bind and to loose, to remit sins and to retain them; and then it was, that our Lord's promise to Peter, respecting the keys, was fulfilled. But here, there is no distinction of Peter from the rest of the apostles. To him, indeed, we see the keys given, according to promise; but given to him, in common only with his brethren.

It is to be considered, moreover, that in the eighteenth of Matthew, Christ speaks of this power of binding and loosing, which is properly the power of the keys, as being lodged not in the apostles only, but also in the church. In the case of a trespass, or offence, he directs that the matter be brought, in the last resort, to the church; and with immediate reference to the decisions of the church, says, in the very language before used in reference to the apostles, "*Whosoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.*" It was not therefore to Peter exclusively, that the keys of the kingdom of heaven were given.

But what are we to understand by these keys? Anciently to the stewards of great families, and especially of the royal household, keys were delivered as a token of their office, and of their authority, over the treasures, or stores, under their care. With the Jewish doctors also, it was standing custom, when any one was admitted to the office of a Rabbim, or sacred instructor, to deliver to him a key, as a symbol of his power to open and explain the divine oracles. To one, or the other of these well known customs, and possibly to both of them, our Lord had allusion in the figurative expression now before us. As the apostles were made stewards of the mysteries of God, the keys of the kingdom were committed to them, in token of their stewardship, or, as they were admitted to the office of sacred instructors, or scribes of the kingdom of heaven, they received the keys, in token of their commission, to open and declare the great things of the gospel. Or, if we consider the keys with reference to doors, and suppose them to denote the power to open and to shut the doors of the kingdom of heaven, or of the church, it still amounts to much the same thing. For how are the doors to be opened and shut? Is it not by a declaration and proper application of the doctrines and precepts of the gospel? Indubitably in no way, other than this, had the apostles power to forgive sins, or to retain them. They had a commission to declare the great truths of the gospel, and in the name of their Divine Master to give assurance, that the sins of all, who obeyed

the gospel, should be forgiven, and that the sins of all, who would not obey, should be retained. Whatsoever in this way therefore, they bound on earth, was bound in heaven; and whatsoever they loosed on earth, was loosed in heaven. That is, their words were ratified and confirmed by Christ; and according to the assurance given by them, those who obeyed the gospel, were pardoned, and those, who refused to obey, were not. The case was the same also, with respect to admission to the privileges of the kingdom of heaven, and to exclusion from them. The apostles, again, were commissioned to promulgate the doctrines and precepts of the gospel, which are the immutable laws of Christ's kingdom; and to direct that those, who submitted to these laws, should be received to the privileges of the church, and that those, who would not submit, should be excluded. And in this respect also, whatsoever they bound on earth, was bound in heaven; and whatsoever they loosed on earth, was loosed in heaven.

The keys, then, denoted nothing more nor less, than the power, vested in them, as stewards of the mysteries of God, as scribes of the kingdom of heaven, to promulgate and apply the laws of the kingdom, or the doctrines and precepts of the gospel.

But, as before observed, a power similar to this, which was given to the apostles, was also lodged in the church. As the apostles were authorized publicly to declare, explain, and enforce the doctrines and precepts of the gospel, according to which sins were to be forgiven, or re-

tained, and men were to be admitted to the kingdom of heaven, or excluded from it; so to the church it was given, to judge of those doctrines and precepts, and by them to decide on questions of heresy or offence, and to determine, who should be admitted to the privileges of the body, and who should be excluded from them. And whatsoever, in agreement with the gospel, a church thus binds on earth, is bound in heaven; and whatsoever is thus loosed on earth, is loosed in heaven.*

Such, it is conceived was, and such still is, the power of the keys. It was primarily given to the apostles, and through them to the churches and ministers, by them established and ordained; and thence, it has been handed down to succeeding ages. It may deserve remark, however, that as Peter was the first of the apostles explicitly to confess the great truth, on which the church is built; and to him first the keys of the kingdom were promised; so on him first, after the resurrection, and ascension of the Savior and the descent of the Holy Ghost, it devolved to use the power of the keys, in declaring the gospel to the Jews, and also in opening the door of faith to the gentiles: the former, on the day of Pentecost at Jerusalem, and the latter, on a memorable occasion, at the house of Cornelius in Caesarea. But although, in this respect, he was first; yet he was

* The keys of the ancients were very different from ours, and used in a very different manner. As their doors, cabinets, &c. were generally closed with bands; their keys served only in a certain manner to fasten or loosen those bands. Hence the propriety of the terms "to bind" and "to loose," in reference to keys.

only the first among equals : for the power of the keys, which he thus exercised, was afterwards exercised, in its full extent by his fellow apostles ; and from them was transmitted to others.

Before we dismiss this subject, a few obvious deductions claim to be considered.

1. It is important for all to form right conceptions of Christ. It is much to be feared, that a very considerable part of those, who sit under the gospel, have yet but exceedingly vague, inadequate, or even erroneous ideas of its glorious Author. If the question be asked, "What think ye of Christ?" or "Who say ye that he is?" how many there are, who are unprepared to answer. Nay, are there not many, who deem the question an unimportant one? many, who consider it is of little consequence, what they think of Christ; whether they regard him as a mere creature, or as a being uniting in himself human nature with the divine; or whether, or not, they form any distinct conceptions of him? But how culpable, and how dangerous a state of mind is this. Christ is the foundation of the gospel: and without just conceptions of him our conceptions of the gospel at large must be indistinct, unsettled, inadequate, and erroneous. The questions, put by Jesus to his disciples, "Who do men say that I am?" and "Who say ye that I am?" indicate emphatically, that, in his view, it is an important duty, incumbent on all, religiously to improve their means of knowledge, and to have their minds settled in right conceptions of him, his person, his character,

and his work. Not small or light, therefore, is the guilt of those, who, through negligence or inattention, remain ignorant of him; or entertain only vague or incorrect opinions respecting him. It is a declaration from his own lips. "If ye believe not, that I am he, ye shall die in your sin."

2. Not only does it belong to all to have a true knowledge of Christ; it is also important, on all proper occasions to make a distinct and open confession of him. This the disciples were required to do, previously to their receiving the keys of the kingdom of heaven: this the British plan equally was required to do previously to his receiving the seal of baptism: and this, unquestionably ought to be required as required of all, who are admitted to the church, and especially to the ministry.

How forcibly does this plain truth rebuke the practice, at the present day but too common, of admitting to the church, and even to the ministry, without any explicit confession of faith. How decisively does it condemn the pretence, at present but too prevalent, that it is unreasonable to require of any a declaration of their sentiments respecting the great question of the Savior's divinity. Did Jesus require of his disciples an explicit declaration of what they thought of him, before he would commit to them the keys of his kingdom? Did he pronounce the great truth, contained in a just confession of him, in his official and divine character, to be the foundation of his church? And is no such confession to be now required, or even allowed?

without this, or any profession of their faith in Christ, he admitted sisters, and have the vis kingdom entrusted And shall churches be without this foundation can this be? How le, that such a flagrant from the declared will should have any count the christian world?—er; how is it possible should professedly gospel for years, and hearers never know, think of Christ; who hat he is; or whether him to be a mere crea- being clothed with all utes of Godhead? Is l, possible? Alas! the :absurdities of deprav- nature!
w certain is the down-
papal church. Resting
y on Peter, but really
or, its foundation is no
n the sand. Under the
is shock, therefore of
and floods," the whole
fabric is destined inevi-
dl, "and great, indeed,
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f God, with all its vast
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Rock; a Rock, which
l unmoved the heaviest
f time, and the fiercest
of the foe. This foun-
ot only of the apostles,
of the prophets, is that
the church has rested,
ery dispensation since

the fall in Paradise; and on which it will rest for ever. ~~Yea;~~ upon the foundation of the New Jerusalem, in its completed state, will be seen the names of the twelve apostles, to shew it to be the same with that, on which Jesus declared to them, he would build his church. "Why then do the heathen rage, and the people imagine a vain thing?" The kingdoms of this world shall be dashed in pieces; the counsels of the "wise" shall be carried headlong; the earth shall be convulsed to its centre and shall be "clean dissolved;" but Zion shall remain unshaken upon her foundation; and even the gates of hell shall assault her in vain!

5. How important it is for every church to look well to its foundation. If any particular church be built on the true Rock, and hold fast, and be faithful; it shall be as mount Zion itself, which cannot be moved. Christ will be its support, and will surely verify his promise, "Whosoever ye bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." But no sooner does a church remove from this foundation, than all is gone. Christ is no longer its support; and whatever it may bind or loose on earth, can have no ratification or sanction of his.
FINALLY. This subject speaks to individuals as well as to churches. The true Rock of the church, is the only sure foundation for an individual. He, who is really on this Rock, is "blessed;" is safe and happy for eternity; but he who is not, has his feet on slippery places, and must slide in due time. Of the most solemn

import, therefore, to every one, is the memorable warning of the Savior: "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man, who built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." SILVANUS.

DEATH OF THOMAS PAINE.

AN argument of great weight in favor of christianity, is derived from the consolations, which it imparts at the hour of death. Let all the other strong and invincible proofs of the truth of Scripture be considered as incompetent to establish the point, for which they are adduced; still this argument will not fail to carry conviction to every sober and reflecting mind. If there is a state of existence, which succeeds the present life; if there are rewards and punishments to be adjudged in the future world according to the characters formed in this; and if the interests of eternity are infinitely greater than those of time; then it is very evident, that a religion, or a system of faith, which at the close of life brings the most solid support, and administers the most cheering hopes, must have the

strongest claims to respect. It is not meant, that an ecstasy of joy, experienced at the moment of dissolution, furnishes incontrovertible evidence of the truth and value of those sentiments, which have produced it; for the visions of imagination in a sick man's brain may be gay and bright, while his reason is shaken from its throne, and his stupified conscience has upon it many a sin unrepented of and unforsaken. What is contended for is this, that when an intelligent and thinking man, who has been accustomed to look into himself, and to observe his own imperfections and sins, and whose thoughts have expatiated on eternity, can view the approach of death, not only without terrors, any misgivings of mind, but with tranquil resignation and cheering and triumphant hope; when he can depart from this life with the full assurance of living again and of living in a better world; his composure and joy under these circumstances, with a correct view of his own character, and with a full belief of the retributions of eternity, brings the highest honor to the religious system, upon which they are founded.

In the controversy between the friends and the enemies of the gospel, the former can point to many expiring mortals, and with unanswerable argument can say, "See how a Christian can die!" But where are the models of composure and triumph among those, who were not Christians? What are the names of the unbelievers, who at the hour of death have exhibited any enviable elevation of soul? In the faded eyes of what dying infidel has the

ruity kindled a splen-
dour has brightened and
till the curtain of
darkness spread over it?

Paine, the author of
"The Age of Reason," died at
Paris, June 8, 1809, at
the age of seventy two years;
his name has acquired
immortality by the virulence,
with which he has attacked the
religion, it may not be
possible to survey his con-
trasting moments of his life.
That of the most abject
despair of spirit, whose pen-
itence in the midst of com-
munity made him dis-
honoured, no one will
deny the elevation of mind.
It may be thought, that a
daily reduced himself
to the state of intemperance to
be inferior to that of
the heathen would exhibit much
of the most valued attribute of "rea-
son," that could be expect-
ed of such a man, if he was
governed by the principles,
is the sulcus of presumption and
pride, or the dead calm of

death was the conduct
of a king, as the king of
France approached? Was he
undisturbed, or in-
troubled?
An account of his
life by Mr. Cheetham of
London, has lately been pub-
lished in that work the un-
dermining testimony of the physi-
cian, the nurse, who at-
tended in his last sickness,
forward. It appears
that Paine, like Mr. Gib-
son, unwilling to be left
alone drew near to the
other world. Al-
though in conversation he pro-
fessed perfectly willing to

die; yet if his curtains were at
any time closed, he would liter-
ally scream till they were open-
ed, and till he could perceive
that some fellow-man was nigh
him. Was this courageous in a
dying man? Did it appal a bold
infidel to have living beings with-
drawn for a moment from his
eye, and to be, as it were, in
the sole presence of God? Did
a sense of desertion come over
him, when his earthly friends
were not by his side? Was he
unable to repose himself upon
the great Creator, in whom he
professed to believe? Did this
firm Unitarian, who boasted that
he "believed in God and God
alone," and who had no faith
in the atonement of the Son, and
no regard to the proffered
grace of the Holy Spirit, find
himself the victim of terrific
fears, when he no longer heard
the sound of human footsteps, and
when the thought of appearing
before God was forced upon him?

Two of the ministers of New
York called upon Mr. Paine
with the benevolent desire of im-
parting to him some religious
instruction. One of them re-
peated the words "he that be-
lieveth on the Son hath everlasting
life; but he that believeth
not the Son shall not see life;
but the wrath of God abideth on
him." Mr. P. immediately pro-
nounced such representations to
be "Popish stuff;" and direct-
ed the ministers to leave the
room. He afterwards gave or-
ders not to have them again ad-
mitted, as their discourse dis-
turbed him. Would the truths
of scripture have interrupted his
peace, if, in his conscience and
from the bottom of his heart, he
disbelieved them?

Mr. P. was frequently visited in his sickness by his brethren in infidelity, who were actuated by very different motives from those, which governed the ministers of God? They came to strengthen him in his rejection of the truth; to encourage him manfully to condemn the glad tidings of salvation; to warn him of the disgrace of betraying the least symptom of compunction; and to fortify the dying man in his cheerless faith, if faith it can be called, by appealing to his egregious vanity and to his swollen pride. Was not this an office worthy of demons in human shape? From a man thus situated ought we to expect any intimation of his belief in Jesus Christ? Should we not suppose, that, for the honor of the craft, his lips would be sealed in stubborn silence, whatever sensations there might be in his heart? Yet it is an unquestioned truth, and a truth which ought to be carried to the ears of every man, who has been corrupted by the "Age of Reason," that Mr. Paine in his paroxysms of distress repeatedly and constantly cried out, "O, Lord, help me! God, help me! Jesus Christ, help me!"

Is this the daring infidel, who blasphemed the Savior of the world? Does he in the extremity of his suffering call upon him for aid, and is the secret conviction of his existence and universal agency thus extorted from the expiring unbeliever? It is a poor triumph to boast over this wretched man for his reluctant, or rather involuntary, testimony to a truth, which in the days of his health he had ridiculed; for though he had

never uttered the above exclamation, yet the time is coming when both he and every created and intelligent being will "bow the knee at the name of Jesus, and confess Jesus to be the Lord." When the Son of God shall descend from heaven with a shout, and with the voice of the archangel, and when his countenance shall be seen like the sun shining in his strength, it will no longer be a question whether he is a prince and a Savior, or whether he is to be worshipped.

It would afford some relief to the benevolent mind, if Mr. P. had left unextinguished the faint glimmerings of contrition, or of regard to long rejected truth, which the exclamation above recited indicates. But the Christian is compelled to withhold the charitable hope, that the scorner became at length truly penitent. Dr. Manley, the physician of Mr. P. very solemnly asked him, a day or two before his death, whether, from his calling upon the Savior, it would be just to conclude that he was at length convinced of his divinity; and whether he had renounced his former sentiments, and at length assented to the truth of the gospel? To these or similar questions, when first proposed, Mr. P. made no reply. When they were repeated, and he was again asked, whether he believed that Jesus Christ was the Son of God; he answered, "I have no wish to believe upon that subject."

These it is thought, were the last words relating to his religious views, that he uttered, and thus did he persevere in his rejection of the gospel. His conduct seems to justify the assertion, that it was owing to his

at he did not, when d upon, explicitly make owledge, which was rom him by suffering. address to Jesus Christ, the circumstance, that nurse read the Bible r hours, without see- any symptoms of dis- it is confidently be- at he at times felt some compunction; but his ion being generally less than his pride, it was and concealed; except extreme pains extin- rithin him the thought atation and character. oments his lips could to say, "Lord Jesus,

there, that possesses of reason, that would ods of worlds die the 'omas Paine? Yet it cessary to reject the and to become a deist, die as hopelessly as man contend earnest- christian religion, and regard to its laws and atest in its truths; perfectly moral in his while yet the spirit of ever visited his heart; rol himself among the of Christ, while yet he e of the temper of er, and his life is but a y amusement and bu- ness; let him be seri- contemplative, and h and habitually upon d eternity, while yet rer been humbled into and has not renounc- righteousness and at- is hopes to the free God through Jesus t him be correct in his

religious views and zealous for the orthodox faith, while yet his character is not moulded into the christian form; let him anticipate with confidence the felicity of heaven, while yet the love of God does not reign supreme in his breast; notwithstanding all this asperity to the wretched infidel, whose dying conduct has been surveyed, he may be plunged at last into the same abyss of ruin. A.

For the Panoplist.

COMMUNICATED IN A LETTER TO
ONE OF THE EDITORS.

Newark, 25th Jan. 1810.

REV. AND DEAR SIR,

The following is taken, by permission of the worthy author, from a very handsome, appropriate, and consoling discourse, delivered by Rev. James Richards, on the 14th of the present month, and occasioned by the much lamented death of that pious and hopeful student in divinity, Mr. Lewis L. Congar. It has been solicited, for a place in the Panoplist, because it is respectful to the memory of one, who was an ornament to the celebrated Seminary, of which he was an alumnus; because it will enrich the pages of that useful publication; and because it will gratify the numerous relatives and friends of the deceased. Yours, etc.

BEN O*****.

FROM the text, *BE STILL AND KNOW THAT I AM GOD*, the preacher was led to discourse on the nature of resignation, and to offer various considerations, by which this christian virtue is recommended. He then closed his address in this manner:

"But what if the Lord has given us comfortable hopes, that our departed friends have exchanged the sins and sorrows of this miserable world for an eter-

nal rest in heaven? Is there nothing here to reconcile us to their death? Embarked with us on a stormy and perilous sea, they have reached their destined port before us. And shall we mourn on this account? Could we wish to see them driven back in their course, and made to conflict with the rough winds and merciless waves again? Has the gracious Redeemer heard their prayers, and given them to overcome and to sit down with him upon his throne, even as he has overcome and is set down with his Father upon his throne; and can we desire to see them again subjected to the weakness, to the temptations, to the sins and sorrows of the present life? What are all our hopes and expectations at last, but to finish our wearisome pilgrimage and enter ourselves into the mansions of eternal rest and glory? But, alas! we are afraid of being left alone by the way! Like the disciples, who were afflicted at the thought of being separated from their Master, though he was going to heaven to prepare a place for them, we are often troubled, when our beloved relatives advance a few steps before us and seize the crown of life sooner than we expected.

“But let us comfort ourselves with the recollection, that they are gone before us only to make our way to heaven the more easy, our progress towards it the more rapid, and our entrance into it the more joyful. It is but a little while, and we shall follow them. Our dust will soon mingle with their dust, and our spirits join with their spirits. We shall meet them on a deathless shore—meet them, refined from the dross

of this world; and, O, enrapturing thought, we shall tread the fields of light and glory together! We shall stand with them on Zion’s everlasting hills, to look back on the course we have held across this wilderness; to converse of all the events, which have befallen us in our pilgrimage state; and to shout together, in one eternal song, the praises of him, that loved us, and washed us in his own blood. Whose heart does not burn within him at the prospect? Who, that has a particle of faith in another world, but must look forward with joy to the moment, when he shall meet the departed souls of his pious friends, with all the spirits of just men made perfect?

“But what shall be said, my dear brethren, of the distressing event, which has led us to these reflections? Shall we say, it hath fallen out according to the purpose and will of heaven? Shall we say that an infinitely wise God hath, in this case, acted wisely; and an infinitely kind and gracious God fulfilled the purposes of his love and mercy? What else can we say? God indeed does not reveal to us the particular reasons of this dispensation; but our duty is not the less plain. It becomes us to bow with holy resignation to his will, and to say, *The Lord gave and the Lord hath taken away, blessed be the name of the Lord.*

“To us, the life of our dear young friend appeared exceedingly important. Not to say what a treasure he was to his parents and sisters, to whom he was endeared by every circumstance, which could make him lovely in this relation, he was as

ent hope to the church
Few young men of
misc have appeared in

sound and vigorous
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to burn in brighter

has affectingly taught
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s our ways, nor his
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n the highest expecta-
entertained of his im-
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he Lord's will is done,
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of his friends, who
is dying pillow, he
hat a mercy will it be
d thus early shall call
o himself." Not that

he was impatient, or wished to
dictate concerning his own fate.
He chose, that the will of the
Lord should be done.

"What greater consolation
can we have in his death? Fallen
asleep in it, his spirit, as we have
every reason to believe, has al-
ready joined the general assem-
bly of the church of the first
born in heaven. And can his
dearest friends on earth wish him
back again? No, I hear them
say, *stay there happy spirit.*
The Lord hath called thee, and
the Lord hath need of thee. Who
knows but he may be employed
as a ministering spirit, or a
guardian angel to those, whom
he loved? Who can tell but he
may be present in this assembly,
or be looking from the battle-
ments above, to witness the man-
ner in which his departure affects
the church and congregation,
once so dear to him? Could he
speak to us, what would be his
language? What would he say
to these bereaved relatives?
Would it not be, "Dry up
your tears. For me to live was
Christ, but to die is gain. I am
safely landed on the immortal
shores, have reached the bosom
of Abraham and the Paradise of
God. Now I see, as I am seen;
now I know, as I am known. I
have exchanged the *earthly* for
the *heavenly* sanctuary; the
songs of my fellow saints on
earth for the songs of the re-
deemed in heaven. Sin is gone,
temptation is gone, fear is gone,
sorrow is gone, and all the for-
mer things are passed away. Why
mourn ye, that my warfare is
accomplished, my toils and dan-
gers at an end? Why these tears
that I have reached that better
world, where all tears are for

ever wiped away!"—But, this is not his voice. His lips are sealed up in the silent grave. You will hear him no more. You will see him no more, till you have passed these borders of mortality, and are yourselves ushered into the invisible and eternal world.

“Call to mind, my dear brethren, what you can recollect of his virtues. Imitate the meekness and the gentleness of his spirit; and, especially, the simplicity and the fervor of his prayers. God speaks loudly to us all in this providence, and bids us hasten in our preparation for death and eternity; seeing no degree of worth can save us, when once the voice of the eternal Judge shall call.

“But to you, my dear young friends, this is an unusually

solemn, speaking, providence; and to you, above all others, who have recently made profession of religion. One of the most precious and distinguished of your number is gone, gone to that world from whose sad bourne no traveller returns. His dust lies mouldering in a land of strangers. His spirit is returned to the God, who gave it. Are you prepared to follow him? Shall you meet him on the heavenly plains, when your spirits, like his, shall be unclothed of their earthly tabernacles? He often wished it. He often prayed for it. May God of his infinite mercy hear his prayers and prepare your souls to meet him, and to rejoice with him in the regions of eternal bliss and glory. Amen.”

SELECTIONS.

DEAF AND DUMB, CAPABLE OF INSTRUCTION.

THAT the deaf and dumb are capable of being taught, will appear from the following interesting account of the success which attended the teaching of a young lady by the Rev. Mr. Dutens, which I send you in his own words, if you think it deserving a place in your very valuable work.

“Having never received any instruction, her opinions were not affected by the customs and prejudices of the times; she judged of every thing by her reason only: she was therefore astonished at all she saw, and was utterly unable to comprehend the conduct of most of the

persons about her. She had hardly been four months in the house, when I understood her signs so well, that I could carry on a conversation with her more intelligibly, and with greater facility, than I could in any other language but my own in the same time; and having made this progress, I took singular pleasure in conversing with her. To me it was a sort of a study of the book of nature; and she, who had never before met with any one possessed of sufficient patience and complaisance to converse with her, evinced inexpressible satisfaction. She had many inquiries to make; and

ons were so pertinent opened my eyes to a things to which I had nded, and which then, t time, appeared to me rdities. I endeavored, I could, to solve the which she on all occa- ested; but that was s in my power: and ch were founded upon nce of our principles, greater embarrassment as arose from her own One day, for instance, easoning upon the sub- necessary to good or- l from one thing to he led me, in spite of o the Supreme Being, rns all. I tried to avoid ct, as too sublime for ity; but she possessed logic, which never suf- to abandon a question ad not almost solved. fore gave me no rest, l explained to her the t the Supreme Being. ; that He is the author at exists: that it is He rns the universe, regu- course of the stars, and t cause of all that hap- ho created man, sus- existence, judges his and rewards or pun- . All this was com- l to her by signs, iding in her mind expressions; and she od tolerably well every t I had said. She ask- hether this Being was r that was the charac- h she valued most. I , "Yes." "Ah! why eplied she with quick- as he caused me to be f and dumb; me, who

never offended him? He has sent me into the world imperfect! He has never loved me from my birth; and I cannot understand why." It was impossible for me to lay before her all the reasons which might have satisfied her objection; but she acquiesced in what I said, and replied that since it was so, she was content, as all had their lots assigned to them. At another time, when the night was uncommonly fine, she came running to me, took me by the arm, led me to a window, and making a sign for me to look up to the sky, joined her hands, and entreated me to do the same, and adore the moon and stars. I was greatly surprised at this idea, and begged her to explain herself. She gave me to understand, that when her mother took her to church, they bid her join her hands, look up, and pray; and that seeing nothing above her but the sun, moon, and stars, she had imagined that the prayers were addressed to them, and in consequence of that had always addressed hers accordingly. I assured her it was to that Supreme Being who made and who governs all things, that men offered up their vows; and that those objects which she worshipped, were the work of his hand. She asked, why he did not allow himself to be seen: I replied, that I would explain that hereafter, but that I first wished to enable her to understand me better; and I began to consider what means I could adopt to facilitate still further the interchange of our ideas. I applied to a professional man, named Baker, who by a method of his own had taught lady Inchiquin and her sister, and some

other pupils. I saw some of his scholars; and was astonished at the facility with which they understood what I said, by observing the motion of my lips. They also answered me. Though not perfectly satisfied with my progress, I was not discouraged; and resolved to begin by communicating ideas to Miss Wyche. She was not long in learning to write; to her, it was, at first, nothing but drawing. I afterwards made her understand the meaning of words, by placing objects before her, and writing their names at the same time, shewing her that one was the sign of the other. She wrote *fan*, and a fan was brought; *watch*, and I drew out mine; *feather*, *hat*, &c. In short, every thing which strikes the senses was easily learnt. Such verbs as *to walk*, *to run*, *to jump*, *to touch*; and such adjectives as *long*, *short*, *straight*, &c: all these required only the trouble of representing each of those actions or qualities, and writing its name at the same time. But when my object was to make her comprehend general and complex terms, I felt myself greatly at a loss. *Duty*, *obligation* or *faith* could not be expressed by signs; and I was obliged to find occasion for the use of them, in order to make her understand the words. I borrowed money of her, to give her ideas of *loan*, *debt*, and *payment*. I affected not to put faith in what she had told me, to explain the word *believe*; and by small degrees I increased her dictionary so much that in six months she was able to make herself understood, by writing, to those who were not familiar with her signs.

“My young pupil evinced the strongest desire for instruction. She felt that, by adding to her ideas, she enlarged the sphere of her existence. It was no easy task for me to solve all her doubts, and to explain difficulties which had occurred to her before she knew me. She frequently recurred to our former conversations concerning God. She always testified the most profound respect in naming him, but as constantly wished to know why he would not allow himself to be seen. I told her, that he is present every where, though invisible to us. This astonished her much: she considered a long time; and concluded by thinking the thing impossible. She informed me of her doubts; and I endeavored to direct her attention to the mental part of herself; but she could not understand me. I placed myself in the attitude of a man when he is thinking, and made a sign to her to do so: then touching her forehead, I asked her if she did not find that something was passing in her different from bodily action; if she did not perceive in her head feelings quite different from any thing she ever felt in her hands and feet. She understood, however, nothing of what I said: and fearing that it was her own fault, she became extremely uneasy; she entreated me, with clasped hands, not to be discouraged; and putting herself into the same attitude as before, with her head leaning on her hand, and her looks fixed in the air, she begged me to proceed. Still that day we made no progress. She wept much at what she imagined was her fault and went to bed in the utmost

The next day, after she told me that she had all night that we lay together in Kendens. I instantly took the opportunity of confession of the evening made her understand was no reality in that she had been separate all she was convinced of when I wrote down the *imagination*, or *dream*, which had passed in her mind that night: she understood it immediately, and immediately she had had for ten years. I listened to her with delight with having a thread which was to lead me through the labyrinth in which I was involved; and when I had completely familiarised her with the idea of *dream* and *imagination* and *imagination* I told her, that to *imagine* when she was awake was to *imagine* when she was asleep. She had perceived this distinction, which was a thing extraordinary to her, as she was passing in her mind, and became absorbed in it, and was not out by her countenance, which was very easily perceived by me. I never saw her more interested and more animated than she was at that moment. The rapture that she felt, and which suddenly struck with light, which illumination neither he painted nor described. She gave way to transports of joy amounting to rapture. At length, I directed her attention upon me, with an incredible

New Series.

volubility of signs, that she perfectly understood me, and immediately gave me fifty unequivocal proofs. She recollected all that I had said and done the preceding evening, and applied it most ingeniously to her present situation. When I perceived that she understood the matter clearly, I substituted the words to *think*, instead of to *imagine* when awake, which I told her had the same signification; and added the word *mind*, as equivalent to *thought*. She was not long in accustoming herself to these ideas: she shewed unwearied attention to all the operations of her mind. I afterwards made her remark the prodigious quickness with which her thinking faculty, or mind, could fly from one place to another, &c. She admired all this, and was greatly surprised that she had never before reflected upon it. She then understood how great a difference there was between the operations of the body and those of the mind; and she was sensible that there must be also a difference in their natures. These principles being thus thoroughly established, we returned to the consideration of the nature of the Supreme Being. I told her, that God is a mind, or spirit; but one of infinite perfection; that there are no limits to his power, &c. She approved what I said; and seemed deeply affected with love and respect, for a Being all powerful, and no less good than mighty. It will be easily perceived, that this conversation did not pass without difficulties: and that, on a subject so abstruse, it was necessary to employ all imaginable means to make myself understood. My

pupil lost no opportunity of convincing me that she comprehended me; and I found myself amply recompensed for the zeal which I had shown for her instruction, by the progress she made, as well as by the pleasure I received in tracing her ideas on all subjects. She possessed a natural good sense, which guided her admirably well in all points of reason and justice; but she had so little idea of the laws of civil society and morality, that it was not easy to make her comprehend the impropriety of any thing that was in opposition to her inclination."

Ch. Obs.

ON MAN'S SITUATION AS A SINNER.

THE inevitable certainty of death, the uncertainty of the time and manner in which each person shall die; with the manifold troubles and sorrows of life, the turbulency of the passions, the remorse, and terrors, and anguish of the closing scene of wicked men, bear no faint resemblance to the confinement, chains, and tortures of a condemned criminal, terminating only in his execution. The miseries, which they occasion to each other, aptly represent those scenes, that meet the observation of such persons as are conversant with prisons; in which wretched men have little relief from the anguish of their own minds, except in reproaching and plaguing their companions in guilt; while the dissipated, sensual, and noisy pleasure, by which at times they stun reflection, and excite transient, turbulent joy, resembles

the drunken carousals of the criminals singing and dancing in their chains, and the infatuated levity of some of them even to the very moment of execution. But the believer has another prospect opened to his view; he is indeed a criminal, but he is pardoned and reconciled to his prince; a few days he must abide in his prison, previously to his regular discharge; but when the other criminals shall be led to execution, he will not only be set at liberty, but admitted to the presence and full favor of his gracious Benefactor, ennobled with the greatest dignities, and enriched beyond expression. In the mean time, the hopes and earnestness of such felicity support and solace his mind, and he knows amidst his pains and sorrows, that "blessed is he whose iniquities are forgiven, and whose sins are covered."

The uncertain continuance of this vain life is the space allotted to us, by the long-sufferings of our offended God, to seek the reversal of that sentence which relates to our final condemnation. To direct our course in this important pursuit, "unto us are committed the oracles of God;" "which are able to make us wise unto salvation by faith in Jesus Christ." Information, counsel, invitations, warnings, and promises, suited to our case, are thus given us; means of grace are appointed, in which we may apply for every needful blessing; and especially the Holy Spirit is promised to all, who humbly depend on his gracious teaching, sanctifying, and comforting influences, and seek these blessings by earnest prayer; so that no man, (whatever his sins may be,)

short of this salvation; he apply for it in the way, and with a dilated to its inestimable value. This is the situation of man, so long as life continues, so long as he is not given up, consists in a total neglect, contempt, and loss of this salvation. But when it is removed, a man is out of the world; his opportunity is at an end, and his state fixed to eternity. Then criminals, reprieved for a short and uncertain time by the mercy of our Prince; that have an opportunity of depending on his clemency, and his forgiveness in a way, and his own glory, he hath lost. If we avail ourselves of this advantage; the whole part of our punishment will be remitted, and the pleasure counterbalanced by raising hopes and consolations to our great and soon terminating felicity; but if we neglect the great salvation, our exultations and worldly pleasures will soon be lost and eternal misery. In the most great business and importance, before, during our present state, must be, to receive death and judgment; "eternal life, as the gift through Jesus Christ;" for if we succeed, and concern, all infernal punishments or losses will be most amply made up to us if we fail in this respect, our present successes will only serve to aggravate our future punishment. Every pursuit, incompatible with this

primary interest, must be madness and ruin; however fashionable, reputable, lucrative, or agreeable it may otherwise be. Not only inferior elegancies, distinctions, and honors; but even crowns and sceptres, the splendor of courts, the councils of statesmen and senators, the grand concerns of empires, yea "all the kingdoms of the world, and all the glory of them," will dwindle into utter insignificance, and fade as a withering flower, when compared with eternal happiness or misery; "for what is a man profited, if he gain the whole world and lose his own soul?" The soul of man, bearing the natural image of God, in its noble powers and faculties; capable of being renewed to his moral image, "righteousness and true holiness;" endued with the capacity of most exquisite pleasure, or most inconceivable anguish; and formed to subsist in happiness or misery, through the countless ages of eternity, is lost when the favor and image of God are finally forfeited; and when it is condemned to endure his tremendous wrath, and to be given up to the unrestrained fury of all vile affections in the company of fallen spirits forevermore. This loss is incurred by sin; but the forfeiture is ratified by the sinner's persevering impenitence, unbelief, and disobedience. The pleasure, profit, honor, power, or ease, which men seek by continuing in sin, is the price of their souls: they are so infatuated, as thus to sell them for the most worthless trifles; because, (like our first parents,) they credit satan's lies more than the truth of God, through desire of the forbidden

fruit; or because they put off the grand concerns to a future season, and quiet their consciences, (as debtors do their importunate creditors,) by fixing on some future time of intended amendment; or because they think their state good, when God's word declares the contrary. Thus their opportunity elapses, and too late they understand the energy of the question, "what shall a man give in exchange for his soul?"

This shews us the importance of our Lord's exhortation, "seek first the kingdom of God, and his righteousness." Admission into that kingdom, which God hath set up among men by the gospel of his Son, the privileges of which consist in "righteousness, peace, and joy in the Holy Ghost;" the holiness and blessings of that kingdom for ourselves, and the peace, prosperity, and enlargement of it in the world, should be sought by diligence in all appointed means, as our grand objects, with the first and best of our time and affections, in preference to all other things, and with a willingness to venture, or part with, whatever comes in competition with them; even if that should be our estates, liberty, friends, or life itself. We are not allowed "to fear even them who can only kill the body, and after that have no more that they can do," when this would lead us to incur the displeasure of Almighty God, "who is able to destroy both body and soul in hell." A proper attention to our worldly business and interests is a part of our duty to the Lord, to his church, to the community, and to our families; every thing law-

ful and expedient may thus be rendered subservient to our grand object; and all things needful will be added to us. But men are ruined by reversing God's order, and seeking first the world, and the things that are in the world, even "the lust of the flesh, the lust of the eye, and the pride of life."

Even where gross vices and open ungodliness are avoided, how greatly are persons of all ranks, endowments, and professions, "careful and troubled about many things;" instead of attending simply and diligently to the one thing needful, and decidedly "choosing that good part, which could never be taken from them." Men's thoughts, contrivances, hopes, fears, joy, sorrows, maxims, wisdom, assiduity, and conversation, are almost wholly engrossed by the perishing, vexatious trifles of time. Every vague, strange, and uninteresting report is more attended to, than "the glad tidings of salvation;" every science deemed better worth cultivating than the knowledge of God; every question is thought to be sufficiently important to set the ingenuity of men at work to give it a satisfactory answer, except it be inquired "what we must do to be saved;" and such topics only excite astonishment, disgust, a short silence, and the starting of some more congenial subject! If a man pretend to teach others the way to health, to riches, to the enjoyment of life, or how to appear to advantage among their companions; assiduous attention and liberal compensation will not be withheld; but they, who would teach men the way of eternal

life, must not expect much regard, even when they desire no other recompense.

But time and room would fail, should we attempt to enumerate the proofs of man's folly and madness in this respect. Even the very messages of God, respecting judgment, eternity, and his great salvation (instead of meeting with a serious regard,) are often set to music, and profanely employed to vary the species of pleasurable dissipation! Nay, they are often preached out of ostentation, avarice, envy, or strife; heard as a matter of curiosity or amusement; or contended for in pride, virulence, and furious anger! The grand business of most men seems to be, to avoid the burden of reflection, to cause time to glide away as imperceptibly, as possible, and so *apparently* to shorten the span allotted them to prepare for eternity! Well might the psalm-

ist then say, "rivers of water run down mine eyes, because men keep not thy law." But O, ye giddy sons and daughters of Adam, what will ye think of your present pursuits, when death shall summon you to God's tribunal? What will then your riches, pleasures, decorations, elegancies, honors, or dignities avail you? What comfort will the knowledge of all languages and sciences then afford? What will you think of your present anxious cares, covetings, envyings, repinings, and disputes; when "the night cometh in which no man can work?" "Seek," then, "the Lord while he may be found, call upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him! and to our God, for he will abundantly pardon." *Scott's Essays.*

REVIEW.

A Sermon preached Jan. 10, 1810, at the Dedication of the Church in Park Street, Boston. By Edward D. Griffin, D.D. stated Preacher in said Church, and Bartlet Professor of Pulpit Eloquence in the Divinity College at Andover. Boston: Printed and published by Lincoln & Edmands, No. 53, Cornhill. pp. 34.

WE have always considered the dedication of a church to the service of God as a solemn and most interesting occasion. When the mind contemplates the pe-

culiar, though incomprehensible, presence of Jehovah, in a place devoted to his worship, it is affected with the most profound awe and the deepest humility. When it dwells upon the kindness and condescension of the infinite Creator, in encouraging and requiring his creatures, guilty and dependent as men are, to erect temples for the purpose of regular and public prayer, praise, and religious instruction, with mingled emotions of self-abasement and aspiring gratitude, it prompts us to exclaim; *What is man that thou art mindful of*

him; and who are the children of men that thou regardest them? When we consider the glorious blessings of the christian dispensation, and reflect that immortality is to be gained or lost during our short existence here on earth; when experience and observation, as well as the word of truth, induce us to believe, that the amazing concerns between God and the soul of the sinner, are usually settled in the sanctuary, our minds are filled with associations the most august and overwhelming. On entering a newly erected house of worship, we can hardly refrain from saying, From this place the prayers of the faithful will ascend, as clouds of incense, and be rendered acceptable through the intercession of the Almighty Advocate. Here, it is to be hoped, the preaching of the word will be used by the Holy Ghost to convince of sin, of righteousness, and of judgment. Here awakened sinners, in all the agony produced by a sense of conscious guilt, fear of the wrath to come, and an anxious wish that some way of deliverance may be found, will appropriate to themselves the earnest inquiry, *What must we do to be saved?* Here a new song will be begun, a song of perpetual transport, a song in which all the redeemed will unite, ages after this world, and all that it contains, shall have been dissolved. Nor can the well informed mind avoid the reflection, awful as it is, that, in this place, to some the declaration of the truth will prove, through their disobedience and unwillingness to receive it, *a savor of death unto death*, the means of more aggravated condemnation and more intol-

erable punishment; while to others it shall be applied as the means of everlasting emancipation from guilt and pain, and of an introduction to regions of endless happiness and joy.

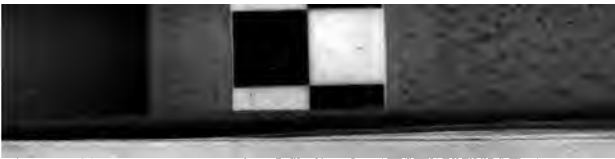
With these reflections we sit down to the perusal of the sermon before us, and are happy to find many passages in accordant with our feelings, and some unusually solemn and impressive. The text is, 2 Chron. vi. 18. *But will God be very desol dwell with men on the earth? Behold, heaven, and the heaven of heavens cannot contain thee; how shall less this house which I have built* After a brief introduction, the body of the sermon is divided in the following manner:

I. Does He whom the heaven of heavens cannot contain, dwell in any place?

II. Will God in very desol dwell with men on the earth?

III. Can we presume to hope that He will dwell in the house which we have built?

Under the *first* head of the discourse, the object of the preacher is to show, that though God is essentially every where present, he has for the most perfect manifestation of himself to his creatures, consecrated certain places with special marks of his presence; and that, in the person of Christ, the omnipresent God will be for ever exhibited to the view of his creatures. Under the *second*, he takes notice of the prominent facts, which prove that God has condescended to dwell with sinful men on the earth. Under the *third*, he takes encouragement, from the presence of God in the ancient tabernacle, and from the joy experienced by good men, in every age of the



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these columns, this pulpit, that towering
spire, and all that contains, with all that
is contained within these sacred limits.
For the preaching of the word, for the
public service of prayer and praise, for
the administration of the sacraments of
the New Testament, and for the resi-
dence of the eternal God, we consecrate
the house."

After so many extracts, we
give you the close of the ser-
mon.

"And when the dust of this crumbled
edifice shall be scattered upon the winds
of heaven;—when the stones of the last
earthly sanctuary shall tremble in the
convulsions of expiring nature;—when
the agonies of disappointment and des-
pair shall seize on those who reproached
your religion;—then, in the full assem-
bly of your fathers, and with all the tri-
umps of victory, you shall ride the clouds
with your victorious Prince. And when
all the myriads of the redeemed, follow-
ing the triumphant chariot of their re-
turning King, shall shout at heaven's gate,
*Left up your heads, ye everlasting doors,
and the King of glory shall come in!* you
shall be welcomed to those abodes of sal-
vation where there is *no temple but the
Lord God Almighty, and the Lamb.*
Amen."

We think this sermon well
adapted to the occasion, and
calculated to excite the best
emotions. As a literary per-
formance it is respectable; but
its principal excellency consists
in the topics of instruction, and
excitements to devotion, which
it contains.

There is an unpleasant and
improper recurrence of the word
view in the first sentence, which
we presume, was an oversight.
Some other verbal criticisms
might be made; they are not,
however, of very great impor-
tance.

The sermon was printed at the
request of "The Brethren of
the Park Street Church."

An Oration delivered June 21, 1809, on the day of the author's induction into the office of Bartlet Professor of Pulpit Eloquence, in the Divinity College, at Andover. By Edward D. Griffin, D. D. Published by request of the Trustees. Boston, Farrand, Malory, & Co. pp. 27.

It has given us great pleasure, that a Professorship of Pulpit Eloquence is established in the Theological Seminary at Andover. In the education of ministers in our country, the rhetorical parts of the art of composition, and the whole subject of delivery, have been comparatively neglected. To be an accurate thinker, and a logical reasoner, are high attainments; but the ability to discuss plain and common subjects, in an interesting manner, and to deliver with propriety and animation, what is written with judgment, is scarcely less useful. It has been no uncommon thing to hear sermons which indicate piety, good sense, and learning, delivered with such unnatural tones, such ill-judged pauses, and such misguided emphasis, as inevitably to detract much from the effect they were otherwise calculated to produce. That the perception of these defects is becoming more general, is a happy circumstance; and that a Professor is devoted to the great object of making candidates for the ministry good public speakers, furnishes a belief, that so far as the influence of this Institution shall extend, a remedy will be, in a great measure, provided. To those reflections we have been naturally led

by the subject of the Oration under review.

After an introduction in which the "efforts which have been made to erect this school of the prophets," and the object of the institution, are just mentioned, the following passage, on the importance of the christian ministry is worthy of notice.

"The business to be conducted here is, in the highest degree, benevolent; and will have incalculable influence on the present and future happiness of men. This is not the place to form generals for fame and for carnage; but youthful Gileads, to lead "the sacramental host of God's elect" to fight the battles of their King;—to fight with tears, not with swords; to wield the weapons of *grief*, instead of spears; and to *carry to the smiled mercy, instead of death.* This is not the place to form statesmen, to settle the little concerns of nations, but ministers of Christ, to manage, under their king, the interests of an *imperial kingdom*,—a kingdom which will shine with the splendours of heaven, *where all the kingdoms of men shall be no more.* This is not the place to elicit the spirit of forensic eloquence, or to raise up men to shine in national debate; but to fit young evangelists to pour the strains of immortal truth, and to plead before a dying race the cause of God, and His anointed Son. Generals may conquer, and statesmen may rule; but there is no work so great or so good, as that of a gospel minister. If the memory of a Howard is blessed, for visiting the prisons and lazarettos of Europe, to relieve temporal distress, surely they ought not to hold a *thankless* office, who spend their lives in efforts to deliver their brethren from the prison of endless despair, the lazaretto of eternal disease."

The Orator guards against any supposition that ultimate reliance is to be placed on human art, or the unassisted exertions of men, by several judicious reflections. His definition of pulpit eloquence, is a good one; viz. "The perfection of pulpit eloquence consists in displaying the most affecting gospel truths, in the most impressive manner."

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must feel; and that all
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as distinctly stated.

transcribe a brief enumer-
of the subjects which pre-
selves to the pulpit

preacher of everlasting truth
nely the noblest subjects that
rated and enkindled the soul of
ot the intrigues of a Philip,—
plots of a Cataline;—but the re-
x angels,—the creation of a
the incarnation and death of the
od,—the resurrection of men,—
tution of nature,—the general
t,—and the final confirmation of
s millions of men and angels in
s or misery. No subjects are so
—none so interesting to the feel-
a reflecting audience: no orator
self ever so deeply interested in
set, as a godly minister is in the
high he presses upon his hearers,

If on any topic he can become impassion-
ed, and be carried beyond himself, it is
on the theme of immortal love, and the
everlasting destinies of men."

The difference between the el-
quence of the pulpit and that
of the bar, or of popular assem-
blies, is illustrated by a compar-
ison between Paul and Cicero; and the Oration is concluded by
some pious and animated reflec-
tions on the good effects to be
expected from the Institution,
into which the author had been
chosen a Professor.

We think a just estimate of
the importance of eloquence in
the pulpit, is given in this Ora-
tion. It is not suffered to be
depressed, on the one hand, as
unworthy the attainment of the
student in Theology; nor is it
exalted, on the other, above the
station of a humble instrument
in the hands of God.

The only remaining criticism
which we shall offer is, that the
Orator might have profitably
enlarged more upon what may be
called the didactic parts of his
discourse, viz. those parts which
relate to the foundation of pul-
pit eloquence, and the objects at
which it aims.

RELIGIOUS INTELLIGENCE.

INSTITUTION OF THE MERRIMACK BIBLE SOCIETY.

ARTICLE I. THE distribution of
y Scriptures among the needy
tute, within the reach of
, shall be the only object of
ety; and the version of the
common use, without note
ment, shall be the only ver-
be distributed in the English
e; and it shall also be the
in selecting the versions, to

be distributed in other languages.

II. In the accomplishment of this
great object, the Society will cheer-
fully, correspond and co-operate, as
opportunity may offer, with all other
institutions of a similar description;
and especially with those in this
State.

III. There shall be an annual meet-
ing of the Society, holden at Newbu-

ryport, on the first Wednesday of January, at two o'clock, P. M. when there shall be elected by ballot a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer; who shall *ex officio* be Managers.

IV. There shall also be elected by ballot, at the annual meeting, ten Managers, who, in conjunction with the Officers mentioned in the preceding article, shall constitute the board of Managers: seven of whom shall be necessary to form a quorum: and this board shall be authorized to make any regulations, comporting with this Constitution, which experience may indicate, as necessary. The President of the Society shall also be the President of the board of Managers.

V. The Society shall, if they think proper, determine at each annual meeting the amount of monies to be expended for the year. If they shall make no such designation, the matter shall be determined by the Managers.

VI. There shall be a standing Committee of two, appointed by the Managers, to receive the annual taxes, contributions, and all donations to the Society; and deliver the same to the Treasurer, obtaining his receipt for the amount.

VII. The Managers shall appoint a committee of three, who shall purchase and distribute Bibles, conformably to their Instructions; and they shall receive from the President an order on the Treasurer for the amount. All orders on the Treasurer shall be signed by the President, under the direction of the Managers.

VIII. There shall be at least a semi-annual meeting of the Managers to examine the accounts of the Treasurer, receive the report of the Committee of Distribution, and transact any other business, relative to the objects of the institution: and they shall report their doings, and the success of the institution during the year, at the annual meeting of the members.

IX. Special meetings of the Society shall be called by the President, or in case of his disability, by the Vice President, at the request of seven of the members; and the objects of such meeting shall be specified; and

the manner of notifying the meetings shall be prescribed by the Managers. If the President and Vice President be absent at any meeting, some other person appointed shall preside.

X. The payment of twenty-five dollars upon subscribing these articles shall constitute a member of the Society for life; and the payment of two dollars annually, shall constitute the subscriber a member.

XI. No person holding an office under the Society, shall receive any compensation for his services, except the receiving committee; who may be compensated at the discretion of the board of managers.

XII. Thirty members, regularly convened, shall constitute a quorum. The constitution shall not be altered, except at an annual meeting; nor then, but by a vote of three fourths of the members present: but the first article shall be subject to an alteration.

XIII. Upon the adoption of the constitution, the society shall be immediately organized by a choice of officers; and a committee shall be appointed to obtain subscriptions; and it shall moreover be the duty of the members at large, to increase the number of subscribers, and the funds of the Society, by all laudable measures.

XIV. The transactions of the Society at their several meetings, and also of the managers at their meetings, shall be signed by the recording Secretary.

XV. The board of managers shall, as soon as convenient, apply to the General Court for an act of incorporation.

OFFICERS.

William Coombs, Esquire, *President*.
Rev. Samuel Spring, D. D. *First Pra*.
William Woart, Esq. *Recording Sec*.
Rev. Daniel Dana, *Cor. Secretary*.
Richard Pike, Esq. *Treasurer*.

MANAGERS.

Rev. John Andrews,
Rev. C. W. Milton,
Rev. James Moras,
Rev. James Miltimore,
Rev. John S. Popkin,
William Bartlet, Esq.
Thomas M. Clark, Esq.
Daniel A. White, Esq.
John Pearson, Esq.
Capt. Stephen Holland.

ADDRESS
OF THE
MERRIMACK BIBLE SOCIETY.

the great object of indicated by its name, proper to submit to the especially to our fellow-fellow-citizens of the general view of our the grounds on which extended support and

object of this institution—to impart the Holy their native purity, to as, wherever they may, from poverty, or other causes, are destitute of the assurance. As these difficulties be gratuitous, the exertions of our exertions in the amount of the we shall be enabled to

sign we claim not the equality. We cheerfully con- sence to similar institutions side of the Atlantic; to honor to imitate their of six years since, a formed in Great Britain purpose of publishing lectures in a variety of promoting their circles, Christian, and Pagan. A design and enlarged benevolence calculated to unite all and every objection, and every obstacle. It encouragement which it the Society, during the its existence, has made ch are almost beyond entitle it to immortal e printing editions of in a variety of Euro- and liberally distrib- among the poor and the e respective countries, y generous donations, of the Bible into the Oriental India—the no- to which the present birth—a design which our the saving light of own millions sitting in the shades of death.

Even to this distant continent, the same society has extended its beneficent efforts; and numbers of poor aborigines are this moment invoking blessings on the heads of those who have generously sent them the gospel of Christ.

While the exertions of this Society have been thus extensive, and fruitful of good, the influence of its example has been not less important, or beneficial. Animated by the same spirit, and aiming at the same interesting objects, numerous Bible societies have risen up in various parts of Europe. The flame of pious emulation has been wafted across the Atlantic. Already our favored country sees a number of institutions established on the same principles, and commencing their operations under the happiest auspices. Two of these are within the circle of our commonwealth.

That it is no part of the object of the Merrimack Bible Society to interfere with the exertions of sister institutions or supersede them; that, on the contrary, we wish to give them the most cordial support and aid, is evident from one of our fundamental articles, which declares that “the Society will cheerfully correspond and cooperate, as opportunity may offer, with all other institutions of a similar description, and especially with those in this State.”

The considerations which have determined us to form ourselves into a distinct and separate association, are principally those of superior convenience and usefulness. If the local extent of a Bible society be such as to permit the members generally to attend the annual meetings, a more lively interest will be excited and cherished, greater numbers, and of course, more ample funds, will be collected within a given circle, and thus the aggregate of good done by a community will be proportionally increased.

Surely the field of exertion is wide; the motives for it, multiplied and various. The object presented is equally simple, grand, and interesting. What duty can be more indispensable, than that of communicating to our destitute fellow creatures, the word of life and salvation? Where,

in the whole compass of human thought, can there be found a nobler form of charity!

We are aware, indeed, of one source of objection. Some whom we now address, will be scarce able to conceive, that in the part of the country in which we live, there can be any such deficiency of Bibles, as to call for the extraordinary exertions proposed. In reply, we would remark, that this deficiency is probably much greater than is generally realized. At least, it is our duty to make serious and faithful inquiry on the subject. If there are to be found, within our circle, families or individuals, destitute of the Bible, ought they not to be supplied? Suppose the defect owing to criminal indifference and negligence, as much, at least, as to poverty; would not christian charity wish to proffer them the richest of treasures, however neglected, or undervalued? Perhaps the very compassion manifested in such a gift, might arouse some thoughtless creature to serious attention. Others there are, whose extreme indigence gives them the strongest and most unexceptionable claims to our attention. In most of our towns, there are receptacles for the poor: these would furnish many a suitable object of our charity. There are many Africans among us, utter strangers to the truths taught in scripture. Not a few of them, indeed are altogether unable to read. Others are but partially instructed. Yet who can tell, in how many instances the present of a Bible might stimulate both the one and the other, to acquire the knowledge necessary to peruse it? In the Eastern portion of our commonwealth, and in many parts of New-Hampshire and Vermont, but recently settled, and thinly populated, it is apprehended there are many families entirely destitute of the word of life; many souls perishing in utter ignorance and stupidity. And though much has been already done to relieve their miseries, more ought to be attempted.

The cases we have thus briefly specified, ought undoubtedly to engage our first attention. Should they prove, on a careful examination, less numerous or pressing than we

have supposed, we shall have reason to rejoice. Our bounty may then flow in other channels. For surely, it needs not, it must not stagnate. The fact, that we have little occasion for a gratuitous distribution of the Scriptures in our sphere, far from constituting a reason that we should do nothing to promote their circulation is one of the strongest arguments that we should do much. In what other way, can we so naturally express our gratitude for the mercy which exalts us above thousands and millions of our fellow-creatures? Think, brethren, of the multitudes of poor Africans in various parts of our country, who groan away months and years in bondage; the present scene embittered with every calamity; the future, uncheered by a single ray of hope. Shall we not hasten to impart to them that gospel which is eminently the friend of the wretched; the precious and only source of real comfort, in life and in death? Think of the Aborigines scattered in various parts of our continent; most of them immersed in the grossest ignorance and idolatry. The territory which they once peacefully possessed, we inhabit; and even into the wildernesses whither they have retired before us, our vices have pursued them. But how little have we done to ameliorate their secular condition! How little, to communicate to them the sovereign and only antidote against human guilt and misery! Is it not time for more strenuous and efficient exertions than have yet been made, to pour on their benighted souls the light of heavenly truth?

As we proceed, the subject expands; and considerations the most affecting and awful press on the contemplative mind. We invite your reflections, brethren, to this simple fact: that in the nineteenth century of the Christian era, more than half the human race are as perfect strangers to the gospel, as though its light had never shone on our globe. Yes; at this moment, more than FIVE HUNDRED MILLIONS of immortal beings, with souls as guilty, and as precious as our own, are utterly ignorant, either of the one living and true GOD, or of JESUS CHRIST, as the only SAVIOR! Alas! the

world has been buried in a
 or never could this have
 eplorable case. But we
 to bless God that these
 bers are vanishing. The
 stress, issuing from the
 odes of superstition and
 ad borne on every wind,
 th pierced the ears and
 hristians. Christians be-
 that they owe a debt to
 n. Both in Europe and
 a missionary spirit has
 dled, and the noblest ex-
 de to spread the gospel
 . Perhaps among Prote-
 : of this kind has been done
 12 or 15 years, than in
 turies preceding. The
 animating. Who that has
 eel, would not wish to aid
 k of mercy? The attempts
 ries, it is obvious, must
 assisted, and the probabili-
 success much increased, if,
 to their oral instructions,
 mpart to the heathen, the
 ord. Indeed translating
 res into languages in which
 een before unknown, and
 uting them in this form,
 ous portions of the globe,
 , of christian benevolence,
 tain simplicity and efficacy.
 untains of life are opened
 ing world. In this way,
 he knowledge of the Lord
 overspread the earth, as
 cover the channels of the

res, then, a serious con-
 whether we are not called
 ur exertions, as God shall
 bility and opportunity, to
 of the globe where they
 , not excepting the most
 mes. The idea is vast ;
 ot be treated as visionary.
 rely cannot be thus treat-
 t singular insensibility and
 . The favored island from
 ancestors came, was once
 f idolatry and barbarism.
 missionaries of other lands
 ut, and gave it the gospel.
 dd have been our forlorn
 at this moment, had not
 glowed with that ardor of
 e which the frigid philo-
 ur day brands as extrava-

gant and enthusiastic? Is it not
 time that we should rouse from our
 idolence, and endeavor to discharge
 the immense debt thus contracted, by
 conveying the same precious gospel
 to the most distant and benighted
 corners of the earth?

Such, brethren, is the object pre-
 sented before you. Such the cause
 in which you are invited to engage.
 And to every reflecting mind, to every
 feeling heart, we dare appeal, and
 ask: Is it not a cause most impor-
 tant, most interesting and sublime?
 Does it not merit an animated and
 universal support? Does it not im-
 periously claim the most ardent and
 indefatigable exertions?

Our wish is, to disseminate the Bi-
 ble. And surely, if an object can be
 named, against which there cannot
 possibly be raised a plausible objec-
 tion, it is this. Here all hearts may
 unite; all hands should be open.
 Professors of christianity, however
 different in denomination, or in sen-
 timent, may combine and co-operate
 to spread those Scriptures which
 they all consider as containing the
 words of eternal life. We have long
 been praying that the gospel may
 spread, and the knowledge of the
 Lord fill the earth. Let those pray-
 ers no longer be our reproach: but
 let us be actively engaged to promote
 their accomplishment. The affluent
 have now an opportunity to convert
 to the most important purposes
 the bounty of Heaven, and in the
 noblest sense, to *enjoy* it, by making
 it the medium of substantial and im-
 mortal good to their fellow-creatures.
 Those who have tasted that the Lord
 is gracious, and are daily living on
 the consolations of the gospel, may
 now gratify the first and favorite wish
 of their hearts, by inviting others to
 the heavenly banquet. And can any
 believe the Scriptures to be the word
 of God, and the only source of hope
 and salvation to man, and not realize
 an obligation to circulate them, if
 possible, to the remotest bounds of
 earth?

Christian brethren! while we dai-
 ly lament the low state of religion in
 our land; while multitudes around
 us treat the gospel with cold indiffer-
 ence, and trample in contempt on
 the pearl of price, let us not despond.

Let us rather redouble our diligence in the use of all those means by which, under the divine blessing, the ignorant may be instructed, the thoughtless alarmed, and immortal souls saved from death. Let us, at the same time, be comforted with the thought, that the word of life finds its way to other nations; and that thousands of perishing heathen are brought to know and enjoy its everlasting blessings. And let us esteem it our honor and happiness humbly to promote the triumphs of divine truth and mercy. The very attempt is pleasant. Every exertion, every sacrifice which we sincerely devote to this object, carries with it its own ample and sublime reward. And who knows but these our humble efforts may be crowned with success? Who can tell that it may not be our happy lot to meet, in the mansions of the blest, thousands saved by our instrumentality, from the brink of eternal woe? How delightful, how inspiring the thought, that from the banks of the Merrimack, the joyful sound of salvation may soon echo to the coasts of Africa, or the more distant regions of Tartary and China! The time will come, when these abodes of ignorance and superstition shall be blest with the religion of Jesus. Nay more, the whole earth shall bow to his sceptre, and taste his grace. Regions where no christian foot has ever trod or ray of gospel mercy shone, shall be gladdened with the light of life? shall resound with our Redeemer's praise. Nor is the period distant. The best supported interpretations of scripture prophecy represent it as near. The great and awful events of providence now taking place, do not invalidate, but rather strengthen our belief of its approach. Nor is it enthusiastic to consider the late wonderful exertions of the friends of Zion, in other countries and our own, as the very means by which Heaven intends to usher in the promised millennial glory of the Church. In the mean time, let us humbly hope, that the great and good work in which we now engage, accompanied as it will be, with our fervent prayers, may happily tend to revive decaying religion among ourselves, and, in a dark and portentous day, to secure to our

beloved country, the blessing and protection of the ALMIGHTY.

In behalf of the Society.

WILLIAM COOMBS, Secy.

Attest, W. W. GALT, Secy. Ser'y.

FOREIGN.

MISSION TO DEMERARA.

Mr. Wray, the missionary to the negroes in this colony, in a letter dated in February last, writes, that he believes about 150 negroes have become earnestly desirous of saving their souls, in consequence of his labors. Twenty-four have been solemnly baptized by him, and, as far as he knows, walk consistently with their profession. Thirteen more are candidates for baptism. The number of negroes who enjoy the benefit of Mr. Wray's instructions is about 600. Perhaps, he says, a more attentive congregation was never seen. They are anxious to understand every word. Many of them are not only desirous of being saved themselves, but they willingly teach others what they know. Ten of the most intelligent of the negroes have each taken eight under their care to instruct and watch over. Their managers acknowledge that a favorable change has been produced on their conduct by the instruction they have received. Some from being indolent, noisy, and rebellious, are stated to have become industrious, quiet, and obedient: they work willingly, and try by every means in their power to give satisfaction. Several gentlemen, who at first were much prejudiced against the mission, and who had prohibited their negroes from attending Mr. Wray, are said to have been so far wrought on by these appearances, as to retract the prohibition, and to give permission for their regular attendance. *Ch. Ob.*

DEATH OF THE BISHOP OF LONDON.

EARLY ON Sunday morning, the 14th May, 1809, died, at the episcopal palace at Fulham, in the 79th year

of his age, much and justly regretted, the Right Rev. Beilby Porteus, Lord Bishop of London. His lordship was first consecrated bishop of Chester in 1776, and in 1796, was translated to the see of London, on the death of Dr. Lowth. During the twenty-three years he filled this important situation, his conduct was such as entitled him to the love and veneration of all who knew him. He was a man of truly christian moderation, and, in the performance of his episcopal functions, was ever studious of the peace and unity of the Church. In private life his conduct and conversation were always amiable, pure, and exemplary. His writings bear unequivocal testimony to the anxiety which he felt to advance the interests of religion and morals, not only in his immediate diocese, but throughout the world. It is expected that he will be succeeded by Dr. Randolph, at present Bishop of Bangor.

REFUGE FOR THE DESTITUTE.

The object of this society is, as we have already informed our readers, to provide a place of refuge for persons discharged from prisons or the hulks, unfortunate and deserted females, and others, who, from loss of character, or extreme indigence, cannot procure an honest maintenance though willing to work. For this purpose premises are engaged at Cuper's Bridge, Lambeth, competent to the separate accommodation of the sexes, and capable of any further extension. Here every attention is paid to their morals, and suitable admonition and religious instruction are afforded them. The males and females are lodged and employed in apartments which are entirely distinct: the males in splitting firewood and working in the garden; it being intended that other useful trades and manufactures shall be adopted as the numbers increase: the females, in knitting, spinning, making clothes and household linen, washing, &c. &c. As an incentive to good conduct, a certain portion of their earnings is set apart, and allowed them if they depart with credit to

themselves; and premiums are distributed to such as behave in a manner peculiarly exemplary. If their conduct prove unexceptionable, reconciliation to their friends is attempted; or proper situations are sought for them; further rewards being bestowed on those who are found to persevere in good conduct. The institution is under the direction of a committee, who meet every Wednesday at the Refuge; and is constantly inspected by visitors and sub-committees. The committee have engaged a chaplain, who attends every Sunday to read prayers and preach, besides attending, during the week, for the purpose of religious instruction.

The committee occasionally afford temporary relief to persons, until they can obtain parochial or other assistance; and they trust, that, as the funds of the institution increase, they may be enabled to put an end to the plea of necessity, urged by the idle and profligate characters that infest our streets. During the short period the institution has been opened, down to the end of last year, 235 persons have applied for admission or relief. Of these, 100 have been admitted, 59 relieved out of the house, and 76 not considered as proper objects; 54 of those admitted are now in the house. Of those who have left the house some have been restored to their friends; and others placed in situations wherein they are enabled to gain their livelihood.

An establishment of this kind has long been wanted, where the penitent criminal, the deserted female, the helpless laborer, and the forsaken stranger, may find employment, support, and instruction. For these, a refuge is at length actually opened; and when it is considered that it receives those to whom no other refuge from vice and misery is open, and supplies them, not only with sustenance, but with moral and religious instruction, we trust that there will be a general disposition in the friends of humanity and religion, to give it their support.

One guinea paid annually constitutes a governor, and ten guineas paid at once, or within one year, a governor for life. *Ch. 66.*

LONDON MISSIONARY SOCIETY.

We give our readers an abstract of an account, lately published by this Society, of the state of their missions.

IN OTAHEITE are twelve missionaries, two of them have wives. These persons have continued to instruct the natives in that and some neighboring islands, notwithstanding many discouraging circumstances which they have had to encounter. "Their labors among the adults," it is said, "have not been so useful as they wished; yet their endeavors to instruct the children and youth are more promising."

IN SOUTHERN AFRICA, Dr. Van-Serkemp and other missionaries have labored with success. The settlement called *Bethelsdorp*, at which the doctor has resided, has lately flourished. It contains about 600 persons, whose civilization and religious improvement are said to be advancing. The neighboring Caffres discover a growing desire for religious instruction. It is the purpose of Dr. Vanderkemp to leave *Bethelsdorp* to the other missionaries, and to attempt a mission more in the interior of Africa, or in the island of Madagascar.—The missionaries at *Orange River* are busied in teaching the people to build houses, and cultivate the soil; as well as in instructing them in the gospel of Christ. Seventeen persons had been baptized. The natives had suffered from the small-pox; but the introduction of vaccination promised to eradicate that disease. The mission to the *Namaquas* is said to go on well. Mr. Kicherer has charge of the Dutch church at *Graaf Reinet*, where he has an opportunity of preaching to a great number, not only of the colonists, but of the natives.—When the news of the abolition of the slave trade reached the Cape, the joy was great; and a public day of thanksgiving was observed.

IN ASIA, several missions have been begun. At *Vizagapatam*, Messrs. Cran and Desgranges are employed in instructing the heathen. They have begun to translate the Evangelists into the Telinga language. They have also printed catechisms, &c. in

that tongue, in which work they are aided by a converted Bramin. They preach every Sunday to the Europeans in the fort; and superintend some large schools of native children, which they have established. In the *Tinevelly* district, Mr. Ringletaub is engaged in visiting the small congregations of Christians scattered over the country, and occasionally is instructing others. He has acquired great skill in the Tamul language. Mr. Vos, formerly a minister of Ceylon, is appointed to the Dutch church at *Negapatam*, where he enjoys an opportunity of being useful among the native inhabitants. Two missionaries are on their way to the country of the *Birmans*, and one to *Seringapatam*; and two are employed in the island of *Ceylon*. Another missionary, Mr. Morison, reached *China*, which was the place of his destination, in September, 1807.

Although Mr. Frey, who formerly labored among his countrymen, the Jews, under the patronage of this society, has withdrawn himself from their connexion, they have determined to continue their endeavors for the benefit of that once favored race. Ministers are engaged to preach to them; and essays, written by Mr. Ewing of Glasgow, and other tracts, have been published for circulation among them.

IN AMERICA, Mr. Pidgeon labors as a missionary among the inhabitants of *New Carlisle*, in *New Brunswick*.

IN THE WEST INDIES, two missions have been begun; one at *Tobago*, where Mr. Elliott, the missionary, is permitted, on many of the estates, to preach to the Negroes, not a few of whom, it is added, have shewn a great readiness to receive instruction:—and another at *Demarara*, of which an account is given in our present number. *Ibid.*

MISSIONS OF THE UNITED BRETHREN.

From the periodical accounts of these missions, lately published, it appears that they were in general progressively advancing.

The total number of Christian Es-

the three settlements, brethren on the coast was, towards the last year, about 230. A few interesting particulars respecting the present obstructions for want of room. The settlement near the Cape of Good Hope, at *Bavianskloof*, or, as it is called, *Gnadenthal*, flourishes. The congregation consists of 547 persons; besides which there are about 300 Hottentots settled in the neighborhood. One of the missionaries thus writes—"What a blessing is it to me, when I see the dear Lord Caledon's countenance upon him, he assures me of his friendship and good will towards me." His Excellency the Governor has directed the missionaries to form a settlement, at a place which he has pointed out, urging them to attend the exertions among the Hottentots. The missionaries agreed if their number to reside pointed out by Lord Caledon should learn the dear brethren in Europe, their determination their measure be finally guided. On February, 1808, his Excellency Gnadenthal, in command Blaney and a general inspected the whole establishment. The Hottentots welcomed him by their verses, which seemed to give him pleasure: he expressed at their sweet and musical. A party of the men were called, and one of them stood forward and addressed his in a short speech, ex-

pressive of joy at his safe arrival and his condescension in visiting the settlement; and of the fervent prayers of the Hottentot congregation, that God would bless him, and enable them to be faithful and obedient. Lord Caledon thanked them, and assured them of his favor and protection. In the evening, he and his suite went to church; and next morning he took leave, with many expressions of kindness and good will.

We must defer, till another opportunity, any farther extracts from these accounts. *Ibid.*

MISSION TO TARTARY.

Letters from Karass have been received, dated in January last. Mr. Brunton, the superintendent of the mission, was recovering from a severe illness; but he had lost his wife, who, in November last, died of an abscess in her lungs, full of the faith and hope of the Gospel. Since last July, a considerable number of the following tracts had been circulated. 1. Advice of a Friend to a Mohammedan, in 52 pages 8vo. 2. The Principles of the New Testament, in 14 pages 8vo. 3. Letter in Defence of St. Paul's Apostleship, in 7 pages 8vo. 4. A Catechism, in 56 pages 8vo. 5. St. Matthew's Gospel, in 50 pages folio. These tracts had excited much attention and inquiry among the people, and some hostility among the Mohammedan doctors. They had prohibited the people from reading them; but this had only led to their more eager perusal. The Gospel of St. Matthew seemed to be much prized, and well understood.

LITERARY INTELLIGENCE.

TO THE FRIENDS OF LITERATURE.

THE public have been repeatedly informed of my design to compile a large and complete Dictionary of the English language; and most men of learning are probably apprised of the opposition manifested, in various parts of the country, and especially in the eastern part of New-England, to this attempt at improving the lexicography of our language. The unabating zeal displayed, on this subject, by various remarks and strictures published in the Anthology, indicates a spirit of enmity very unusual; the motives of which I will not attempt to explain. If honest, the men who possess them evidently manifest more zeal than knowledge or discretion. It is not improbable that many gentlemen mistake my views and the tenor of the remarks, which I have made on the English philological works which are now used in this country: if so, some explanations are due to the public, and required by a decent regard to my own reputation. But as the spirit displayed in the Anthology renders it necessary for me to withhold all communication, with the conductors of that work, I beg leave to trouble the readers of the Panoplist, with a few observations in explanation of the motives by which I have been actuated, and in vindication of my conduct, principles, and designs.

The principal charges against me, may be comprehended in these particulars—That I have indulged too much freedom in censuring the works of many men, of unquestionable erudition, and of established reputation in philology; and that I have displayed great zeal in pressing my own publications upon my fellow citizens.

In regard to the first charge, I can say most sincerely that if I have ever violated the rules of decorum in my strictures upon authors, it is a subject of much regret; for nothing is more abhorrent to my feelings, and

repugnant to my principles. I really thought that in the preface to my Compendious Dictionary I had treated Dr. Johnson, bishop Lowth, and other English authors with a due degree of respect; having uniformly expressed my high opinion of their erudition, and having censured Mason, for the contemptuous manner in which he speaks of Dr. Johnson. In my letter to Dr. Ramsay, I have also censured Mr. Horne Tooke for the severity of his remarks on the same author. I have attempted to point out many errors in the works of these distinguished authors, and to prove the errors, by numerous examples and authorities. In the view of many learned men, these proofs appear amply sufficient for the purpose. In the view of others perhaps the proofs are not sufficient, for it would be very extraordinary that no differences of opinion should exist on this subject.

One thing is certain, that in whatever I have alleged, I have been actuated by a firm belief of the truth of my assertions; and, on a review of what I have written, aided by further researches, I can now declare my belief that, far from exaggerating the errors and defects of the English dictionaries and grammars used in our country, I am persuaded that my representations come very much short of the truth.

In addition to what I have said on the works of Lowth, Johnson, Varro, Vossius, Junius, and Skinner, I will now mention the Hebrew Lexicon of Parkhurst. I have no doubt that the sense of Hebrew words has been generally understood; but a great number of Hebrew words which are treated as radical, are compound or derivative, and a multitude of words are arranged by Hebricians, under roots with which they have no connexion.

Equally erroneous and defective are the Latin and Greek Lexicons, in assigning words to their radicals. I

enumeration of these dictionaries of Ainslie, and Johnson, one word in fifty is trivial signification.

These representations, and my motives are pure. They spring not from a disposition to devalue my labors of other motives is to justify the design of publishing a dictionary to be very important to the public with the new publication, without the purchaser, as a real and valuable investment is a common practice for the purpose of acquiring money, to make a profit, without the merit or the toil of research; but in some cases, especially in school books, in which the merit is not commendable, is very censurable. There are instances in which men of great attainments, aided by good judgment, acquire wealth, as well as property, worth ten times their earnings.

In compiling the Dictionary, I offer a new illustration of the progress of language; different from any thing that has appeared. I offer this, not that my work is better, but that the fruits of it will be a valuable addition to the republic of letters; not only to the English nation and to the continent, but to most of Europe. After making allowance for the partiality of the publisher, or for his own pecuniary interest, I am persuaded that the imprinted copy will appear as an encouragement, and be equivalent for the extra work. These are my motives, and no other are my

importance of such remarks, making different attachments different ideas. In my opinion, no researches in the history of arts, or the history of his improvements, are so much less, in-

quiries into the origin and history of his noblest art. But I have learned that this subject is intimately connected with the history of nations; and not only ancient authors, sacred and profane, but the origin and migration of nations, may be illustrated by an investigation into their languages.

This explanation will, I trust, obviate the censure I have incurred, by endeavoring to spread the circulation of my school books. The small books I have published furnish my only means of subsistence, while I devote my time exclusively to literary studies. Some of them at least have been well received; I gratefully acknowledge this reception; but I wish not the public to give currency to any book of my composition, unless the purchaser believes it to be as good as any other of the kind, and finds himself indemnified for the purchase in the value of the book.

Having relinquished a lucrative business, for the purpose of pursuing a favorite study; and finding my means inadequate to the great expenses of the undertaking; having a numerous family and an aged father, bending under the weight of four score and eight years, looking to me for support; I am bound by all the ties of duty, affection, and humanity, to seek for such patronage as is due to my honest exertions. I seek only the fruits of honest labor, which for eight and twenty years, has been unceasingly devoted to the best interests of my fellow-citizens.

I am happy to find, that many enlightened men in this country who are best acquainted with my views and my designs, are disposed to render me all the services in their power. Equally gratifying is it, that the Eclectic reviewers in England, have spontaneously expressed their readiness to aid me in my undertaking.

The prospectus of my work, inserted below, has been sent to the principal towns in the Northern States, for the purpose of procuring aid from such gentlemen of talents and property, as may have the disposition and the ability, to afford me encouragement. If I should meet with the necessary aid from this proposal, I shall prosecute the work

with diligence and satisfaction. If not, I shall either abandon the undertaking, or apply to the liberality

of English gentlemen for the necessary means to enable me to accomplish the work I have begun.

PROSPECTUS OF A NEW AND COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE. BY NOAH WEBSTER, JUN. ESQ.

IN this Work, the Compiler attempts the following objects.

1. To comprehend all the legitimate words, in the English Language, common and technical, with perspicuous and discriminating definitions, exemplified by authorities, in all cases in which authority is deemed necessary to vindicate the use of a word, or illustrate its signification. This article includes the new terms in chemistry, mineralogy, geology, botany, and zoology.

2. To contract the size of the work within the smallest compass that is consistent with the comprehensiveness of its design; and by reducing the price considerably below that of Johnson's larger work, to render it more accessible to men of small property.

3. To exhibit the true orthography and pronunciation of words, according to the most approved English practice.

4. To explain obsolete words, found in ancient English authors. These words will constitute a separate department of the work.

5. To deduce words from their primitive roots, and exhibit the affinity of the English Language with various other Languages. This part of the work will be new, and will offer results singularly novel and interesting; unfolding the connexion between the languages of the principal races of men, consisting of the Assyrian stock in Asia and Africa; and of the Celtic and Teutonic, in Europe.

It is believed this work will form three large Octavo Volumes, which, well printed on fine paper, cannot be afforded at less than twelve or fifteen dollars.—The compiler has already devoted about five years to the execution of this work, and about the same time will be necessary to complete it. Specimens of the work have been exhibited to Gentlemen of the first literary attainments in New-York, N. Haven, Boston, Salem,

Newburyport, Portsmouth, and several other towns; and the gentlemen, while they differ from the compiler, as well as from each other, as to the propriety of some parts of the scheme of minor consideration, have unanimously expressed their approbation of the General Design, and their readiness to give it all the encouragement in their power.

As the execution of this work, laborious beyond any thing, of a literary kind, hitherto undertaken in the United States, must occupy a large portion of the compiler's life, to the exclusion of other employments; and as the expenses to be incurred during this period, which cannot be less than fifteen thousand dollars, will exceed his own pecuniary resources, he is advised to offer to gentlemen of property and liberal views of the value of this undertaking, a Prospectus of the work, and invite a subscription to aid him in this arduous design. As the exact price of the work cannot yet be determined, it is proposed that gentlemen, disposed to patronize the undertaking, should advance a part of the price, which may be either *five dollars or ten*, at the option of each subscriber, and receive a copy of the work, when finished, neatly printed and bound, at the lowest retail price, deducting the money advanced. The compiler, on his part, stipulates to complete the work, as speedily as the nature of the design and his own health will permit, and deliver the books to subscribers at some bookstore in the principal town in the state where the subscribers respectively reside; of which place due notice shall be given in the public prints.

NOAH WEBSTER, jun.

Yale College, November 2, 1802.
TO NOAH WEBSTER, JUN. ESQ.

DEAR SIR,

YOU have requested our opin-

cerning the Dictionary, which is preparing for the press. From specimens which we have seen, certain very favorable thoughts concerning the work; and believe, if completed as it has been best will excel the best Dictionary our possession, and throw much light upon our language. I sincerely regret, that you have many obstacles to encounter, par-

ticularly so many prejudices, in an undertaking, which, we think, will be honorable to you, and useful to the public. We are sir, yours, &c.

TIMOTHY DWIGHT, *President.*
JEREMIAH DAY, *M. and P. N.*

Prof.
BENJAMIN SILLIMAN, *Professor of Chemistry.*

JAMES L. KINGSLEY, *Professor of Languages.*

LIST OF NEW PUBLICATIONS

ORIGINAL.

American Artillerist's Companion, Elements of Artillery. Treating of kinds of fire arms in detail, of the formation, object, and service of the Flying or Horse Artillery in two octavo volumes. Accompanied with a quarto volume containing sixty seven plates, with explanations. The volumes embellished with portraits of General Washington, and the Author. By De Toussard, member of the society of the Cincinnati; late lieutenant-colonel in the general staff in the army of H. I. and R. M. late lieutenant-commandant of the second regiment and inspector of artillery of the United States. Price \$16 handsomely bound and lettered. Philadelphia, C. & A. Conrad, 1809.

Oration delivered June 21, on the day of the author's entrance into the office of Bartlett Professor of Pulpit Eloquence in the City College, at Andover. By David D. Griffin, D.D. Boston, and, Mallory, and Co. 1810.

Sermon at the Inauguration of Rev. Edward D. Griffin, D.D. at Professor of Pulpit Eloquence in the Theological Institution at Andover, June 21, 1809. By Samuel King, D.D. Boston, Farrand, and, Co. 1810.

Journal of Travels in England, Ireland, and Scotland, and of two voyages over the Atlantic, in the years 1805 and 1806. In two volumes.

By Benjamin Silliman, Professor of Chemistry and Natural History at Yale College, New Haven. Compendium and Digest of the

Laws of Massachusetts. Volume 2, part 1. By William Charles White, Esq. Boston, William Wells, 1810.

The American Law Journal, and Miscellaneous Repository, No. 3, vol. 2. By John E. Hall, Esq. of Baltimore. P. H. Nicklin & Co. Baltimore, and Farrand, Mallory, and Co. Boston, 1810.

Two Sermons, by Rev. Moses Stuart, A. M. one delivered before the administration of the Lord's Supper, Jan. 14th, 1810, to the First Church in New Haven; the other a Farewell Sermon delivered Jan. 28th, 1810, and addressed to the first Church and Congregation in New Haven. I. Cooke & Co.

NEW EDITIONS.

Elements of Moral Science. By James Beattie, LL. D. Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen. In two volumes. Philadelphia, Hopkins & Earle, 1809.

Tales of Fashionable Life, by Miss Edgeworth, Author of Practical Education, Belinda, Castle Rackrent, Essay on Irish Bulls, &c. In two vols. containing Ennui and Almeria. Boston, J. Eliot, Jr. 1810.

Don Sebastian; or, The House of Braganza. An Historical Romance. Four volumes in two. Philadelphia, M. Carey, 1810.

Letters from Warburton to Hurd; or, Letters from a late eminent prelate to one of his friends. First American edition. New York, E. Sargent, 1809.

The Scripture Doctrine of Atonement, proposed to careful examina-

tion. To which is added, an Appendix, containing a view of consequences resulting from a denial of the Divinity of Christ. By Stephen West, D.D. Pastor of the church in Stockbridge. Boston, Farrand, Mallory, & Co. 1809.

Pinkerton's Collection of Voyages and Travels, forming a complete history of the origin and progress of discovery, by sea and land, from the earlier ages to the present time, preceded by an Historical Introduction and Critical Catalogue of Books and Voyages and Travels; and illustrated and adorned with numerous engravings. Parts 1 and 2. Philadelphia, Kimber and Conrad, 1810.

Rees' New Cyclopædia, or Universal Dictionary of Arts and Sciences. Volume 12. Part 1. Boston, West and Blake, agents.

A Series of Discourses, on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morchiad, A. M. of Baliol College, Oxford, junior minister of the Episcopal Chapel, Corogate, Edinburgh. Bradford & Inskip, Philadelphia, and William Mc Ilhenney, Boston, 1810.

Hints on the National Bankruptcy of Britian; and her resources to maintain the present contest with France. By John Bristed. New York, E. Sargent, 1809.

An Essay on the Law of Usury by Mark Ord, Esq. Barrister at law. Third Edition. Comprising the later decisions in England, Ireland, and America, By Thomas Day, Esq. Counsellor at Law, Hartford, 1809.

The History of the Insurrection in Massachusetts, in the year 1786, and the Rebellion consequent thereon. By George Richards Minot. Second edition. Boston, J. W. Burditt & Co. 1810.

Marmion; a Tale of Flodden Field. By Walter Scott, Esq. second edition, elegant, miniature.

Philadelphia, Hopkins & Earle, and Farrand, Mallory, and Co. Boston, 1810.

Nubllia in Search of a Husband. Philadelphia, Hopkins & Earle, 1810.

Letters and Reflections of the Austrian Field Marshal Prince de Ligne. Philadelphia, Hopkins and Earle, 1810.

The Parents' Assistant, or Stories for children. By Maria Edgeworth, author of Practical Education, and Letters for Literary Ladies. In three volumes. Georgetown, J. Milligan, 1809.

Beattie's Works complete; together with the Life and Poems of James Hay Beattie. Philadelphia, Hopkins & Earle, 1810.

WORKS PROPOSED.

Mills Day, New Haven, proposes to publish by subscription, an edition of the Hebrew Bible, without points, from the text of Van Der Hought. Carefully correcting the few typographical errors which occur by a comparison with the large Bible of Kennicott.

A new edition of Lord Hale's Treatise DE JURE MARIS, &c. and DE PORTIBUS MARIS, with notes referring to late decisions in the American Courts; some of which have never been published. By DANIEL DAVIS, Solicitor General of Massachusetts, is in preparation for the press, to be published by Farrand, Mallory, & Co. Suffolk Buildings, Boston.

Hopkins and Earle, Philadelphia, are preparing to print Discourses on the Diseases of Children. By N. Chapman, M. D. Honorary Member of the Royal Medical Society of Edinburgh, &c. &c. To be comprised in one vol. 8vo. and will treat both of the Acute and Chronic Diseases of Children. Will be printed on a fine paper and new type, at \$2,50 in boards.

TO CORRESPONDENTS.

WE have received H. on the State of Infants. Though the author's reasoning is ingenious and candid, we doubt whether the piece is calculated to be so generally useful, as to warrant its insertion.

The poetry communicated by *Orian* has too many inaccuracies.

W. on the evil of sin shall appear in our next.

Ruminator, *Biblicus*, and a letter to an infidel, are under consideration.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

. 10. MARCH, 1810. VOL. II.

BIOGRAPHY.

LIFE OF BERNARD GILPIN.

Concluded from page 392.

MR. GILPIN'S natural parts were very good. His imagination was lively, his memory retentive, and his judgment solid. His unwearied application had secured a great store of knowledge; but it was chiefly such as bore some relation to his profession. His temper was naturally calm; but, through divine grace, he was enabled to correct this infirmity. Though his disposition was serious, yet he was usually cheerful, and his behavior almost always frank and affable.

He was a candid interpreter of the words and actions of others; and when he spoke of himself, he was particularly careful to say nothing which might seem unnecessarily hurtful to his reputation. To the opinions of others, however different from his own, he was very ingenuously. He regarded moderation as one of the most genuine characteristics of true religion in the world. He was therefore an enemy to all intolerance; and although he thought the opposition of the dissenters to the established church to be wrong, yet

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he thought it equally wrong to molest the quiet separatist. His regard to truth was strict and undeviating. He disdained all those little arts and evasions, which men are apt to vindicate on grounds of expediency; and his character in this respect came at last to be so well understood, as greatly to enhance his weight and influence with all who knew him. The lustre of his other graces was much increased by his unfeigned humility. To conquer pride, is one of the highest triumphs of religion; and this conquest his religion achieved in a very signal degree.

One of the most remarkable features in the character of Mr. Gilpin, was his conscientiousness. Motives of personal convenience or present interest appeared to weigh as nothing with him. When he entered on the care of a parish, it immediately engrossed his main attention, even to the exclusion of his favorite pursuits of learning. He had naturally a strong propensity to retirement; but thinking the life of a recluse to be oppos-

ed to the principles of christianity, he resisted this inclination, and would hardly even afford to old age the needful repose. Of popular applause, as far as it respected himself, he was regardless: he valued it, however, as a means of usefulness. The good will of his people he felt to be one step towards gaining their attention; and on that account he prized it highly. He was bold in reproving vice; and his unblameable life, and the seriousness and tenderness of his address, strongly enforced all he said. Knowing the low capacities and limited information of his people, he studied to adapt both the language and the arguments of his sermons to their apprehensions; and hence the effects of his preaching are said to have been often very striking.

When Mr. Gilpin first undertook the care of Houghton, he saw that the duties of the pastoral office were very generally neglected. The greater part of the clergy paid no attention whatever to the spiritual concerns of their flock; and of those who were not chargeable with the utter disregard of their ministerial obligations, many expended their zeal in vehement opposition to the sectaries, and in defending the external constitution of the church from their rude attacks; while others were almost wholly occupied in discussing the more abstruse and speculative points of religion. Few manifested a due solicitude to see their people growing in faith and holiness. Mr. Gilpin's first care was to gain, if possible, the affections of his parishioners. To this end, without using any servile compliances, he "became all things

to all men." He was kind and courteous to all. He bore with the infirmities of the weak, the violence of the passionate, and the doubts of the scrupulous. He was at the same time unwearyed in his pastoral labors. He was not content with reading the prayers of the church, and delivering a discourse to his people from the pulpit: he instructed them in private, and from house to house; and encouraged them to apply to him in all their doubts and difficulties. His sympathy won their hearts; and even his reproofs were given in so gentle and friendly a manner, that they did not offend in the degree which might have been expected. He devoted himself, in a peculiar degree, to the improvement of the younger part of his flock; thinking it a more hopeful task to rear them in habits of piety, than it would be to turn them from habits of vice when once contracted. For all who were in affliction, he entertained a lively concern; and he was so well skilled in the art of administering consolation to them, that he was always hailed in the house of mourning as a messenger of good. In short, as a minister of Jesus Christ, the progress of his people in the knowledge and love of God was his grand aim; and success in this object constituted the great source of his happiness.

Mr. Gilpin, however, did not confine his labors to his own parish, extensive as was the sphere of his exertion. Every year he used regularly to visit the most rude and uncultivated parts of the northern counties, where he endeavored to call the savage borderers, among whom hardly any other man would willingly have

himself, from their pre-
 course of life and irre-
 habits, to a knowledge
 and of their duty both
 as and as Christians.

and affectionate man-
 d to the plainness of
 arrested their atten-
 and his efforts among
 ved highly beneficial.
 excursions, which he
 made about Christmas,
 then a better chance of
 the people disengaged,
 offered great hardships,
 fatigue and the severity
 of winter. But he under-
 stood cheerfully, in the hope
 that might please God to make
 him an instrument of good. His
 labors among them
 had a general veneration of
 even on the part of
 those who did not profit by his

In consequence of
 a robbery on one occasion his
 goods were stolen, it was no
 wonder that they belong-
 ed to Bernard Gilpin, than the thief
 himself, confessing his
 guilt, declaring that he did
 not retain them after he
 knew who was the own-
 er.

where Mr. Gilpin's en-
 deavour to civilize this people
 consisted in itinerating among
 them, he used every year to
 visit several of their children
 at Houghton, and there
 instructed them at his own ex-
 pence, a practice which tended
 to lessen the prevailing

charities he was liber-
 al, considering his means,
 most say, profuse. In
 his distributions he had
 not only the extent of his
 means, but he called no part of

it his own, but readily bestowed
 it for the service of others, not
 as if he were granting a favor,
 but paying a debt. His extraor-
 dinary benevolence gained him
 the title of *the Father of the
 Poor*, and made his memory
 revered for many years in the
 country where he lived. He ap-
 propriated sixty pounds a year,
 sometimes more, to the mainte-
 nance of poor scholars at the
 university. Every Thursday
 throughout the year, he caused
 a quantity of meat to be dressed
 for the poor; and had a supply
 of broth prepared for them daily.
 Twenty four of the poorest were
 his constant pensioners. He al-
 ways kept a stock of clothes by
 him, that he might clothe the
 naked, while he fed the hungry.
 And he took particular pains to
 inquire into every case where he
 suspected distress, that the mod-
 esty of the sufferer might not
 prevent his obtaining relief. But
 the use to which he applied his
 money still more freely than to
 any other, was that of encour-
 aging the exertions of industri-
 ous people, especially of those
 who had large families. When
 they lost a horse or a cow, and
 were unable to repair the loss,
 or were about to settle their chil-
 dren in the world, his purse was
 always opened to aid them. He
 likewise paid great attention to
 the state of the jails, and was
 not only anxious to give the
 prisoners suitable instruction,
 but to relieve their wants. He
 has been known to carry his
 charity so far, as, on the public
 road, to take off his cloak, and
 give it to a half naked traveller:
 and on another occasion, when
 he was travelling, one of the
 horses in a team that was pass-

ing having suddenly dropped down dead, he presented the owner, who was much dejected at his loss, with the horse on which his servant rode; and the man hesitating, "Take him, take him," said he; "you shall pay for him when I demand the money." For his parishioners and their families, he kept, at certain seasons of the year, three open tables,—one for the gentlemen, one for the farmers, and a third for the laborers. Besides which, strangers and travellers always found at his house a ready welcome. At the same time, well knowing that frugality is the true support of charity, he regulated all his expenses with the utmost care and strictness. So much struck was the great lord Burleigh with the whole of Mr. Gilpin's domestic arrangements, particularly the methodical appropriation of his time and property; and with the rare union of economy and hospitality, of simplicity of manners and generosity of conduct, which he displayed, as well as with the superior nature of Mr. Gilpin's enjoyments, and the extent of the benefits he conferred on others; that he is said to have exclaimed, on leaving Houghton after a visit, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric? What does he want to make him greater, or happier, or more useful to mankind?"

It may be proper to remark in this place, that in detailing the itinerant exertions of Mr. Gilpin, and his particular acts of charity, it is not my purpose to hold him out as the indiscriminate object of imitation. As

times and circumstances vary, we must vary the expressions both of our zeal and charity. It is the spirit that actuated him which I am chiefly anxious to recommend: and I have recorded the instances in which that spirit was displayed, rather to prove the strength of principle which produced them, than to point them out as indicating the best mode in which the same principle may be now exerted.

But no part of his character deserves more to be recorded, than his fervent piety. This indeed was the source and support of all his other virtues. Religion he regarded as his main concern on earth. The attainment, therefore, of holiness, both of heart and life, became his chief, his invariable study. In all his investigations of religious truth, he considered himself as pursuing the means of acquiring a greater conformity to the will of God. And when his views, whether they had respect to his belief or his practice, were once settled by a diligent examination of Scripture, they became from that time his principles and rules of action. All about him was Christian, formed on such motives and directed to such ends as christianity requires. It was his daily care to do the will of God; and on his providence he placed an undeviating reliance in every changing circumstance of life; being easy, resigned, and even cheerful, under the heaviest trials. Such trials he viewed as sent by God, to bring us to a sense of our misconduct, and to quicken us to a more devout and holy life: he therefore made them the occasion of more than ordinary assiduity in exam-

past life, in order to
in what point of duty
en chiefly defective.

amidst all this progress
ine life, one is struck
humility, nay, with the
t of soul, which appears
f his letters. His dis-
himself seems to have
e with his confidence in
nd the grief of mind
expresses on the occa-
ny failure in duty, or
gression of the law of
es a lively idea of a
ply humbled, and even
on account of sin.

tract from one of Mr.
sermons still extant,
rd the reader some idea
ctrial views.

that our first parents,"
preacher, "through
nce and sin, had blotted
gured the lively image
whereunto they were
and might have lived
a conformity to the will
man was never able to
nself to God his Fath-
ness, nor yet so much as
what appertained there-
natural man," saith St.
receiveth not the things
rit of God'—till Christ,
true image of God the
lid come down and took
ture upon him : which
as he declareth, was to
us the will of his Fath-

'like as by the disob-
f one man many were
ners, so by the obedi-
ne (Christ) many might
righteous, what time as
re obedient unto death,
death of the cross.'
obedience, lest carnal
ild challenge to suffice
selven, howsoever their

life be a continual rebellion
against God and his holy will,
such as there be a great number
and hath been in all ages, St.
Paul wipeth them clean away,
saying, 'Christ hath become sal-
vation,' not to all, but 'to all
them that obey him.' Let no
man, therefore, flatter and de-
ceive himself. If we will chal-
lenge the name of Christ's disci-
ples, if we will worthily possess
the glorious name of Christians,
we must learn the lesson of our
Master,—to be occupied in our
heavenly Father's business ;
which is to fly our own will,
which is a wicked and a wanton
will, and wholly to conform our-
selves to his will, saying, as we
are taught, 'thy will be done.'"

"Such," to use the language
of Mr. William Gilpin, of whose
account I have availed myself
throughout the whole of this
sketch ; "Such was the life and
character of this excellent man.
A conduct so agreeable to the
strictest rules of religion, gained
him among his contemporaries
the title of the Northern Apostle.
And indeed the parallel between
him and St. Paul was striking.
His quitting corrupt doctrines,
in the utmost reverence of which
he had been educated ; the per-
secutions he met with for the
sake of his integrity ; the danger
he often ran of martyrdom ; his
contempt of the world ; his un-
wearied application to the busi-
ness of his calling ; the extensive
field in which his labors were
employed ; and the boldness and
freedom with which he reproved
the guilty, whatever their for-
tunes or their stations were ;
might justly characterize him a
truly apostolical person." §.

MEMOIR OF THE LATE REV. JOHN GILLIES, D. D. MINISTER IN THE COLLEGE CHURCH OF GLASGOW.

Mr. Editor,

DR. GILLIES was the son of the Rev. Mr. John Gillies, minister of Carriston, in the presbytery of Brechin, and of Mrs. Mary Watson, who was descended from a respectable family in Galloway. When a student in divinity, he was remarkable for excellent dispositions, learning, taste, and acquaintance with the best ancient and modern writers. His fondness for literary amusements continued through the whole of life; but they were not allowed to encroach on his duties as a Christian, the head of a family, or a minister of the Gospel. He was successively tutor in the families of Brisbane/ of Brisbane, Macdowal of Castlesemple, and lord Glasgow. The doctor was ordained minister of the College Church the 29th of July, 1742. For several years, besides delivering three discourses on the Sabbath, he gave lectures and serious exhortations three times in the week, to a crowded audience, in his large church, which contains nearly two thousand people; he also, for some time, published a weekly paper, addressed to the consciences of his hearers. According to the laudable custom of the church of Scotland, the doctor regularly visited and catechised his parish. He was remarkably attentive to the sick and dying of his charge. Soon after his ordination, he married Elizabeth, daughter of the Rev. Mr. M' Laurin, who was one of the ministers of Glasgow, and au-

thor of the very excellent sermons which bear his name. Mrs. G. like her father, was blessed with a sweet and lively temper of mind; she also resembled her worthy parent in being a devout Christian. By that very amiable wife the doctor had eight children, of whom there are only two alive; one of these is Mr. — Gillies, a respectable planter in the West Indies; the other is the Rev. Colin Gillies, one of the ministers of Paisley, who, as a Christian, husband, parent, and pastor, has followed the good example of his venerable father. Mrs. Gillies died soon after the birth of her eighth child, on the 6th of August, 1754, and about one month before the death of her much and justly esteemed father. January, 1756, Dr. G. married Joanna, the daughter of John Stewart, Esq. of Blackhall, and twin sister to the late Sir Michael Stewart. Her only child was Rebecca, married some years before her father's death to the honorable Colonel Leslie, second son to the earl of Leven. Mrs. G. who was in all respects a helpmeet for the doctor, lived till the 3d of December, 1792. After her death the charge of his family affairs devolved on Miss Joanna Gow, the doctor's niece. Miss Gow, who possesses a well informed understanding and unaffected piety, did all in her power to make her uncle comfortable; and he was not insensible of her attention. When his strength was much decayed, the doctor's relatives and congregation intreated him to take an assistant; but to this he would never give his consent, till about three years before his death. His

oul was in his work. great exertion was necessary to make his weak voice heard by a large audience, he never failed. If, after divine service, any person inquired of him, he was not fatigued, his reply was, 'I am never weary for preaching, if my strength is not the worse for it.' For about the space of thirty years after I had the happiness of being his stated assistant, he regularly delivered a short course of lectures on the Lord's farewell discourses, and on the 14th, 15th, and 16th chapters of the Gospel by which he was under the necessity of giving up his public ministry. His people were very attached to him; and, to a man, were strongly attached to him as a pastor. The doctor had been above fifty years a member of that congregation, and had been baptized and married a member of it. He had labored in the ministry; great numbers of his stated hearers looked up to him in his old age as their spiritual father. After he was unable to preach, although in a weak state of body, he continued public worship, and continued in the pulpit: as soon as he appeared, sympathy and respect were visible in every countenance. There were frequently children brought to the church to be baptized; and it was much pleasure when he performed that service. The day that he rose from his sick-bed to administer the ordinance of baptism, there was the most profound silence; and every eye was fixed on him. The sight was pleasant and painful. It

was, indeed, highly gratifying to behold an aged minister, who had spent his time and his strength in the service of his Master, still willing!—but, alas! the flesh was now weak. It was painful to see him exerting himself to be heard; and hundreds at a distance looking with eager desire, but unable to hear. When he could no longer serve in public, he endeavored to be useful to the church of Christ in private. It was when laid aside from preaching that he prepared the Supplement to his Historical Collections, which was published by Dr. Erskine of Edinburgh, after the death of Dr. G. To that Supplement Dr. E. has added an account of Dr. Gillies, and described the character of his deceased brother as a Christian, as a minister, and as an author, with his usual ability and faithfulness. To that account I am indebted for some things here mentioned.—Since I began to write this narrative, I have been informed, by an independent minister of great respectability, that the Historical Collections of Dr. G. were greatly blessed to him at an early period of life. He wishes this to be mentioned as a token of his gratitude to God, of his respect to the memory of Dr. Gillies, and as an incentive to others to read that book. Among the last times that the doctor attended divine service in public, the Lord's Supper was dispensed, and he exhorted one table. After he had finished a very impressive exhortation, he addressed the congregation in these words: 'My dear hearers, I have made this attempt with a view to find out whether my

voice can be heard by those at a distance. - If I shall find that you can hear, I shall now and then speak to you, for a short time, from the pulpit; but this will just be as my Master would have it; the King of Zion is a stately King, he is pleased to keep some servants in waiting; and if he shall see fit to keep me in that station, I desire to submit to his holy will.' He then, after having thus referred to his favorite author, Milton, quoted from him that beautiful line which, during his confinement, he often repeated,—

"They also serve, who only stand and wait."

At that time the doctor was better in health than he had been for some considerable time before; but he was never able afterwards to speak in public. The Lord was pleased to relieve his mind from the fears of death long before that event took place; his own latter end was frequently the subject of his conversation, and he spoke not only the language of a mind quite at ease, but the language of a soul desiring to depart, and to be with Christ. A few months before his death, he wrote a letter to an old friend, from which is taken the following extract:— 'I am waiting, I hope with patience, God's time, which is the best for my dismissal hence. Christ's lying in the grave has sweetened the thoughts of it to all believers; and, through his merits, we can have hope in death.'

He was seized, March 21st, 1796, with a third stroke of the palsy, which deprived him of the power of his left side; but his mental powers were not affected.

In the morning of that day he had written and sent off some letters to several of the ministers who used to assist him at the celebration of our Lord's Supper, requesting their assistance on the second Sabbath of April; and, after the fatal stroke, he spoke about the ministers, whom he had invited to be with him on that solemn occasion. The Rev. Colin Gillies and the honorable Mrs. Leslie were immediately informed by letters of their father's illness; and, without losing one moment, they both hastened to attend a parent whom they sincerely loved and highly esteemed. From the time of their arrival they waited constantly on their dying father. Both of them had been great comforts to him when in health, and they did what they could to comfort him in his last moments: but they themselves needed consolation; their minds were often overpowered; and the dying saint observed it. At one time, when he saw them in tears, with a heavenly smile upon his countenance, which I shall never forget, he addressed them in those words of Scripture: 'We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of Spirits, and live?' He often spoke comfortably to them, to Miss Gow, and to other friends who came to see him. The Lord was wonderfully gracious to his servant; he had little or no pain of body; and his soul enjoyed those consolations which he had so often been instrumental in communicating to others on their death beds. When he seemed to be very low, and



h, Mrs. Leslie hav-
d that I was stand-
d, he stretched out
k hold of mine, and
have great cause to
ord for having put
ministry ; we serve
ter ; he carries us
' through.' I said,
e you *now* experi-
: Lord Jesus Christ
aster." He replied
earnestness, ' Yes,

March 29th, 1796,
ear of his age, and
ministry, about mid-
illies fell asleep in
. Leslie, when she
father was in the
ath, kneeled by his
mained in that pos-
short and easy con-
er. Her unceasing
er parents can nev-
ently commended ;
on which she must
rom a retrospect of
to both her parents
of her only, reward
ler attention.—Let
who may read this
d who have parents
and do likewise.—
tudes attended the
eral in tears ; and
to this day is very
ands in Glasgow.
most firmly believ-
faithfully preached,
which are generally
istic ; but a Teach-
feet he daily sat,
im to call no man
much rather chose
l a disciple of the
hrist than a follow-
most devout Chris-
ent a very consid-
New Series.

erable part of every day in devo-
tional exercises. Searching the
word of God, meditation and
prayer, were not only duties
which he daily performed, but
duties in which he greatly de-
lighted. As long as the state of
his health would permit, he de-
voted the greatest part of every
Monday to fasting and prayer.
When the weather was good, the
doctor regularly took a long
walk once in the day ; and when
he walked by himself, he chose
the most sequestered places. On
those occasions, he was frequent-
ly found engaged in acts of devo-
tion. Humility and meekness,
zeal against error and vice, and
a catholic spirit, were prominent
features in the character of Dr.
Gillies. He possessed and man-
ifested an ardent, unceasing, and
growing desire for the extension
of the Redeemer's kingdom.
News of a revival of religion, or
of attempts to carry the gospel
to heathen lands, were, to the
doctor's heart, like cold waters
to a thirsty soul.

With regard to his style of
preaching, he proposed the truths
of the gospel with the greatest
plainness, and pressed them with
all possible earnestness. His dis-
courses were always enriched
with many suitable portions of
Scripture.

The doctor used frequently
to observe, when speaking in
private, with regard to preach-
ing, That ministers might be the
unhappy instruments of ruining
souls, in two different ways :
' The one is,' said he, ' by *starv-
ing* them ; and the other is, by
giving them *poison*.' ' I love,'
he was wont to say, ' to give
God's children plenty of their
own bread ;' meaning thereby

the pure Word of God. Dr. Gillies on no occasion shunned to declare the whole counsel of God; but he insisted on the leading doctrines of the gospel. The Lord Jesus Christ was the delightful subject of his daily meditations, the frequent subject of his conversation, and the substance of all his sermons. He knew, by sweet experience, and he endeavored to make it known to others, that *Christ is all and in all*.

I have thus endeavored to give you a short sketch of the life and death of my late much respected father in Christ; but I am deeply sensible that I cannot do justice to his character; and a completed delineation of it would far exceed the space allotted to

any one article in a periodical publication. His principal works, besides that already mentioned, were, 'Exhortations to the Inhabitants of the South Parish of Glasgow';—'Historical Collections relating to the Success of the Gospel';—'Appendix to the Historical Collections';—'Life of the Rev. Mr. George Whitfield';—'Sermon at the Opening of the Synod of Glasgow';—'Hebrew Manual, for the Use of Students of that Language';—'Devotional Exercises on the New Testament';—'Psalms of David, with Notes, devotional and practical, extracted from Dr. Horn's Commentary';—and 'Milton's Paradise Lost, illustrated by Texts of Scripture.' *Evan. Mag.*

RELIGIOUS COMMUNICATIONS.

COPY OF A LETTER WRITTEN TO AN INFIDEL.

March, 1808.

SIR,

I PRESUME you will not think it strange, that I address you on the subject of your rejecting christianity. The subject concerns you personally, and fills me with deep anxiety on your account. The circumstance of our former acquaintance, while you were a pupil under my tuition, may be, even with you, a sufficient apology for this communication. Your present sentiments in regard to christianity did not appear, and I trust did not exist, while you resided as a member of my family: and I am extremely sorry to have occasion, at this time, to address you

as one who has abandoned divine revelation. I was loath to believe, when your intimate acquaintances informed me, that you questioned the truth of the bible while in college; but of the correctness of their information you convinced me yourself, by an interview at my house, several years since, in company with Mr. S. You, doubtless, recollect, that to caution you, I then said, "that the ground you had taken, if not abandoned, would carry you into the camp of infidelity." The course you took, it appears, you have unfortunately pursued; and your late conversation at my house, in the hearing of a number, who

distinctly recollect it, disclosed the melancholy fact.

In this conversation I exhibited arguments in favor of christianity, and appealed to your own judgment to decide if they had not some weight; and upon hearing you reply, "they had none," we were induced to believe you *inclined* to infidelity. When we heard you say, "that you had read not a quarter of the bible, and but few other books in favor of it, since you began to question its truth," we could not but consider you extremely *uncandid* and *hasty* in your conclusion. When you informed us that "you had formerly concealed your disbelief of christianity; that you now thought it dastardly, and, therefore, came out openly; that it required independence of mind and strong nerves so to do, since men were so shackled with christianity;" and when we heard you converse unreservedly, both before my pupils and family in favor of your principles, we had every reason to think that you intended to be *openly* and *publicly* on the side of infidelity. When we heard you say, "that some deists were the best characters you ever knew; that many in the country, and the most respectable men in Boston, were deists; that had you sufficient abilities and should you preach infidelity in Boston, you could draw the largest and best society in town;" we had reason to consider you a *boasting* infidel. When we heard you say, "you would not believe in miracles, if God himself should work one before your eyes—and that he could not thus make you believe, except he gave you mirac-

ulous faith," we had ample reason to conclude that you were most daring and *presumptuous* in your infidelity. When we heard you say, "that you neither believed nor disbelieved a future state; that it was an insult to pray to God a second time; that you meant to die like a brave fellow," we had reason to believe you *stupidly fearless*, and *awfully confirmed* in infidel delusion.

These observations, which dropped from your lips in the hearing of a number, evidence *something*, which I am loath to admit; *something*, which I deeply lament; *something*, which I would gladly disbelieve, were I not compelled to the contrary by the force of truth. I am aware that men, sometimes, utter themselves unguardedly in the hurry of conversation, and a suitable allowance should be made. But you, sir, repeated your deistical remarks and sentiments with *all* the appearance of fixed belief; and after I had made solemn appeals to your conscience, referred you to the confessions of dying infidels, and pointed you to the tribunal of God, you unyieldingly insisted upon their truth and correctness. But still, it is possible, and to me probable, that you are not so decidedly established in deistical principles as your own language then imported. For infidels, equally bold, in some instances, on a death bed or before, have been constrained by the force of conscience to confess that they had been liars, had made false pretensions, had uttered themselves in language beyond their belief. Such, through the mystery of iniquity, are often

found haaty, bold, and clamorous in conversation, in order to still the voice of conscience, and obliterate every impression of truth from their minds. How far this remark applies to you, I am unable to determine. It is painful, extremely painful, for me to have reason to fear, that you are given up of God to blindness of mind and hardness of heart. I am loath to admit that you have arrived to that state of fearless insensibility of conscience, which your language imported at our last interview. Pause, sir, pause, I intreat you, and pen down your own creed, and seriously consider it. A *creed*, which *discards* the precious revelation of God as mere delusion; which denies Jesus Christ, the only mediator, and his infinite condescension and love; which contemns the existence and operations of the Holy Ghost in the conviction and sanctification of guilty men; which rejects, as visionary, heaven, and hell, and all the awful realities of eternity; which denounces frequent and repeated prayer for mercy as an *insult* to God! And on *this creed*, according to which you presumptuously attempt to face down christianity and every appearance of religion, lay your hand on your heart, and in a serious moment lift your eyes to God, and say, *this is my creed*. I hope you cannot, I hope you dare not; I presume your own conscience, that monitor of God placed in your bosom, will restrain you.

Take up, then, your bible, and read it candidly, and prayerfully, like a rational and honest man. You have abilities and

opportunities to search its contents, to trace its doctrines and precepts, and to examine and weigh the evidences by which its inspiration and truth are supported. Do not stop short at the reading of a few chapters, and pronounce the whole folly and delusion as prejudice would dictate: but read it throughly and attentively, and call to your aid the writings of men who, in different ages, have appeared in its defence. The subject, on which I treat is serious, is momentous, is of everlasting importance to you, as well as others: and I earnestly request you to consider and treat it accordingly now, in season, before it shall be for ever too late. I do not *urge* you to this because of particular gratification to myself, though it would certainly afford me pleasure to see you brought to that state of gospel humility and brokenness of heart for sin, which you spoke of at my house with contempt. If brought to it you said "you should despise yourself." I do not urge you to this to relieve the solicitude and anxiety of your christian acquaintance and connexions, who deeply lament your avowal of such sentiments; though they would doubtless rejoice to behold you a believer in Christ, and a stable friend of the christian religion. I do not urge you on account of your happiness and usefulness in this life, though it is an unquestionable truth, that the christian in the present world is incomparably more happy in himself, and more useful to others than the infidel. But I urge you, sir, for the sake of *Christ*, for the sake of the *gospel*, for the sake of your own everlasting

he soul is valuable; it is of more value than thousands of worlds. It is of more value than all the providential kindnesses that have attended your whole course of your life; than all the christian light and knowledge which have waited upon your ripening years; and than all the mercies of God, that have not rejected and despised you. Shall I point out to you the danger of dying infidels, and the bitter agonizing fear, the trembling which often seize you at the close of a life spent in unbelief? Shall I point out the possibility to Christ and his grace? Look forward, sir, with a sober and a true possibility, and you may see the possibility of a judgment which shall be found on you—that there may be a punishment designed for you, where despisers of God shall wonder and see if your reason, conscience, and safety will justify their voice with the voice of God, and call you to search the scriptures, and receive the truths, and receive as the word of life, which may be saved in the Lord Jesus.

It is little more to say on this subject, though my earnest trust, will remain. I trust you will receive and see what effect it will have on your mind, it is not the province of human wisdom to determine. But this I stated according to the consent of that infinite wisdom from whom we live, move, and have our being." If, however, the Lord, in sovereign grace, will send you a reader it will be an

in bringing you to the conviction and cordial reception of the truth as it is in Jesus, I am persuaded you will never think it either untimely or unkind, but reasonable and friendly. But if otherwise, if your present views of the subject should continue, if your sentiments of christianity, and your feelings toward its friends and advocates should remain as they were at our last interview; it is not difficult to foresee how you will treat the present communication and its author. For a spirit of infidelity, which has acquired an uncommon boldness, is completely prepared to consider a real friend, as the worst enemy; to call seriousness and plainness, superstition and abuse; to denounce love and faithfulness to the souls of men, as weakness and enthusiasm.

To the Editors of the Panoplist.

GENTLEMEN,

If you think the following observations on the evil of sin, worthy of a place in your useful publication, you will be pleased to insert them.

THE Divinity of Christ is questioned, by some, on the ground that the evil of sin is not so great as to require that He should be any thing more than a creature, in order to accomplish all the ends, for which he came into the world. Hence it must be an inquiry of no small importance, whether sin be an *infinite evil*.

The following observations may assist, in forming an opinion on the subject, viz.

1. Sin derives some degree of aggravation from the consideration of the infinitely high and glorious character of Him, against

whom it is committed. It will generally be allowed, that an offence committed against a superior is more criminal, than the same thing would have been, had it been done against an equal; that it is more criminal, for instance, in a child to insult his father, than to insult one of his inferiors in the same manner. There was a greater degree of turpitude, in mocking the Lord Jesus and spitting upon him, than there would have been in doing the same thing to one of his disciples. So, also, it must be more criminal to disobey God, than to disobey the commands of civil rulers. On this principle, Peter and John, when forbidden by the Jewish high priest and rulers to speak any more in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It must be more criminal for us to prize our own honor and interest above those of our Maker, than to prize them above the honor and interest of a fellow mortal. These views of things naturally result from the apprehensions we all have, of superiority in the divine Being to any and all creatures.

Hence it must follow, that the higher conceptions we have of God, of the greatness of his being, and the glory and worth of his character, the greater evil will there appear to be in sin.

This being so, it must follow, that, as our conceptions of the glory, the worth, and excellence of the divine character, increase, the evil of sin will, in our view, also increase. And, as the powers of our minds, and our knowledge increase, the more highly

shall we necessarily think of the glorious God. But the time never will, nor can come, when the divine character will cease to rise in the views of creatures; more especially, in the views of those, who are monuments of his saving mercy. Of course, the time can never come, when all the evil and malignity of sin will be discovered by creatures. As the whole worth of the divine character can never be seen or comprehended; no more will the whole demerit, the whole evil, and turpitude of sin. When it is said, that sin is an *infinite evil*, what more can be meant, than that its evil is so great, that the whole of it will never be seen and comprehended by creatures? And what impropriety can there be, in speaking of it as an infinite evil, when it is manifest, that no created mind can ever arrive at a perfect knowledge and comprehension, of all the evil there is in it? But,

2. If we estimate the evil of sin by the natural evil it tends to produce, and which it would in fact produce, were not its effects restrained and overruled by a superior power, we must unquestionably consider it as an infinite evil. Sin, if not restrained and overruled by a superior power, would necessarily disturb the peace, and destroy the comforts of creatures. Could it appear there was no power to restrain and prevent the natural effects of sin, all confidence in God must, at once, cease. If the ground of confidence in him be taken away, the foundation of all comfort is, also, taken away. Restraints are taken off from creatures—and the righteous, so long as any such remain,

t the mercy of the wick-
 is manifest is it, that
 d put a final end to the
 s of creatures, werethere
 ing, at the head of the
 of almighty power and
 oodness to prevent it.
 y observe, further, that
 as direct and strong a
 to destroy the happi-
 od, as that of creatures:
 ing but his infinite pow-
 isdom prevent it. For,
 ity could not govern his
 ld according to his will,
 s to subserve his own
 purposes and designs;
 ld not cause the wrath
 to praise him, and the
 r thereof restrain, his
 s would immediately be
 nd. Christ's kingdom

would fall to the ground; and
 he would never see of the travail
 of his soul and be satisfied. And
 all the felicity and joy, which
 will be the effect of his coming
 and glorious work, would be
 eternally lost; and, universal
 disorder, confusion, and wretch-
 edness for ever prevail.

That which would naturally
 and necessarily produce all these
 effects, if not restrained by al-
 mighty power—*That*, the whole
 evil of which can never be seen
 and comprehended by a finite
 mind; may, with the utmost
 propriety, be considered and
 spoken of as an *infinite evil*.
That, which is, in its nature,
 subversive of *infinite good*, must,
 of necessity, be infinitely evil.

W.

SELECTIONS.

ON THE IMPORTANCE OF RELIGION.

There are three things which,
 regard to our own wel-
 fare, should labor to at-
 tain. An interest in the divine
 reparation for the heav-
 enly reward, and the present
 enjoyment of the comforts of

All these things are
 closely connected; no one
 can be possessed but in
 connection with the others; by
 which is any one of them truly
 by whom either of the
 is highly esteemed.

Interest in the divine favor
 will be secured; the glo-
 rious blessed God, in whose
 image our breath is, and whose
 our ways, has been pro-
 voked to anger by our innumer-

able offences; and by the fore-
 boding fears with which the
 minds of sinners are haunted,
 and the judgments which have
 been executed upon the guilty,
 as well as by the express decla-
 rations of his word, his purpose
 of wrath is revealed from Heaven
 against all ungodliness and un-
 righteousness of men. Now, if
 God be our enemy, who can
 shield us from the effects of his
 displeasure?—the mightiest crea-
 tures must be instantly crushed
 by his ponderous arm. We must
 eternally sink miserable, help-
 less, hopeless, under his ven-
 geance; but God, though able
 to destroy, is waiting to be gra-
 tified. Much as we deserve to

be made monuments of his wrath, he is ready, through the mediation of Jesus, to receive us into the arms of his love!

A few moments may dissolve our relation to this lower world. But what must thus become of our immortal souls?—Shall they be received into the world of glory? or shall they be doomed to the regions of woe? shall they become the companions of holy angels, or the associates of accursed fiends?—If at death we be found endowed with righteousness and true holiness, with faith unfeigned, with love undissembled, we shall be allowed immediately to pass into glory, and be received in heaven with universal plaudits; but if, at the termination of our earthly career, we be found destitute of these excellent endowments, we must be thrust into the pit. For an unholy creature heaven would be a most unsuitable abode; the introduction of an unholy creature into heaven would darken its glory, would disturb its harmony, would embitter its bliss. An unholy creature would be equally unfit for mingling in the society, for engaging in the exercises, and for partaking of the pleasures of the high and holy place. The glorious presence of God and of the Lamb, would have no tendency to command his esteem, to bend his stubborn will, or to win his carnal heart. The wonderful scene which would be unfolded to his view, would only serve to irritate his corruptions, and increase his hatred. The presence of objects so contrary to his inclinations, would raise such a tempest of agonizing emotion in his soul, as would render him, amid ineffable

delights, completely wretched. But preparation for the heavenly blessedness may now be obtained; the vilest sinner on earth may hope to become, through the power of divine grace, meet to be a partaker of the inheritance of the saints in light.

The human soul has capacities of enjoyment which this world will never be able to fill up. They who have possessed the most ample portion of worldly good things, have been constrained to acknowledge with Solomon, that all is vanity. Men are incessantly seeking the possession of happiness; but happiness still eludes their grasp. They seek it in sensual gratifications, more gross, or more refined; in the tender relations and soothing intercourse of domestic life, in the pursuits of business, in the investigations of science; or by resorting to numerous and mixed assemblies; but how much soever their hopes may be sometimes flushed, disappointment ultimately attends them in all their steps. There is still something better than all that they have yet experienced, for which they pant, but which they never enjoy. The end of all their researches is invariably found to be labor and sorrow; but there is a river of strong consolation, the streams of which make glad the city of God. Pure and undefiled religion is always accompanied, less or more, with solid peace, and with tranquil, if not with rapturous joy. While walking in the path of commanded duty, God, in a gracious and sensible manner, draws near to the souls of his people, and admits them, in some measure, to enjoy the unspeakable endear-



of his love. He puts
into their hearts, more
more abundant than
his experience when their
is full, and their hearts

to reflect on these three
objects of pursuit, must be
of their immense im-
portance; and the more we con-
sider them, their immense im-
portance will become the more ap-
parent. Of all the other objects
which draw our attention, which
are reasonably allowed to
be in competition with them?
If we are secured, we may ex-
amine amidst of all those evils
which are dreadful to flesh and
blood in the face of Death,
and in all his terrors. If in-
stead of being unable to claim an
advantage, we have reason of per-
suasion, what advantages
do they otherwise promise to
bring us to our joy. What is a
thing which he gains though he gain the
world, if he lose his soul;
and joyful reception there-
of would the gospel universal-
ize? With what persever-
ance should its ordi-
nances be improved!

What shall we say to all to whom the gos-
pel is given? Give it such a cordial
reception? Would to God that
indeed the case! Few,
compared with the number
who are otherwise mind-
less, receive the truth in faith and
obedience; they treat the gospel
with contempt and insult; they regard
it as a contemptuous indiffer-
ent, childish, or at best, a
devised fable! Their
hearts, indeed by Satan, cannot
be reached by the beams of that light
which shined from above;
they are wedded to vanity,
and renounce these objects
[I. *New Series.*

of their delight for peace with
God and the joys of Heaven!
Resolved not to obey the gos-
pel, they keep themselves at a
distance from those places, and
from that society in which its
sound might be obtruded on their
ears. They studiously gather
objections to its heavenly origin,
but attend not to the accumu-
lated evidence by which its
truth is directly supported; and
their endeavors to fortify them-
selves in infidelity, are often
crowned with lamentable suc-
cess! they become, through the
deceitfulness of sin, abundantly
confirmed, at least during the
continuance of health, in their
irreligious principles: they learn
to deride all attempts to con-
vince their understanding, to
awaken their hopes, or to alarm
their fears!

All who call themselves Chris-
tians, profess to be persuaded of
the immense importance of these
things; and acknowledge that
they should chiefly fill their
thoughts, engross their affec-
tions, and employ their time.
But does the practice of the
greater number of them corres-
pond to their professed persua-
sion? Do these things engage
and occupy their minds when
they sit in the house, and when
they walk by the way, when
they lie down, and when they
rise up? How shall the truth
be declared? Be astonished, ye
Heavens! and tremble thou
Earth, to behold the indignity
with which the gracious over-
tures of the eternal God are
treated by the worms of his foot-
stool!—they behave just as if
they had been contriving how
they might most provokingly
pour contempt upon the blessed

gospel and its glorious Author. They hear the word of salvation with frigid indifference. Every thing besides, may in its turn engross their attention: religion alone, the 'one thing needful,' is uniformly disregarded.

Ye worse than triflers, what madness possesses you? Is salvation the only thing which is unworthy of your care? Are ye alike insensible to the allurements of love, and to the terrors of wrath divine? Are the pleasures of sin, which are but for a season, the only objects worthy of regard? Will ye continue to sport unconcerned in the beams of vanity, till the day of grace be past, and your souls irrecoverably perish? will ye not be wise in time? You are wasting away with an inveterate distemper, which threatens every moment to cut you off; and will you not apply to the great Physician, who is able to expel disease from your frame, and to impart to you that delightful ease of heart, to which you now are strangers? Behold, now is the day of salvation!

Even among those who are in some measure impressed with a sense of this importance of things divine, what criminal negligence prevails! What indolent desire and feeble endeavors after the blessings of salvation! how remiss are they in their efforts to enjoy an assured interest in the divine favor, obvious meteness for the world of perfection, and an abundant measure of religious consolations! Where is that complete engagedness of soul in religion which might be expected in all its votaries? Where is that holy circumspectness of conduct which should appear in

those who know something of their own imbecility, and of the bewitching allurements which menace their safety? And if these things be not found in us, can we free ourselves from the charge of criminal negligence? Is there an individual among us all who can say, "I am guiltless?" Negligent indeed, we may not all be to the same degree, but we may all be sensible how deeply a tendency to spiritual negligence is rooted in our nature. Be ashamed, ye who suffer yourselves to be overcome by spiritual negligence!—be grieved that your heaven-born souls should be so prone to cleave to the dust; labor to get your mind more deeply impressed with a sense of the incomparable worth of spiritual and heavenly blessings. Call to mind that ardent longing for God, that holy carefulness to please him, that holy fear of offending him, which you felt at an earlier period of your christian course. Was it not then better with you than now? The peace of God which passes all understanding, kept your hearts; your souls were cheered with the hope of immortality. 'But how is the gold become dim! how is the most fine gold changed!' How different is the appearance which you now exhibit to the eye of conscience and of God! Your negligence has eclipsed the glory of religion in your souls, and deprived you of all its joys! How much do ye now suffer from the inroads of dissatisfaction, and anxiety, and fear! how often are you constrained to cry out with Job, "Oh! that I were as in months past!" Remember therefore from whence

you have fallen, and repent, and do the first works ; let all your energies be exerted to redeem the time. It is now high time to awake out of sleep ; “ for now is your salvation nearer than when you believed.” And doubt not but that, through the blessing of God upon the means of his own appointment, you may yet retrieve all that you have lost ; and that your progress in faith and hope, and holy joy, may even greatly exceed your former attainments.

But let those of the children of Zion, who are in some measure diligently engaged in working out their own salvation with fear and trembling, go on and prosper. Never remit your diligence till you arrive in the land of eternal rest ; forgetting those things which are behind, and reaching forth unto those things which are before, be continually pressing towards the mark for the prize of the high calling of God in Christ Jesus. Every new attainment in religion will be accompanied with new delight, and will make your farther progress more rapid, and more easy ; and you may in this manner indulge the joyful hope of having an entrance ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ. ‘ Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.’

Evan. Mag.

ON OUR LIABILITY TO SUDDEN DEATH.

THE liability of man to sudden death, is doubtless one of

the means by which Providence intends to keep alive in us the sense of eternal things. The most healthy persons are peculiarly subject to the more violent disorders, and they also are most exposed to a variety of accidents. These are the men who fall in war, and encounter the perils of the sea ; who visit unhealthy climates, and die under the disorders which so much abound there. These also, it is to be feared, are the men who are the least disposed to religion. If it should happen to any of these hale and thoughtless persons to cast an eye on the present paper, I would entreat them for once to consider seriously the subject of which it treats. A little meditation upon it will not bring Death the nearer, and it may serve to lessen the dread of this king of terrors, whenever he shall actually approach.

Death, in one sense, comes suddenly upon almost all : I mean, that however slowly it may advance, however plain and full may be the notice which it gives, few dying men are inclined to believe that it is extremely near. We feel our health decay ; but our friends are perpetually telling us of some one who has had exactly the same symptoms of decline, and has recovered. We have manifest tokens of a speedy departure ; but our physician deems it necessary to sustain our spirits, and endeavors to cheer us in proportion as our danger is become plain and imminent. We entertain, at the most, only a slight suspicion of the true state of the case. We lose our faculties before the secret is fully disclosed to us ; and perhaps the opportunity is scarce.

ly given even to cry out, "the Lord have mercy on our souls."

Such being the common course, it cannot be improper to suggest to the living, and more particularly to those who are presuming on their health and strength, a few means of preparation for that sudden death to which we are all so evidently and so constantly exposed.

The first point on which I shall touch is, the making of a will. It is surprising that this act of prudence, and indeed of justice, should so often be neglected. The mode of bequeathing our property should be religiously considered. How many are there who chiefly consult their ambition or their foolish partiality in drawing up this solemn instrument? "I commit my soul," say they, "to the hands of God"—"and my money," they might add, "to the hands of one already overloaded with wealth, which causes him to riot in luxury; or to some flatterer of my person, some favorer of my vices, some one by whom I have been through life agreeably deceived; and this I do in sure and certain hope of life everlasting."

A second suggestion which I would offer, respects the orderly settlement of our general affairs. It is the part of a wise man, never to let his concerns fall into a state of confusion, out of which no man can extricate them but himself. "Set thy house in order, for thou shalt die and not live," is an expression which will bear to be construed literally. Some men never know the trouble which their own negligent, desultory, and idle habits in this respect occasion. What

a laborious work is often that of an executor! How large a portion of the concerns of men of large fortune is thrown into chancery after their decease, on account of the obscurity which involves them! What family disputes, what animosities, what disappointment and distress, what doubt and suspense, what unnecessary labor and turmoil, arise out of this cause!—I say unnecessary, because a few hours of prudent consideration and patient industry in the deceased, would have saved as many months of anxiety and toil in his successors. We have no right thus to tax posterity. Let our bills then be punctually paid. Let there always exist a list of our debtors and creditors, and a general inventory and estimate of our chief property. Let there be a periodical statement, upon paper, of the whole of our income and expenditure. Let our title deeds and other securities be in their proper places. Let all engagements, which we are in honor bound to perform by ourselves or our executors, be reduced to writing. And let there be no papers kept by us, which either charity, prudence, or general propriety ought to have led us to destroy.

A third hint which I would give, is, that restitution should be made to as many as we have injured, before either death arrives or a dying hour approaches—I use the word restitution in a large sense. There are few, probably there are none, whom we have wronged in their property; there may be many, nevertheless, whose interests we have unjustly prejudiced, whose reputation we have unfairly lessened,

ults we have more or
gerated, whose kindness
inadequately returned.
ay be some whom we
vishly or too hastily
to be our enemies, and
whom we have fancied
ave only been protect-
ives by becoming ene-
hem in our turn. Let
or, while we are in life
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ven forgive his wrong.
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o man, but leaving many
ebt to us; having par-
eely the injuries which
ceived, and having in-
o injuries, without hav-
avored at least to make
tention! Let us beware,
round, of long protract-
oversies and quarrels.
ot the sun," said the
"go down upon your
Perhaps that very night,
you fail to lay aside the
the preceding day, may
ght of your sudden de-
nto the presence of God.
ired of all who are par-
the Lord's supper, that
ll be in charity with all
herwise they shall not
to eat of Christ's flesh
k of his blood. How
re necessary is it to be
y with all men before we
ste of that fruit of the

vine, of which we hope to par-
take together with Christ himself
in his kingdom above; before we
join the general assembly and
church of the first born, whose
names are written in heaven!
The believer may prepare himself,
by the special exercise of forgive-
ness at regularly returning sea-
sons, for the table of his Lord
on earth: but he may be called
by a sudden voice to the heaven-
ly feast. Let us, therefore, be
always ready to meet the Bride-
groom; for we know not at
what hour the Lord may come.
Let us be in the exercise of faith
and hope, and, "above all
things, let us have fervent chari-
ty among ourselves."

I proceed, fifthly, to urge a
general moderation in our affec-
tion to the things of this life.
The men of the old world were
swept off in the midst of their
planting and building; they
married and were given in mar-
riage, they ate, they drank, until
the flood came and destroyed
them all. It is an awful thing
to be carried away while enjoy-
ing the full relish of even allow-
able gratifications. "O David,
David," (said Dr. Johnson to
his friend Mr. Garrick, while
walking in Mr. Garrick's beau-
tiful garden at Hampton,) "these
are the things which make death
seem so terrible." Christianity
as clearly inculcates sobriety of
mind as to all worldly enjoy-
ments, as it does abstinence
from gross vices. "But this I
say, brethren, the time is short.
It remaineth that both they
that have wives be as though
they had none, and they that
weep as though they wept not,
and they that rejoice as though
they rejoiced not, and they that

buy as though they possessed not, and they that use this world as not abusing it ; for the fashion of this world passeth away."

Contemplate that envied individual. He has succeeded in all the objects of his ambition. He has increased his fortune, raised his fame, established his family, enlarged his influence on every side, and multiplied his creditable connexions. He is living in no vice ; he is a decent friend even to religion. But his mind is occupied in still adding house to house, and field to field ; in admiring the foundation of worldly prosperity which his early wisdom had laid, and in raising still higher the splendid superstructure. There is, as yet, no sensation of weakness in his frame, no paleness in his cheek ; his conscience is easy and his sleep is sound ; he renders, he says, to every man his due, and he diverts some little part of his ample revenue to the poor and needy. He looks with complacency on the minute good which he is doing, but with still higher satisfaction on the multitude of dependents who obey him, of humble friends who solicit his favor, of rich and great men who admit him into their circle and call familiarly at his door. He fills a large space in his own eye, and in the eye of those around him ; and his heart is distended with joy, while he contemplates his still increasing honors, possessions, and enjoyments : " Is not this great Babylon that I have built ?"---I would not pronounce a severe sentence against any man ; I would, nevertheless, say to every such person (and what prosperous individual may not be

included in the admonition ?) Take heed lest " thou in thy life time shouldst receive thy good things ;"---take heed lest the sum which thou art giving to the poor should be only like the crumbs which Lazarus gathered from the rich man's table ;---take heed lest thy heart should be overcharged, if not with surfeit and drunkenness, at least with the cares of this world ; and so that day should come upon thee unawares. The day of true glory to the Christian, is not that in which he shines here below above his earthly fellows ; it will be that in which he shall appear in white raiment before God, holding a palm in his hand, in token of his having when on earth gained the victory over the world. Alive to the dangers of his station, knowing how " hard it is for a rich man to enter into the kingdom of heaven," he is ever jealous of himself ; and amidst all his earthly prosperity feels that he carries about with him a body of sin and death. He desires to escape from the temptations to which his wealth exposes him ; from the allurements of the flesh, from the temptations of the world, from the mob which is ever attempting to surround him---the mob, I mean, of selfish, flattering, eager, worldly minded men.----" *Oh præclarum illum diem, cum ex hac turbâ profisciscar.*"---To such a character, sudden death is only sudden deliverance.

Acquaintance with God is another important point, which must be mentioned. Many persons think that they sufficiently prepare for death, by performing (it matters little, according to them, from what principle.)

er duty of their station. God enters little into thoughts. Even duty to try imperfectly comprehend them ; and the little that which is understood, inadequately performed. men to themselves to do as their neighbors ; indeed, suggests that they do. They do not disbelieve ; they have not exerted sufficiently to make believe. They incline to the doctrines of their church, competent men having them to be true : it is of modesty to adopt the system of orthodoxy. I, however, their chief is this, that their life is

be wrong, whose life is in the light."

asionally hear of some points, but into these do not take the trouble of

"If," (say they, for) "when I arrive in the light, I shall find that fine of the atonement is good life on earth will, entitle me to a share of the benefits of that atonement. It shall turn out to be good life, in that case it will be the means of saving such thought upon the is therefore unnecessary moreover they are con-occupied ; they have worldly affairs to manage, company to entertain, their duty to attend to ; and nature, they add, requires some recreations. God, just, will not condemn having been no great sins ; he will make allowance for their circumstances,

and will afford to them their share in the common mercies reserved for his creatures, even though he should not exalt them to the highest place in heaven.

Our liability to sudden death is one, perhaps, of the most awakening topics which can be set before such persons. Is it not an awful thing for a man to appear before his eternal Judge—a man who perhaps has applied his mind to the whole circle of human sciences—without having ever exercised his thought either on the laws of God, on the nature of his government, or the means of salvation which the divine wisdom has provided for the sons of men, and has expressly revealed from heaven ? I would ask the person whom I have described, the following questions : Is it not possible that the atonement for sin, in which you scarcely know whether you believe, might, if duly contemplated, become the means of opening to you a new view of your whole condition ; of discovering to you that natural corruption of man, which it so necessarily implies ; of softening your hard heart, and attracting your affections to God and religion ? Might it not thus supply powerful motives to virtuous action, and thus conduce to that good life which you acknowledge to be necessary ? May not, therefore, a lively faith in this doctrine, a doctrine which implies the renunciation of that confidence in your good works to which you are inclining, be appointed by God to be the very instrument of your salvation ? Again : May you not err, as I have indeed already intimated that you are likely to do, as to the na-

ture and extent of your true duty; and is there not a sober study of divinity, which would introduce you to a better acquaintance with it? You plead the urgency of your worldly business; but may not that which you call business, be fairly denominated ambition? May not your prudence be covetousness; your professed regard to your family, modified selfishness; and is not that degree of abstraction which religion promotes, the best remedy for all this self-deceit, and the most effectual protection against it?—But above all I would ask, Whether you would wish to meet God face to face, without having ever seriously contemplated his nature and his perfections? Are you ready for sudden death? Would you on this very night venture your eternal interests on the soundness of your reasonings? And here let it be remarked, that if the Scriptures are true (and you are by no means prepared to deny their truth,) the plea which you set up will not serve you; for they continually represent an acquaintance with God, with Christ, and with his gospel, as necessary to salvation. They denounce “Vengeance on them that know not God, and obey not the gospel of Jesus Christ.” They identify the careless person with the unbeliever. The man who turns from the offer of the gospel, though it be only “to his farm and his merchandize,” is represented as having no part in its blessings. You may go to public worship, it is true; but you worship like the Athenians, “an unknown God,” until you begin to give your mind to the

revelation of himself which he has afforded to you.

How happy, on the other hand, is the man who has acquainted himself with the great objects of faith, and, to borrow a Scripture expression, “both knows God,” and is known of him! His heart is fixed, trusting in the Lord. “Whom,” says he, “have I in heaven but thee; and there is none upon earth that I desire in comparison of thee.” When he contemplates the dissolution of the body; when he hears of sudden deaths around him, and reflects that his own departure may perhaps be equally abrupt and unexpected; he is able to say, “Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth.” I have delighted myself while on earth in frequenting thine holy temple. I have hallowed thy Sabbaths. My private supplications have also, day by day, been devoutly made unto thee. On thy law, indeed, have I meditated both day and night. In the intervals of wakefulness on my bed, my thoughts have often turned to heavenly things; and amidst my occupations in the world, thou knowest that my heart hath frequently addressed thy throne for grace to enable me to fulfil the whole extent of my duty. Thou knowest, also, that I have done good to my fellow creatures for thy sake; that in feeding the hungry, in visiting the sick, I have remembered that I have been thy steward; and that I have not been eager to lay up for myself a treasure on earth, because I have looked to a treasure in heaven, where I have placed my heart also. I feel,

less, that I have greatly lagainst thee. Many have the transgressions of my , and many those even of st days. Many have been rrors of which my fellow res have known, and many of which thou, and thou hast been the witness. But ve learnt to understand hing of the riches of thy and to look my own ouns iniquities in the face, ing that if I confess my sins, art faithful and just to for- ie my sins, and to cleanse om all unrighteousness. I often meditated on the great of my Redeemer. I have , I trust, 'to know him,' e benefit of his death, 'and ower of his resurrection ;' irm in the faith of Christ ied for me, I am ready to :hy summons to the eter- world, by whatever messen- may be sent, and even in the unlooked-for moment. 'I alk through the valley of adow of death, for thou ith me ; thy rod and thy thy comfort me.' I am indeed, in the midst of ut I know that I may be ow even in a moment. 'All ays of mine appointed time wait, till my change come.' e thy will to send infirmi- hich shall announce to me adual approach of death, ue to me thy wonted con- ons, and take not thy Holy from me ; but if thou st see fit to call me by a n stroke, accept, for my r's sake, that repentance ich I daily exercise myself, eceive, O Lord, that soul thou hast redeemed."

Ch. Ob.

L. II. *New Series.*

HINT TO MINISTERS.

Messrs. Editors,

THE following extract from Bogue's History of the Dissenters, contains excellent remarks on the duty of some ministers, whose situation exposes them to controversy. As it contains "a Word in Season," I should be much gratified if you would give them a place in your valuable magazine. CLERICUS.

"WERE this divine pattern" (that of the Holy Scripture) "constantly before the eyes of every minister of the gospel, to observe and copy, what improvement should we observe in their discourses ! That it should be held up before the face of those who are engaged in controversy, is peculiarly necessary, as they are in imminent danger of having their minds turned aside from the purity and fulness of evangelical truth. It is needful too for the preacher, who lives in the place where the dispute is carried on, though he himself may take no active part, as the error designed to be overthrown may have extended its ravages into his flock, and as his own mind is also in danger of receding to the opposite extreme. If the persons appear to verge to the Antinomian system, let him preach the riches of divine grace, and all the peculiar doctrines of the gospel, as fully as he possibly can. If, on the contrary, they run into what is called the legal and self-righteous scheme, and seem to overlook the great principles of the gospel, let him not be afraid to bring forward and enforce the duties of christianity, and the commands of God ; but let him inculcate them with as much earnestness and force as it is in their power to do. Let

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this difference however be seen between *him* and *them*; instead of confining himself to one part of divine truth, and nearly forgetting the other, let him, according to the pattern shown him in the sacred Scriptures, diligently attend to both.

“While he enlarges with cordial delight on the doctrines of grace, let him display their sanctifying influence on the heart and life of the disciple of Jesus; insist on the absolute necessity that these effects should be produced; and maintain that where they are not produced, it is an evident proof that the doctrines are neither believed nor understood.

“When, like a faithful minister, he changes his theme, and troats on the duties and virtues of the christian life, and presses them home on the hearts and consciences of his hearers, let him distinctly point out their connexion with christian principles,—their dependence on the doctrines of the gospel,—the manner and spirit with which they are to be performed,—and the absolute necessity of divine influence on the soul in order to render man's obedience agreeable to the nature of God, and acceptable in his sight. By this method, errors, which threatened ruin, will most probably be arrested in their progress, and in time banished from the place. At any rate, whatever may be the issue, it is the way in which God has commanded his servants to act; to which therefore they ought carefully to attend. Should they, instead of observing the divine direction, follow the bias of the heart and lean to the opposite side, the error which they wish to oppose will gain ground;

the souls of the people will be injured from not having the whole counsel of God presented to their view; and an error directly contrary to the other be unhappily generated.

“From such beginnings, without any design to mislead, but merely to guard against erroneous opinions, the purity of the gospel has, in many places, been gradually lost.”

FRAGMENTS.

HEART-searching preaching, where it does not convince, is sure to offend. Nothing is so cutting to an unrenewed heart, especially where there is a decent outside, as to have its rottenness exposed, its refuge of lies swept away, and the pillow of forms, whereon it was sleeping, removed from under the head. Whosoever attempts this must expect to see the old man rise and fume, since to approve the real Christian, and the real truth, would cause the Pharisee to condemn himself.

In most cases, we ought to weigh our intentions, before we put them into execution, to see whether we run any risk in offending God in what we are about to do; but where our fleshly lusts are concerned, it is quite otherwise: the less we argue and deliberate, the better. Whilst we are debating, our passions are kindling, so that reasoning with ourselves here, is like flinging oil upon fire in order to extinguish it.—But flight and prayer are special helps.

WATCHFULNESS will not avail without prayer, nor prayer without watchfulness. *Watch and pray* saith our Lord.

To a believing soul there is something wonderfully sweet in viewing all his trials, troubles, afflictions, temptations, deserts, spiritual conflicts, ups and downs of every kind as ordered of God for his good; decreed to come upon him just at such a time and place as his heavenly Father's wisdom sees fit and meet; to remain with him just so long and not a single moment longer than till they shall have answered some

salutary purpose for his soul's good; that however sore and grievous these things may be to flesh and blood, however thwarting to his own will and wishes, yea however contrary to what he would judge to be for his spiritual welfare; yet he who ordereth all things after the counsel of his own will, causeth them to work together for his good, and that they are all the effects and emanations of infinite wisdom, infinite love, and infinite power united to accomplish his salvation in the way that shall be best for him, and most for his heavenly Father's glory. *Sir R. Hill.*

MISCELLANIES.

THOUGHTS ON RELIGIOUS MELANCHOLY.

As the opposers of evangelical truth are fond of ascribing numerous instances of insanity to religion, the following strictures on the subject, though penned on a particular occasion, in order to counteract a base and malicious charge, may be generally useful, and are therefore inserted.

'As many persons talk of Religious Madness and Religious Melancholy who, I am persuaded, know nothing of the matter, I think it my duty to make a few observations on the subject. I have known several patients who have appeared, some suddenly, and others gradually, to be seized with a species of religious horror,—despairing of salvation,—distrusting divine Providence,—asserting that they had committed sins which could never be forgiven, who had never previously appeared to be under religious impressions. In these

cases, friends have often interposed, procured visits to them by religious people, and perhaps have taken them to hear different ministers, whose mode of preaching was supposed to be well calculated to dispel gloomy apprehensions, and excite religious confidence. The use of these means has appeared, for a time, to answer the desired end; but speedy relapses into 'a fear of immediate judgments,' or 'of being reduced to beggary,' &c. have taken place; so that all hope of restoration to mental sanity has been cut off. In

these cases, attempts at suicide have been resorted to by the unhappy sufferers; and, when not closely watched, they have succeeded in putting an end to their lives. Others, by proper care and *medical* treatment, have recovered; and have been completely restored to their former soundness of mind, and to their station in society:—and, what has been peculiarly remarkable in the cases of those who have recovered, is, they *emerged* precisely as they *immersed*: for, as before their seizure, they were, like too many in the world, quite unconcerned about religious matters, so, on their recovery, the inquiry after salvation, and the sense of their sinfulness, ceased with the removal of the hypochondriac affection, and they became precisely what they were before; so that the whole of their indisposition seemed to have been a perfect *parenthesis* in their lives, partaking of nothing that preceded,—of nothing that followed after.

This indisposition, because it assumes a religious aspect, has been injudiciously ascribed to *religion*, with which it has no kind of affinity or concern, as the preceding and succeeding circumstances sufficiently evince; and I am persuaded, from my own experience in medical practice, that in ninety nine cases out of a hundred, no religious impressions, no true or false views of any Scriptural doctrine, have any thing to do in the business; and, that whatsoever is felt or expressed on *this subject* by these hypochondriacs, should be considered merely as the symptoms by which this almost non-de-

script disorder may be ascertained, but no *cause* whatever of the complaint.

‘I have only further to observe, that this disorder almost invariably exhibits the same symptoms; and these are fairly reducible to two points, *Despair of temporal support*, or *Despair of final salvation*. I am sorry to find that, in many instances, this is treated as a *spiritual* disease, which may yield to consolatory exhortations drawn from the mercy of God, &c. But from the fullest means of information, through an extensive acquaintance with deranged persons, I can say (with the highest respect for the gospel of God, and all the consolation which may be legitimately derived from it) that they are utterly inapplicable to such cases: and that the *Medical Practitioner*, and not the *Divine*, is the proper person to be consulted.

‘I would earnestly advise religious people not to be too forward to take cases of this nature out of the hands of *medical* men. I have known several, more remarkable for their zeal than for their knowledge or discretion, who have incautiously asserted, that the disorder was wholly of a religious nature; and thus, its numerous fatal issues have been charged on religion itself, caricatured for the purpose, under the names of *Fanaticism*, *Enthusiasm*, &c. I need not say that it is perfectly disingenuous, as well as grossly absurd, to attribute to the *means* of cure, whether judiciously or injudiciously applied, the *disorder* which existed previously to that application, and for the removal of

ey were administered," above judicious observations may be added some remarks on the same subject. The Rev. Mr. Cecil, in memoirs of the late Rev. Newton.—Having adverted to the mental illness of Cowper, the poet, the following :—

malady, which seemed induced by the strong conduct of the gospel, was still and only required some of irritation to break down, and overwhelm the

Any object of constant interest that shall occupy a previously disordered mind, fear, or love, or science, will not be so much the occasion of exciting it. Letters will shew how the mind was occupied at

with the truths of the world at another time by the poems of Homer; but his malady, originally a constitutional disease,—a physical disorder, which, indeed, could be either by the Bible or but was utterly distinct in nature from the mere matter. And here, I can mark this necessary disorder; having been often witnessed where religion has been regarded as the proper cause of it, when it has been an accidental occasion in the case of one already affected.

There have been an eye-witness of several instances of this kind of presentation; but will I present the reader with mentioning one. I was called to a woman whose mind was disordered; and, on my observ-

ing that it was a case which required the assistance of a physician rather than that of a clergyman, her husband replied,—

'Sir we sent to you, because it is a religious case: her mind has been injured by constantly reading the Bible.'—I have known many instances, said I, of persons brought to their senses by reading the Bible; but, it is possible that too intense an application to that, as well as to any other subject, may have disordered your wife. 'There is every proof of it,' said he; and was proceeding to multiply his proofs, till his brother interrupted him by thus addressing me; 'Sir, I have no longer patience to stand by and see you so imposed on. The truth of the matter is this: My brother has forsaken his wife, and been long connected with a loose woman. He had the best of wives in her, and one who was strongly attached to him: but she has seen his heart and property given to another, and, in her solitude and distress, went to the Bible, as the only consolation left her. Her health and spirits at last sunk under her troubles, and there she lies distracted, not from reading her Bible, but from the infidelity and cruelty of her husband.'

Does the reader wish to know what reply the husband made to this?—He made no reply at all, but left the room with confusion of face!"

The opponents of Evangelical religion will do well to remember, that the agonies of mind under which some persons have labored, who were unjustly called Fanatically Insane or Melancholy Mad, were occa-

sioned by their sense of moral turpitude, independently of any peculiar religious tenets newly embraced; and they should also recollect, that our public hospitals and mad-houses are filled with patients of every class and character, with but *comparatively few* individuals oppressed by hypochondriacal delusions.

Evun. Mag.

DEATH OF HUME.

THE following admirable remarks on the death of the celebrated infidel, David Hume, are extracted from a critique on Ritchie's *Life of Hume*: in the *Eclectic Review*. 'His death,' as the Reviewer observes, 'will probably be admitted, and even cited, by infidels, as an example of the noblest and most magnanimous deportment in the prospect of death, that it is possible for any of their class to maintain: an example, indeed, which very few of them ever, in their serious moments, dare promise themselves to equal, though they may deem it in the highest degree enviable. It may be taken as quite their apostolic specimen, standing parallel in their history to the instance of St. Paul in the records of the Christians, 'I have fought a good fight,' &c.

'For a short time previous to his death, he amused himself with playing at cards, making whimsical legacies, and other trifling occupations. As an instance of his 'sportive disposition,' notwithstanding the prospect of speedy dissolution,' his biographer relates, that, when reading

Lucian's *Dialogues of the Dead*, he diverted himself with inventing several jocular excuses which he supposed he might make to Charon, and in imagining the very surly answers which it might suit the character of Charon to return to them:—"Upon farther consideration," said he, "I thought I might say to him, 'Good Charon, I have been correcting my works for a new edition. Allow me a little time, that I may see how the public receive the alterations?' But Charon would answer, 'When you see the effect of these, you will be for making other alterations. There will be no end of such excuses; so honest friend, please to step into the boat.' But I might still urge, 'Have a little patience, good Charon: I have been endeavoring to open the eyes of the public. If I live a few years longer, I may have the satisfaction of seeing the downfall of some of the prevailing systems of superstition.' But Charon would then lose all temper and decency. "You loitering rogue, that will not happen these many hundred years. Do you fancy I will grant you a lease for so long a term? Get into the boat this instant, you lazy, loitering rogue."

This anecdote is accompanied with the following just and striking reflections on the part of the Reviewer:—"1st. Supposing a certainty of the final cessation of conscious existence at death, this indifference to life, if it was not affected (which indeed we suspect it to have been in part) was an absurd undervaluation of a possession which almost all rational creatures, that have not been extremely miserable, have

and which is, in the most precious. The virtuous agent, exerting a combination of wonderful powers,—to feel an infinitely pleasurable sensation,—to contemplate an essence to indefinite past and future,—in the perennial spring of infinite lengths of time, the delight of existence, even when satisfied with full contentment, and to be a lord of the matter, compelling an use according to its nature,—this is a state so different from that of a piece of clay, its easy and common immediate progress from the one to the total inversion of estimates of things; in action, we do not philosophise, but of ease. The certainty will not be felt anywhere, will but an act of unperverted consideration, what it is going to lose. The peculiarity of the philosopher, contrary to good sense, in saying that the extreme is not, according to the order of nature, a cause of joy and desperation, contentment were the approaching death was, at all events, regarded as a very grave and important event; and its peculiarity was totally different from the anticipation of an event:—a grave and a laughing was the only

one that could be in unison with the contemplation of such a change. There was, in this instance, the same incongruity which we should impute to a writer who should mingle buffoonery in a solemn crisis of the drama, or with the most momentous event of a history. To be in harmony with his situation, in his own view of that situation, the expressions of the dying philosopher were required to be dignified; and if they were in any degree vivacious, the vivacity ought to have been rendered graceful, by being accompanied with the noblest effort of the intellect, of which the efforts were going to cease for ever. The low vivacity of which we have been reading, seems but like the quickening corruption of a mind whose faculty of perception is putrifying and dissolving, even before the body. It is true, that good men, of a high order, have been known to utter pleasantries in their last hours;—but these have been pleasantries of a fine, ethereal quality,—the scintillations of animated hope,—the high pulsations of mental health,—the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the low and labored jokes of our philosopher, jokes so labored as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to lessen his fear,

or to persuade his companion that he does not feel it.

'3. Such a manner of meeting death was inconsistent with the skepticism to which Hume was always found to avow his adherence; for that skepticism necessarily acknowledged a possibility and a chance that the religion which he had scorned might notwithstanding, be found true, and might, in the moment after his death, glare upon him with all its terrors. But how dreadful to a reflecting mind would have been the smallest chance of meeting such a vision! Yet the philosopher could be cracking his heavy jokes; and Dr. Smith could be much diverted at the sport!

'4. To a man who solemnly believes the truth of revelation, and therefore the threatenings of divine vengeance against the despisers of it, this scene will present as mournful a spectacle as perhaps the sun ever shone upon. We have beheld a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and exhortations of religion and the claims of his Creator, but devoting his labors to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending toward the close of life amidst tranquillity, widely-extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before that Judge to whom he had never alluded but with malice or contempt; yet

preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of 'superstition:'—a term of which the meaning is hardly ever dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance! On the whole globe there probably was not acting, at the time, so mournful a tragedy as that of which the friends of Hume were the spectators, without being aware that it was any tragedy at all.'

EXTRACTS FROM BISHOP HOBLEY'S CHARGE TO THE CLERGY OF THE DIOCESE OF ST. DAVID'S AT HIS PRIMARY VISITATION IN 1790.

THAT faith and practice are separable things is a gross mistake, or rather a manifest contradiction. Practical holiness is the end; faith is the means; and to suppose faith and practice separable is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion will always thrive in proportion as its doctrines are generally understood and firmly received; and the practice will degenerate and decay in proportion as the doctrine is misunderstood and neglected.

RELIGION and science are very different things, and the objects

of different faculties. Science is the object of natural reason ; religious truth of faith. Faith, like the natural faculties, may be improved by exercise ; but in its beginning it is unquestionably a distinct gift of God.

Religion and morality differ not only in the extent of the duty they prescribe, but in the part, in which they are the same in the external work, they differ in the motive. They are just as far asunder as heaven is from the earth. Morality finds all her motives here below ; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of each other in civil society. The first principle in religion is the love of God ; or, in other words, a regard to the relation, which we bear to him, as it is made known to us by revelation.—Hence, although religion can never be immoral, because moral works are a part of the works of religion, yet morality may be irreligious. For any moral work may proceed from mere moral motives apart from all religious considerations. History records, I think, of **SERVETUS**, **SPINOZA**, and **HOBBS**, that they were men of the strictest morals. The memory of the living witnesses the same of **HUME**. And history, in some future day, may have to record the same of **PRIESTLEY** and **LINDSAY**. But let not the morality of their lives be mistaken for an instance of a righteous practice, resulting from a perverse faith ; or admitted as an argument of the indifference of

error. Their moral works, if they be not done as God hath willed and commanded such works to be done, have the nature of sin ; and their religion, consisting in private opinion and will-worship, is sin, for it is heresy.

—
THAT man is justified by **FAITH**, without the works of the law, was the uniform doctrine of the first reformers. It is a far more ancient doctrine ; it was the doctrine of the whole college of apostles. It is more ancient still ; it was the doctrine of the prophets. It is older than the prophets ; it was the religion of the patriarchs. And no one, who hath the least acquaintance with the writings of the first reformers, will impute to them more than to the patriarchs, the prophets, or apostles, the absurd opinion, that any man, leading an impenitent, wicked life will finally upon the mere pretence of faith (and faith connected with an impenitent life must always be a mere pretence) obtain admission into heaven. It is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified.

—
THE peculiar doctrines of revelation are the trinity of persons in the undivided Godhead, the incarnation of the second person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the divine Spirit.

REVIEW.

A Letter to a Friend, who received his theological education under the instruction of Dr. EMMONS, concerning the doctrine, which teaches, that impenitent sinners have natural power to make themselves new hearts. By NATHANIEL NILES, A. M. Windsor, Vt. A. Spooner, 1809.

SINCE the days of Jonathan Edwards, New England has been considered as the peculiar abode of metaphysical theology. Here, if we may believe some men, she has erected her throne upon the chaos of intellect, and reigns over a multitude of subjects, who think themselves in the regions of light while they grope in darkness. We are not inclined to defend the New England divines from the charge of metaphysical ingenuity, though we cannot so readily acquiesce in the supposed inutility of their speculations. So far as our acquaintance has extended, we have not found, that those who think the *deepest* are in consequence the less plain, and pungent, and successful in preaching. The pride of party may sometimes have attached an undue importance to certain abstruse notions; but we think that several important benefits frequently arise from metaphysical researches. First, the large class of general or abstract words, which are used in very different senses by different persons become invested with a definition,

and assume for a time a fixed and perceptible shape. This advantage will be duly estimated by those, who have labored through tedious arguments, rendered unintelligible from inability to discover the precise meaning of the terms, used in it. The next benefit, resulting from metaphysical inquiries, is the habit of close and discriminating thought, which is produced. Thus the mind is rendered more keen and active, and the instruments of its labor become known and are convenient for use. In the last place many truths of the highest importance are discovered, and the delusions of sinful men are in this way more completely searched out. While the heart is deceitful above all things, while it winds itself into a thousand forms, and hides itself in a thousand labyrinths, the acute and persevering metaphysician, who will not relax from his researches till he can bring forth the hidden motive to the light, may effectually promote even the interests of practical religion.

With these views we are not grieved at seeing the pamphlet, now to be examined, though we should have been more gratified if it had been both written and printed in a better style. It is a direct assault upon a principle which has long been embraced by many of the New England divines, and as the author promises, that a larger work shall follow in the same cause, this treatise is the more deserving of consideration, as the public may

know the point of dis-
 "the state of the con-
 ."

ms, that both Mr. NILES
 ie, whose system he at-
 ully believe, that men
 nature so entirely de-
 that unless God by his
 influence renews their
 they will not be holy.
 doctrine it has in every
 objected by the impeni-
 ter, 'if this be the case,
 m not criminal for my
 nce in sin, for I have not
) renew my heart.' It is
 t to the mode of repelling
 action, that a difference
 ion has arisen. Mr. N.
 derstand him, would say
 sinner, 'your heart is
 it is destitute of love to
 is contrary to his law,
 hat consists your guilt ;
 o consequence *how* your
 ecame sinful ; it is no
 though it is impossible
 to repent.' With this
 Mr. N. would content

The gentlemen, whom
 ses, the Rev. Drs. EM-
 SPRING, and CRANE,
 say very much the same
 out in order completely
 ce the sinner, they would
 themselves and address
 this manner—' You are
 do your duty, but not
 ; you have *natural* pow-
 ey the commands of God,
 u have not the *moral*
 God requires no more
 hat you have *natural*
 to perform, but your
 re disobedient ; you have
 a *power* to repent as to
 our hand, but you *will*
 pent ; your inability is
 not *natural*.'
 this representation, with

which Mr. N. cannot and will
 not agree. His reasoning is as
 follows. *Power* or *ability*, in
 relation to this subject, must
 mean one of two things ; either
first the properties of our minds,
 which fit us to be the subjects
 of certain operations, to expe-
 rience certain effects, such as
 the properties or faculties of
 sensation, perception, under-
 standing, and willing, which are
 distinct and prerequisite to ac-
 tual feeling, knowledge, and
 volition ; or *secondly* the sure
 connexion, which subsists be-
 tween the acts of the will and
 certain events, which follow
 those acts. Now when it is said,
 that impenitent sinners have the
 natural ability to repent, if the
 word *ability* be used in the *lat-
 ter* sense, then we shall have the
 strange assertion, that repent-
 ance will assuredly follow the
 unholy volition of the impeni-
 tent sinner to repent. But if
 the word *ability* be used in the
former sense, then all the parade
 of metaphysical subtilty, which
 was designed to demolish the
 strong hold of the sinner, amounts
 only to this, that he has 'certain
 properties of mind, that he has
 understanding and will, and if
 he repented he would repent !'
 Such an empty declaration as
 this Mr. N. cannot regard as
 worthy of the good sense of
 those, whom he opposes, inas-
 much as it does not meet the
 objection of the sinner, and as
 it asserts only what every body
 admits.

We do not see how the force
 of this reasoning can be evaded,
 and we gravely suspect, that all
 the supporters of the distinction
 between *natural* and *moral* abili-
 ty and inability, from Jonathan

Edwards down to the writers of the present day, mean no more by the distinction, notwithstanding all the parade of system, than the plain fact, that a bad heart, or a want of disposition or will to obey God is no excuse to the sinner, who has understanding to know his duty. This is a very evident truth, and it was not necessary to dress it up in the shape of a metaphysical theory. Still however it may not be so trifling a distinction, as Mr. N. would represent it. If the sinner, who is endeavoring to justify himself for his continuance in iniquity by pleading his inability to be holy, is reminded, that his inability consists in nothing but his sinful temper, his sinful heart, his sinful affections, his sinful will, and if he is told, that he is constrained by no necessity, which would not give way if he loved God supremely, ought this to be considered as an impertinent reply?

Does Mr. N. then really agree in sentiment with the gentlemen, whom he attacks, and is the difference only about the meaning of words? We think this is actually the case in regard to the principal subject discussed, though there is a difference in some respects. We owe it to the clear definitions, contained in this pamphlet, that we are enabled to see the point of controversy, and that we see it to be merely a question relating to the import of words. We have no doubt but that the author of the pamphlet has the better of the argument—that is, that he attaches the truest meaning to the words of his mother tongue. Dr. Emmons says that sinners “are *as able* to work

out*their own salvation, as to perform the common actions of life.” To this it is objected, that *ability*, as commonly used, relates to the sure connexion between the will and the consequent effect, which cannot here be the meaning; of course the above assertion, as the common reader would understand it, is not correct. It may be true however as Dr. E. understood it.

The peculiar views of Mr. N. as exhibited in this pamphlet, seem to be the following. Considering the affections and volition as a property of the soul in the same sense, that the understanding is, he chooses to call them *natural* powers, while at the same time he acknowledges, that they are exclusively *moral* powers also, since to them must be referred all that is sinful or holy. When therefore a man is utterly opposed to holiness, he considers him as being under a *natural* inability to be holy. Virtue and vice, holiness and sin, have not however, in his judgment, any relation to *natural* power, for they respect only the heart. Whenever the heart is wicked, a natural inability affords no excuse, and whenever the heart is good, the same inability does not diminish the goodness. All affections, volitions, and external acts are only of importance, as they show the state of heart. The commands, and exhortations, and promises of the Scriptures do not imply, that men have any power to repent, but only express the duty of men, and teach them what will be the event of obedience and disobedience.

At the close of his pamphlet, the author points out some of



encies of the doctors have the nature to make themselves ; but his apprehensions solely to his view of it, which is certainly not the view of those, who state it. They attach a meaning to the words, which is expressed. His doubts obtain some explanation

examined this treatise with some attention, and he will find in it much more patient thought, than he can perceive, that the author says greatly from those, who oppose. The controversy much respecting the words. The following passage seems to be to

be as easy, and more familiarly intelligible to say, one can or volition, or that he is a thing, than to say he has a power to do it; and to say he is not able to say he is morally unable, or is under a moral impossibility to do it; to say that a wicked thing, than to say that a moral inability to do that a moral inability to do that a wicked thing."

ry good, for it is stripped of all physical theology of all language; but perhaps a work might be done roughly, and even the "volition" might be made to coincide with the other

is surprised at the inference of the following paragraph contains the substance of the author's peculiar

to me evident, that affection, &c. may be called natural in the same sense, in which perverted, intelligence, memo-

ry, or any other property of the soul may be so called. Of course the want of them, where they are needful to an effect, may as properly be pronounced a defect of natural power as may the want of understanding or bodily strength."

The faculty of the will is undoubtedly one of the *natural* faculties of the soul; it is a prerequisite to volition, or the actual exercise of the faculty. But when the power is actually exerted in relation to moral subjects, for instance when a particular command of God is understood, and the mind wills either to obey or to disobey it, or what is the same thing either loves or hates it; this act is of a moral nature, because it is necessarily either holy or sinful. Suppose the mind to be so formed as invariably to prefer what is sinful, would this uniform, fixed, and certain preference of evil, which is an act of a moral nature, prove that the soul is under a *natural* inability to what is good? It would according to Mr. N. for the preference of good is necessary, in order that goodness should be attributed to the heart, and this preference is wanting. But is not this to confound the distinction between natural and moral power, which Mr. N. himself recognizes? Let an appeal, for instance, be made to the charity of a rich miser, who has every prerequisite to the bestowment of a portion of his wealth, excepting the disposition, the want of which is his moral defect or sin. Yet this disposition being "needful to the effect," the want of it is, according to Mr. N., a defect of *natural* power. Is not this entirely to annihilate the distinction between natural and moral ability? "We are in in-

numerable instances," says the author, "both unable and unwilling." Was the miser unable to bestow his money? Was he under a natural inability to give it? What was there wanting except the volition? Was not his inability solely moral? If so, how is Mr. N. consistent with himself, or how does he differ from those, whose sentiments he examines? If then by the sinner's natural power to repent or to make himself a new heart be meant, that he has every prerequisite faculty, and that nothing is wanting except the very repentance or the new heart itself, the want of which is sin, or moral inability, what is the subject of this controversy but the meaning of words?

A Treatise on Religious Experience, in which its nature, evidences, and advantages are considered. By Charles Buck. From the Second London Edition, Boston: Lincoln & Edmands, 1810. 12mo. pp. 266.

We have been repeatedly gratified with the many excellent transatlantic publications which have been presented to the American public, from the press of Messrs. Lincoln and Edmands. In a country like ours, where so few original works can be expected, it requires no inconsiderable judgment to select from the immense variety of foreign publications, those, which are best calculated to promote the religious interests, as well as to attract the attention, and to gratify the taste of the public.

In favoring us with a new edition of Buck on Experience we think that the American editors have evinced their judgment and taste, and rendered an acceptable service to all the friends of Experimental Religion.

Mr. Buck is well known, as the author of a Theological Dictionary, a work of considerable merit. His Young Christian's Guide, and his Anecdotes are not yet known in this country, but we hope that the favorable reception of the work now before us, will encourage the American editors to favor us with one or both of them.

This little treatise on Religious Experience is remarkable for the simplicity of its arrangement and style, and for the excellent advice to Christians, of all ages, and in all situations, which it abounds.

The table of contents, prefixed to the work will give an idea of its nature and design.

Chap. 1. On the nature of Religious Experience in general. 2. On the advantages of Experience. 3. The Young Christian's Experience. 4. Experience of the Christian in middle age. 5. Distressing Experience. 6. On happy Experience. 7. Remembrance of past Experience. 8. On the relation of Experience. 9. The aged Christian's Experience. 10. Dying Experience. 11. Advice respecting Experience. 12. The Evil of the want of Experience.

These subjects are important, and we can assure our readers that they are treated by the author in a very useful, interesting, and practical manner, and will well repay an attentive perusal.

In his introduction the author

he has selected a
which will be despised
by the men of this

many excellent observations, and,
as affording a good specimen
of the author's style and manner.

ng; says he, is more corn-
spice what is termed Re-
nee: Infidels sneer, the
ndéian, and the ungodly
sing unacquainted with it
suppose it is all the work
of the heat of enthusiasm
it seems not a little re-
while the term is admit-
ted to those parts of sci-
e founded on sensible tri-
rejected when applied to
should not experimental
ually as reasonable as ex-
osophy? Indeed we must
conceive what real relig-
experience; for however
y be as a theory, we know
cept it engage the affec-
ate the conduct: It is true,
use the exercise of the un-
it does not discard investi-
it calls with more ardent
rity of principle, devoted-
ively emotions, and useful
n it insists on a pursuit of
ive notions, or knowledge,
ot at all interest the feel-
as the heart. And, indeed,
intelligent mind, the acute
learned critic, the man that
udge, review, arrange, and
; be without experience,
red to him, who, with a
erstanding, enters with all
f his soul into the very spir-
it of divine truth? The
de the beautiful object, dis-
erent features, and admir-
otions; but the latter does
actually possesses it as his
nder its influence, and is
into its delightful image."

nothing is more liable
than religious experi-
this the author ap-
s fully sensible, and to
considerable pains to
subject against misrep-
n.

part of his work is
ortant and interesting
est, we should say it is
r on "advice respect-
erience." From this
e select the following
; passage as containing

p. 232, 233 "If our experience
makes us satisfied with ourselves; if
we can sit still from year to year,
without concern for others, if our
property, our talents, our time are all
laid out for our own interest alone;
if we rest only in cold wishes; in com-
monplace observations on the state of
mankind; if we are ready to reproach
those, whose zeal shames our timidity;
if we carelessly let slip opportunities of
doing good, which present themselves to
us, and which may never return more,
how can we call ourselves Christians?
Let us not talk of our knowledge, our
experience, our talents, our respectabil-
ity, our membership of churches, while
the world is falling down about us and we
sitting still in criminal inactivity. Cold
heart! unfeeling creature! contracted
soul! Go to the inhospitable desert,
dwell in the wilderness, hide thyself from
the face of man, if thou art determined
to be of no use to society; but if thou
professest to be a Christian, set in char-
acter. Look around; behold the multi-
tudes perishing on the shores of eternity!
what is thy knowledge if kept to thyself,
while the world is in darkness? What
thy talents, if not used for the advantage of
those who are yet in misery? What thy
Experience, if it does not lead thee to
commiserate the deplorable state of those
who are still in the gall of bitterness and
bonds of iniquity? Arise therefore;
shake off the slumbers of night. The
sun of time is up, but will soon decline;
work while it is day; for the night will
soon come when no man can work."

To the American edition is
added some helps to private de-
votion, entitled—The Closet
Companion, comprising 10 pag-
es, which gives an additional val-
ue to the work.

*A Sermon at the Inauguration
of the Rev. EDWARD D. GRIF-
FIN, D. D. Bartlet Professor
of Pulpit Eloquence in the
Theological Institution in An-
dover, June 1, 1809, by SAM-
UEL SPRING, D. D. Boston:
Farrand, Mallory, & Co. 1810.*

No event has for many years
taken place, so interesting to

the churches of New England, as the establishment of the Theological School at Andover. The munificent spirit exhibited in laying the foundations of that seminary is an honorable proof, that a zeal to do good exists among men of wealth, whose sphere of usefulness is widely extended; and in the establishment of *such* an institution, in the particular direction given to the spirit of benevolence, we perceive much evidence, that charity is under the guidance of wisdom, and that great, permanent, and everlasting good is the object, which has been embraced by the enlarged minds of the founders of the Institution.

On the qualifications of ministers of the gospel depend in a great degree not only the morals, the order, the peace, and respectability of society, but also the triumphs of religion in the world—the eternal welfare of men. When a person enters upon the sacred office with a mind undisciplined by preparatory study, unfurnished with various knowledge, unaccustomed to accurate discrimination, and unskilled in the art of presenting his thoughts perspicuously to others, though if he be pious he may yet be considerably useful, he will yet in many respects injure the cause, which he wishes to support, by not employing all the resources, which might be brought to its aid. Among the means of doing good, that of pulpit eloquence, which has been so much neglected in this country, is unquestionably of very high importance. The drowsy minds of men, unfriendly to religion, must be roused or attracted by something in the manner of the

preacher, or his words will glide over their ears disregarded. While the dull monotony of many ministers disposes the least serious of their hearers to sleep, the vehemence or pathos of others is accompanied with some unbecomingness of gesture, some distortion of feature, and some faulty modulation of voice, which very much impair the effect, that would otherwise be produced.

While therefore this new seminary proposes to guide the studies of those, who are preparing for the sacred ministry, while it teaches them to think and to reason, it gives us much satisfaction to perceive also, that the art of expressing thought is not overlooked, and that a professor is appointed for the precise purpose of imparting instruction in pulpit eloquence. We do not expect that every student will be made an orator. The original talent must be received from the Giver of every good and perfect gift. But though sweetness, variety, and force of voice, and other advantages in a public speaker must depend very much upon nature, yet much may be done by art both in the correction of what is faulty, and in the improvement of what is excellent. The freestone is not susceptible of the polish of marble, but by the hands of the skilful workman they both, though rough and shapeless as they came from the quarry, may be fashioned into a regular form, and become the pillars and ornaments of the temple.

We were disappointed in not seeing in this sermon of the Rev. Dr. SPRING any remarks upon the subject of pulpit eloquence, to

ch the occasion seemed naturally to lead. They were how- probably dispensed with in consequence of the oration of professor himself, delivered at the same time. Choosing for text Prov. iii. 6. *In all thy ways acknowledge Him, and He will direct thy paths*, the preacher after some introductory observations on the dependance of things upon the Creator, explains the duty enjoined, then points out the connexion between compliance with the injunction and obtaining the right direction. For men to acknowledge God in all their ways he considers as implying, that they love him supremely. In their natural selfishness, the supreme love of themselves is succeeded by the love of God, all the other christian graces flow from this principle. They feel, and lament, confess, and forsake their

Next they acknowledge God by the habit of devout prayer. They also maintain continually a proper sense of entire dependance upon him, retaining no other freedom of human will but what consists in the choice itself without referring to the cause of the volition. They, further, carefully use the graces, appointed to assist them in the course of their duty. They lastly confide in the direction of the divine administration. Under the second general head, the preacher shows there is a connexion between acknowledging God and being directed by him from the Father of christians to their Father in heaven, from the promises of his word, and from the ample testimony of his children. II. *New Series.*

dren, after the illustration of these topics the sermon concludes with solemn, appropriate, and interesting addresses to the Founders of the Institution, to the Trustees of Phillips Academy, to the Professors of the Seminary, and to the Students. Such are the outlines of this sermon. It is rendered valuable by the occasion, on which it was preached, by the important truths, which are presented and illustrated, and by the pious and devout spirit, which breathes in every part of it.

Some instances of verbal inaccuracy, and some peculiarities of phraseology occur in this discourse, but they are not sufficiently important to be particularly enumerated. The following extract is a favorable specimen of the author's manner, and exhibits his views of the extent of the Supreme agency.

"Though no man hath seen God at any time: yet we are so encompassed with the blaze of his perfections, that in a qualified sense we behold nothing except God. The preservation of the universe is as really the effect of divine agency as the creation. The massy globe, the luminous orbs of heaven, men and angels; in a word the natural and moral system, time and eternity, things mortal and immortal are in his hand and under his perfect control. His eye pervades immensity, and his unerring hand directs every thought and every event. He takes care of sparrows, insects, and the most minute things, because he takes care of the world and the boundless system of intelligence. Amid therefore the disorder and confusion, the rage and destruction so predominant under the sun, how sublime the consolation, that the Lord reigns over all. He will make darkness light, and finally overrule all evil both natural and moral to the advantage of his kingdom. Thus God has decreed, and his decree will be executed. To acknowledge him therefore in all our ways we must confide in the perfection of his government: and like Christ, who was never influenced by partial affection, we must disinterestedly aim at the honor

of God in the highest enjoyment of all holy beings. For God lives and reigns to accomplish his design."

The following passage from the address to the professors is deserving of the attention of all the "messengers of truth."

"But when we contemplate things in a more elevated light, we not only anticipate your success as teachers of divinity, but indulge a confidence, that by your humility, and other virtues you will deeply impress the minds and hearts of your pupils with that modesty and meekness of wisdom which adorn the pastoral character. Destitute of these graces, their science, their divinity, and their eloquence will qualify them for the theatre, rather than the pulpit; and they will resemble actors on the stage rather than Christ and his apostles, who addressed the conscience and not the fancy and passions of men. God forbid, that we shall be at the expense of educating young men for the ministry, who by vanity and parade in style, or manner of address, shall degrade the pulpit, disgrace the seminary, injure souls, and dishonor Christ."

We close the extracts with a few sentences from the address to the students.

"Will you not acknowledge God in all your ways, that you may possess the qualifications of faithful, zealous ministers, so peculiarly needful to the church at the present day? Will you not love God supremely; lament your sins in a submissive manner; and pray devoutly for his grace, remembering that the most able ministers imbibe the best instructions on their knees in secret? Will you not contemplate your entire dependance on Christ for every favor, and diligently use all the means, which he has appointed, to obtain his blessing? Will you not unreservedly confide in the perfection of God's government? For the Lord is a rock, and his work is perfect. If you thus acknowledge God, he will teach you by his Spirit, and properly acquaint you with the fundamental principles of divinity. He will acquaint you with the character of man both before and after the fall; with the great difference between the object of holy and sinful affections; with the real difference between man's natural and moral ability, and with the necessity of special grace to give sinners a heart to accept the redeeming terms of salvation. Without this information; and without digesting these and other principal doctrines you cannot prove instructive and convincing preachers."

RELIGIOUS INTELLIGENCE.

Letter from Rev. Mr. Blackburn to Dr. Morse.

Maryville, Jan. 5, 1810.

REV. AND DEAR SIR,

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between ten and twelve thousand souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked that the enumeration is rather below than above the number

in every particular, as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341; one third of those have Indian wives, 113. Of Negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation 13 Grist Mills; 3 Saw Mills; 3 Saltpetre works, and 1 powder Mill. They have 30 Waggons, between 480 and 500 ploughs, 1600 spinning

Looms, and 49 Silver-

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as is common amongst
cople. These advantages
nostly obtained since the
nd rapidly increased since
03.

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sabbaths it contains, and
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ll be 250,400 dozen of
year, this will make when
loth 292,133 yards.

uld suppose each loom to
rds per day, the produce
be annually 584,684 yards.
hands to a wheel 3,200
be employed in carding
g, 467 engaged in weav-
many to fill the quills.

ough be allowed only ten
500 ploughs would culti-
acres and would employ
, as one must use the hoe
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and in the nation wrought
plough as with it ;
will produce 50 bushels
be equal to 250,000 or
to each person. The ac-
will double that sum.

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e decline? All I can say
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d that of those most con-
h them, it is evident that
ess space between the
ildren of families than
advanced, and that in near-
ortion as hunting life has
he cultivation of the soil.
ber of Bibles and Testa-
lated in the nation, inclu-
ldren of the schools is up-
0, and a variety of other
portunity offered.

oads they have many pub-
nd on their rivers conven-
there are many of them
ferent trades as their in-
ay lead them. But yet
church erected, and few
ressions of grace.

led the sheet with de-
n only pray that the Lord
your harvest of souls
Charlestown. I am, &c.

DEON BLACKBURN.

MISSIONS OF UNITED BRETH- REN.

*Extract from the Diary of the Mis-
sionaries in Labrador.*

“ JAN. 1st, 1806.—We received from Kivalek an account, which filled us with horror. The old well known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him ; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife’s life.”

“ On the 7th, while we were rejoicing at the gracious visitation of our God and Savior, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had, in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek.— Having given out that by his legerdemain tricks, he had killed Kullugak’s two wives, the latter had ever since sought revenge. In general Uiverunna has of late endeavored to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased ; and if any one died, he was sure to have it reported, that he had sent them out of the world by his torngak. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live

on our land, and he quitted the place immediately."

Extract of a letter from Bethlehem in Pennsylvania, Feb. 5, 1809.

"I HAVE to mention to you to-day, that it has pleased the Lord to call home to himself, after a short illness, his aged and venerable servant, brother David Zeisberger, on the 17th of November, 1808, at Goshen, on the Muskingum, in the eighty-eighth year of his age, after a service of upwards of sixty years, in the Brethren's Mission among the North American Indians.

"This eminent servant of God to his last breath retained the same serenity of mind, ardent desire after the conversion of the heathen, and firm confidence in his God and Savior, which distinguished his character during the whole of his missionary life. Under the severest trials, and most discouraging circumstances, he never murmured or gave himself up to despondency; and though he had a way peculiar to himself, of strongly expressing his feeling on every subject relating to the mission, yet it always partook of uncommon cheerfulness, benevolence, and unshaken trust in the almighty power of Him, at whose word all opposition must cease, and to whom all things must be subject, insomuch, that both by conversation, and by letters, he inspired his fellow missionaries, and all who were connected with him in the labor, with renewed courage and zeal in the Lord's cause. Though remarkably bold in faith, and ever manfully resisting the influence of the devil by the Word and Spirit of God, he was truly humble and lowly in heart, gladly dependent upon the grace of his Savior for every good gift; and always spoke and acted as a man whose strength is only in his God. When he began to feel the effects of old age, and could no longer travel about as formerly, he was content to devote all his time to the welfare of the Indian congregation at the place of his residence, sparing no pains, both with old and young, to teach them how to walk worthy of the gospel of Christ. When his eye-sight began to fail

him, and his activity was confined within yet narrower limits, he did not lose his cheerfulness, but delighted to hear reports of the work of God in the world, read to him by his wife and fellow laborers, and was quite resigned to the will of the Lord as to the declension of his powers.

"In his instructions to the young missionaries, who generally spent some time at Goshen, to receive the benefit of his paternal counsel, he immediately won their hearts by his affectionate, lively, and solid conversation, and thereby proved the means of benefit and blessing to distant missions.

"Thus this venerable witness for Christ finished his course on earth, and having fought the good fight of faith, and overcome by the blood of the Lamb and the word of His testimony, he has now obtained the Crown of Life, which the Lord, the righteous Judge, shall give him at that day: and not to him only, but to all them also that love His appearing."

Extract of a letter from Basseterre, St. Kitts, Feb. 7, 1809.

"On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 3683.

"I had lately a very pleasing conversation with a principal magistrate and proprietor of estates in the island, who honored us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes.—There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

Ch. Ob.

LITERARY INTELLIGENCE.

Dr. D. Cooke of Hartford, and I. Cooke & Co. N. Haven booksellers, have in the press a prospect in a few weeks to have for sale, *Famieson's Use of Sacred History*, 2 vols. in one, at the price of \$3.

The author of this interesting useful work is the same, accepted the challenge of Priestley to answer his *History of early opinions concerning*, and who executed this answer in a manner, that no opponent appeared to enter the lists of controversy with him. Those who more particularly, to learn the character of his *Use of Sacred History* consult the *Christian Ob-*

server for 1806, in which they will find a Review of it. We are happy to announce a book of so much plainness and practical religious worth.

Great Britain.

The Rev. James Parsons has undertaken to publish the remaining collections of the Septuagint, prepared by the late Dr. Holmes.

Professor White will shortly publish under the title of *Synopsis Criticæ Græcæ Græcæ*, an explanation, in words at length, of the marks and abbreviations, used by Gricbach in his edition of the New Testament.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

General History of the United States of America, from the discovery, 1492, to the year 1792: or a History of the Divine Agency in the settlement, growth, and progress; and especially in the late memorable revolution. Volume first, containing a general view of the principles, from the discovery of America, to the year 1760. Benjamin Trumbull, D. D. n, Farrand, Mallory, & Co.

Treatise upon Wills & Codicils, with an Appendix of the Statutes.

Copious Collection of useful precedents, with Notes, practical and explanatory. By William Robert of Lincoln's Inn, Esq. author of *Treatise on Voluntary Conveyances* and on the statute of Frauds. n, J. Butterworth, 1809.

Lectures on Rhetoric and Oratory, addressed to the classes of Senior and Sophisters in Harvard University. By John Quincy Adams, L. L. D. n. Boylston Professor of Rhetoric and Oratory. In two volumes.

Cambridge, Hilliard and Metcalf. 1810.

The New England Patriot: being a candid comparison of the principles and conduct of the Washington and Jefferson administrations. The whole founded upon indisputable facts and public documents, to which reference is made in the text and notes. "Read and disbelieve if you can—BUT READ." Boston, Russel and Cutler, 1810.

A Continuation of Letters concerning the Constitution and order of the Christian Ministry; addressed to the members of the Presbyterian Churches in New York. Being an examination of the strictures of the Rev. Doctors Bowden and Kemp, and the Rev. Mr. How, on the former series. By Samuel Miller, D. D. one of the pastors of the first Presbyterian Church in the said City. New York, Williams and Whiting, 1809.

The Christian's Magazine: designed to promote the knowledge and influence of Evangelical truth and order. Edited by the Rev. Doct. J. M. Mason, and Rev. J. B. Romeyn, of New York. No. 1 & 2.

Vol. 3—Commencing January 1st. 1810, and published monthly by Williams & Whiting, New York, and Farrand, Mallory, & Co. agents, Boston.

The Duty of a Christian in a trying situation; a Letter to the author of a pamphlet, entitled, "The Mediator's Kingdom not of this world, but spiritual, heavenly, and divine." New York, R. M'Dermut, 1810.

An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine.—"Rerum cognoscere causas. Virg."—Philadelphia, Hopkins and Earle.

An Oration commemorative of the character and administration of Washington, delivered before the American Republican Society of Philadelphia, on the 22d day of February, 1810, by Charles Caldwell, M.D. Published at the request of the Society. Philadelphia, Fry and Kammerer.

No. 1, Bibliotheque Portative des meilleurs ecrivains Francais pieces choisies en prose. Par N. Faucon. Boston, Buckingham and Titcomb. 1810.

An account of the separation of the Church in the town of Pittsfield, with remarks on some Ecclesiastical proceedings, which seem to have violated the principles of the Congregational and Independent Churches of New England. By William Allen, A.M. Pittsfield, P. Allen.

Sermons on the Mosaick account of the creation; the serpent's temptation to our first Parents, and on their exclusion from the garden of Eden, by Stephen West, D.D. Pastor of the Church in Stockbridge. Stockbridge. 1809.

Travels in the northern parts of the United States, in the years 1807 and 1808, by Edward Augustus Kendall, Esq. In three volumes. New York, I. Riley. 1809.

The second volume of American Ornithology, or the natural history of birds of the United States, illustrated with plates, engraved and col-

ored from original drawings, taken from nature. By Alexander Wilson. Philadelphia.

An Appeal to the people; being a Review of the late correspondence and documents, relating to the rejection of the British Minister; including an Examination of the arrangement of April last. By the editor of the New York Evening Post. C. S. Van Winkle.

Foreign.

The History of Dissenters from the Revolution in 1688 to the year 1808, by David Bogue and James Bennett, vol. I. and II. octavo. The two remaining volumes are expected soon.

The History of the Church of Christ, vol. 4th, part second; containing a continuation of the 16th century of the plan of the late Rev. Joseph Milner. By the Rev. Isaac Milner, D. D.

Essays, addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets. By Rev. Greville Ewing, of Glasgow.

A Narrative of the life and conversion to Christianity of the Rev. S. C. F. Frey, minister of the gospel to the Jews, written by himself.

An English Hebrew Grammar by S. C. F. Frey.

NEW EDITIONS.

Essays on the most important subjects in Religion. By Thomas Scott, Rector of Aston Sandford, Bucks, and Chaplain to the Lock Hospital, London; author of the Commentary on the Bible. Second American edition. Cambridge, Hilliard and Metcalf, 1809.

William Tell; or Switzerland delivered. By the chevalier de Florian; with the Life of the Author prefixed. Translated from the French by W. B. Hervetson. Philadelphia, Edward Earle, 1810.

Fragments in Prose and Verse, by Miss Elizabeth Smith, lately deceased, with some account of her Life and Character. By H. M. Bowdler. Ornamented with an elegant likeness of the author. Boston, Munroe and Francis, 1810.

Cælebs in search of a Wife, comprehending Observations on Domes-

and Manners, Religion
 ls. In two volumes. Bos-
 toe and Francis, 1810.
 Principles of Midwifery; in-
 the Diseases of Children.
 Burns, Lecturer on Mid-
 Member of the Faculty

of Physicians and Surgeons, Glasgow.
 With Notes. By N. Chapman, M.D.
 Honorary Member of the Royal Med-
 ical Society, Edinburgh; Member of
 American Philosophical Society, &c.
 &c. &c. Philadelphia, Hopkins &
 Earle, 1810.

OBITUARY.

OF THE LIFE AND CHARACTER OF REV. THOMAS ALLEN, OF PITTSFIELD.

ev. Thomas Allen was born
 ampton, January 17, 1743,
 uated at Harvard college in
 1762, being ranked among
 classical scholars of that
 regard to the interests of
 determined him to devote
 the ministry of the gospel.
 dingly pursued the study
 y under the direction of the
 Hooker of Northampton,
 ordained April 18, 1764, the
 ister of Pittsfield, then a
 own, in which a garrison
 kept during the French
 the time of his settlement,
 ere in this place but half a
 uses, which were not made

He lived to see it a rich
 tiful town, containing near
 usand inhabitants. During
 y of forty six years he was
 ed, and faithful, and zealous,
 using the gospel of Jesus
 oth "in season, and out of
 In addition to his stated
 on the Sabbath he in the
 f his life preached six or
 ndred funeral sermons. In
 part of his ministry he also
 ally preached in the neigh-
 towns, not then supplied
 tled ministers. But few of
 ples of the Redeemer have
 re diligent in the service of
 ater.

ugh the peculiar duties of
 er of the gospel chiefly
 his thoughts; yet the
 nevolence, which awaken-
 zeal in guiding men in
 y to heaven, made him
 also of rendering them hap-

py in this world. To his family he
 was all, that is to be expected from
 a most affectionate husband, and a
 most kind and faithful parent. His
 charities to the poor excited their
 gratitude, and rendered his religious
 instructions the more effectual. His
 house was the seat of hospitality. To-
 wards other denominations of Chris-
 tians, though strict in his own prin-
 ciples, he was yet exemplarily can-
 did, neither believing that true piety
 was confined to his own sect, nor
 that gentleness and forbearance were
 useless in the attempt to reclaim
 men from error. At the commence-
 ment of the American Revolution,
 like most of his brethren, he engaged
 warmly in the support of the
 rights and independence of his coun-
 try, for he believed that the security
 and permanence of the best of earth-
 ly enjoyments as well as the progress
 of genuine religion were intimately
 connected with liberty. In the year
 1777, when a detachment from Bur-
 goyne's troops under the command
 of colonel Baum had penetrated as
 far as Bennington, and threatened to
 desolate the country, he accompanied
 the volunteer militia of Pittsfield,
 who marched to repel the invasion.
 Previously to the assault of a particu-
 lar intrenchment, which was filled
 with refugees, he deemed it his du-
 ty to advance toward the enemy and
 exhort them to surrender, assur-
 ing them of good treatment in a voice
 distinctly heard by them. But being
 fired upon, he rejoined the militia,
 and was among the foremost, who
 entered the breast-work. His exam-
 ple contributed somewhat to the

triumph of that day, which checked the progress of the British, and prepared the way for the capture of Burgoyne. During the rebellion of Shays Mr. Allen supported the authority of the established government of Massachusetts. He was at one period proscribed by the insurgents, who threatened to seize him and carry him as a hostage into the state of New York. But being constitutionally intrepid, he was not to be shaken from his purpose and his duty.

He survived four of his children. His first born daughter, who married Mr. William P. White of Boston, died in London, leaving an infant unprotected by any relatives, her husband being then in the East Indies. Though the child was left under the care of a very respectable gentleman, who was concerned with Mr. White in mercantile business, yet such was the solicitude of Mr. Allen for its welfare, and such his resolution, that in the year 1799 he encountered the dangers of a voyage across the Atlantic, and brought his grandchild home to his own family. In many other instances his active benevolence was strikingly displayed.

In his theological sentiments he was a Calvinist. He had carefully examined the sacred Scriptures and he thought that they gave no support to that system of doctrine, which attributes any thing good to the will of man independently of the grace of God. "The atonement of the Divine Redeemer, the evangelical doctrines of grace, and their application to the practical duties of life in the various relations of society were the favorite subjects of his public sermons and private conversations. He explained them without the formality of logic, but with a happy perspicuity of style, and recommended and enforced them with apostolic zeal. Simple and courteous in his manners, sincere in his communications, and just in his dealings, he set his parishioners an example of christian morals. His remarkable frankness and his zeal

sometimes exposed him to the charge of indiscretion."

His health had been declining for several years before his death, and more than once he was brought to the brink of the grave. His indisposition was induced by his long continued labors in preaching the gospel of Jesus Christ, by domestic afflictions, and by the cruel calumnies, with which from various causes his upright character was assailed. Though his infirmities rendered him incapable of preaching for several months before he died, yet he was confined to his house but a few days. He was fully aware of his approaching dissolution, and the prospects of eternity brightened as he drew near the close of life. Those precious promises, which with peculiar tenderness he had often exhibited to the view of the sick and the dying, were now his support. The all-sufficient Savior was his only hope; but he rested on him with perfect confidence. He was desirous of departing, and was chiefly anxious, lest he should be impatient. Knowing his dependence upon God, he continually besought those, who were around his bed, to pray for him. He took an affecting leave of his family, repeating his pious counsels, and bestowing upon each one his valedictory blessing. When he was reminded by a friend of his great labors in the ministry, he disclaimed all merit for what he had done, though he expressed his belief, that he had plainly and faithfully preached the gospel. He forgave and prayed for his enemies and calumniators. When one of his children, a day or two before his death, pressed him to take some nourishment, saying, that unless he took something it would be impossible for him to live; he replied, "Live? I am going to live for ever!" He would frequently exclaim, "Come, Lord Jesus; come quickly." In the morning of the Lord's day, February 11, 1810, he fell asleep in Jesus.

TO CORRESPONDENTS.

A few communications have been received, and more original ones would be acceptable.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

No. 11.

APRIL, 1810.

VOL. II.

BIOGRAPHY.

A SKETCH OF THE LIFE OF THE REV. JOSEPH BEAN, THE THIRD PASTOR OF THE CHURCH IN WRENTHAM.

MR. BEAN was born in Boston, February 24th, 1718, old style. His pious Parents devoted him to God according to his own institution; and brought him up in the nature and admonition of the Lord. But notwithstanding these religious advantages, the native corruption of his heart led him to spend his childhood in vanity. No serious impressions appear to have been made upon his mind until he was twelve or thirteen years old. About that time, the Spirit of God strove with him, and turned his attention in some measure to religious objects, and to religious exercises. He soon, however, stifled his convictions, and fell into great stupidity and hardness of heart. While he was in this state of mind, he removed with his Parents from Boston to Cambridge, where he was sent to school; but he was so idle and inattentive to learning, that his father found it proper to take him from school, and under his own instruction. When he was about fifteen years of age, some of his companions

became seriously disposed, and invited him to join with them in holding a private religious meeting on Sabbath evenings, with which he complied. In consequence of what he heard and saw in these meetings, and of what he read concerning some young persons, who lived a pious life and died a triumphant death, he became convinced of the reality and importance of religion, and began a constant course of religious duties. Agreeably to his father's will, he now went to Boston to learn a trade, being fully resolved to keep out of the way of temptations, and attend to the concerns of his soul. He prayed to God morning and evening, and read the holy scriptures, or some devotional book, almost every night. He meditated upon spiritual things, while pursuing his daily employment, and kept a kind of Diary of his life, and really thought he had communion with God. Very soon he became acquainted with some young men in Boston, who formed a high idea of his religious

character, and spoke of him as an eminent christian ; which he says he found excited in his heart a pharisaical pride. But after a while, becoming acquainted with other young people and associating with them, he thought that this *precise way of living*, as they called it, would not do, and he gradually neglected to go to private meetings, and to keep a Diary, and became negligent as well as formal in all secret duties, though he still punctually attended the public worship of God in his house. As he thus gradually lost a sense of God and divine things, the world and things of the world gained his supreme regard and attention ; so that when he came out of his apprenticeship, and set up for himself in Cambridge, he was greedily engaged to accumulate property, and felt greatly chagrined, whenever his business did not prosper according to his desires and expectations. But though he resolved to get the world, and neglect religion, yet he was soon awakened out of his carnal security. Towards the fall of the year 1741, he heard Mr. WHITEFIELD preach several times, who alarmed his conscience, and drew tears from his eyes. About the same time he was sensibly affected by several solemn and searching discourses of Mr. TENNENT. But a sermon, which Mr. APPLETON preached upon these words, " They that be whole need not a physician, but they that are sick," made the deepest and most abiding impressions upon his mind. By means of such discourses, in connexion with the great and general attention to religion, which prevailed among both young and old,

at that time he became the subject of pungent convictions, which never left him till they issued in a sound conversion. For a number of months, he was extremely distressed. He read, he prayed, he attended religious meetings of all kinds, followed the most zealous and powerful preachers, and conversed with his own minister, but only perceived more and more the corruption and obstinacy of his heart. Sometimes he was upon the very point of despair, and ready to give up himself for lost. But at length, God was pleased to shed abroad his love in his heart, remove his heavy burden, and put a new song of praise into his mouth. The love of God now constrained him to give up himself to his service, without reserve. Accordingly he says in his Diary for June 26th, 1741. " This day I do most seriously and solemnly set apart for the service of God and of my own soul, by reading, and praying, and giving up myself to God, to be ruled as well as saved by him ; and would now, upon my knees, humbly beg that he would be with and direct me, in this most solemn transaction, and give me to consider, that I am not covenanting with man, but with the great and holy God, who cannot be deceived, and will not be mocked." The form of the covenant which he used on this occasion, he transcribed from a book of Mr. Allen's. The next important duty, which he felt himself under peculiar obligation to perform, was that of making a public profession of religion before the world. But he did not presume to do this, without much serious consideration, and criti-

cal examination of his own heart.

"After many prayers and tears, and after a great deal of time spent in consulting the word of God and other books about his duty to come up to the sacrament of the Lord's supper," he went to his minister and desired to be propounded to join the church, and accordingly, he was propounded the next Sabbath, and the Sabbath after, July 12, 1741, he was admitted to full communion. Though he went to the house of God that day with a trembling heart, yet when he was called to present himself for admission, and the covenant was read to him, he enjoyed peculiar light, and felt his heart correspond with every word as it was pronounced. He returned home in a happy frame of mind, and confirmed in private, his solemn obligations which he had made in public, by entering into a covenant, which he wrote and signed with his own hand, in the presence of the great Searcher of hearts.

Having bound himself by such solemn ties to serve the Lord, he set himself to do every thing in his power, to promote religion and the spiritual good of himself and others. He united with a religious Society of young men, who met once a week for social prayer and mutual edification. He seized every proper opportunity of conversing with people, and especially with young persons, about their spiritual concerns. And he made it his common practice, after he had conversed with any concerning the state of their souls, to retire immediately, or as soon as possible, and carry his conduct and their state to the throne of

grace, praying that God would make what he had said a means of his and of their spiritual benefit. But while he felt and expressed so much concern for the salvation of others, he did not neglect the care of his own soul. He watched over and kept his heart with all diligence, with a peculiar tenderness of conscience, being afraid of the least deviation from the law of love, either in thought, word, or deed. He used to spend a great deal of time in reading the Bible and other books, in order to try the sincerity of his heart; and he would often, after reading the Bible, or any pious book, hold it in his hand, and fall upon his knees, praying that God would search his heart, and enable him to compare it with the works of grace, and draw a just conclusion, whether he was a true christian, or a deluded hypocrite.

Mr. BEAN had a slender constitution, which subjected him to a variety of bodily infirmities, and especially to a frequent pain in his head, which disabled him for every duty, and often threw him into a gloomy and melancholy state of mind. Hence he was much engaged in a spiritual warfare with the enemy of souls, and the remaining corruptions of his own heart.

Though he had seasons of great light, and ravishing joys; yet he was more frequently tried with darkness, despondency, and the fiery darts of the wicked one. But he renewed his strength from time to time, and increased in zeal and activity to promote the cause of religion and the good of souls. It was his long and serious inquiry, whether he ought to relinquish his secular

calling, and prepare himself for the work of the ministry. Having come to a fixed resolution to qualify himself for the service of God in the sanctuary, he devoutly implored the divine presence and assistance in the great undertaking. In his Diary for December 6th, 1742, he writes thus: "This day I arose from my bed before day light, and I hope earnestly and sincerely wrestled with God upon the bended knees of my soul, for his presence with me, and more particularly because I was going to change my condition as a tradesman for that of a scholar; in order, if it please God, to be a minister of the everlasting gospel, which is a business my heart and soul is more set upon, than any thing else in the world." He wrote again in a similar manner upon the same subject. "Lord, thou knowest what is in my heart; yea, thou perfectly knowest what views, ends, and aims I have in learning. Lord, is it not for thy glory? Is it not that I may be a minister of the gospel? Is it not that I may be an instrument in thy hands of bringing home poor, lost, straying souls to Christ? Therefore, O my God, be pleased to aid and assist me in my studies." Though he found, as he says, the languages to be a dry and unpleasant study at his period of life, yet he resolved to persevere in preparing himself for the work, which he viewed as the most important, that he could perform for the honor of God, and the good of mankind. In answer to his prayers, God graciously preserved his *natural*, and supported his *spiritual* life, until he had finished his public education,

and received the honors of Cambridge College. He was then at no loss about his profession, and very soon obtained approbation to preach the gospel, which he had so long and so ardently desired. After he had preached about two years as a candidate in various places, the church of Christ in Wrentham invited him to settle with them in the work of the ministry, which invitation he thought it his duty to accept, and was solemnly set apart to the service of the Lord, on the 24th day of November, 1750.

As Mr. BEAN had been so long in the school of Christ, and taken so much pains to qualify himself for the service of the sanctuary, it is natural to expect, that he would prove an eminently pious and faithful minister. And it appears from the whole tenor of his life, as recorded day by day with his own hand, that he did magnify his office, and adorn his ministerial character, and exhibit an example, which is worthy of universal imitation.

Though he was subject to many bodily pains and nervous complaints; yet he performed much more ministerial labor, than many who enjoy perfect health, and constant vigor of mind. He never used any other than beaten oil in the sanctuary. He thought it his duty to pay great attention to his preparations for the Sabbath, and would not allow himself to deliver any unprepared and unwritten discourses. This, however, was but a small part of his weekly labor, for he often spent five days out of six, in preaching private lectures, catechising children, visit-

work, and attending functions notwithstanding such calls to parochial duties is large and extensive; he found time to improve himself by reading upon all proper to his profession. He did not neglect to read the systems of theology and ecclesiastical histories, but he had a greater taste for and devotional writings he esteemed next to the Scriptures, which he read and constantly perused. He read the Bible every day in his family, and besides particular chapters and verses, every day and night in his secret chamber, he labored to become conversant in the Scriptures, by reading the whole sacred volume in a connected and critical manner: and he found so much pleasure and profit in reading the word of God in this manner, that he pursued it with unconquered constancy and diligence; in no one instance, he read either the Old and New Testament, or any short space of four

pages no less faithful, than he was in his sacred office. He devoted himself wholly to his duty, and never suffered any of his personal or domestic concerns to divert him from a punctilious discharge of his ministerial duties. The good of souls seemed to absorb his whole attention, and to have a governing influence upon all his conduct. He had his people upon his heart, and a deep interest in their temporal prosperity, as well as in their trials and afflictions. As he visited them at their private houses, so he was solicitous

to improve his private conversation to their spiritual benefit, and never omitted any proper opportunity to inquire into the state of their minds, and to comfort, counsel, or admonish them, as their cases seemed to demand. And if no opportunity for religious discourse occurred, or if the time was spent in unprofitable conversation, he returned home with a heavy heart, and spread the case before God in secret. In preparing as well as in delivering his discourses, he sought to please God, rather than man. He not only asked for divine direction in the choice of his subjects, but he wrote his sermons in a praying frame, lifting up his heart to God for continual assistance. And as soon as he had finished a discourse, he made a constant practice to take it in his hand, fall down upon his knees, and devoutly pray, that God would prepare his heart to deliver it, and the hearts of his people to receive the truth in love. He was strictly Calvinistic in his sentiments, and preached the peculiar doctrines of the gospel in a plain, practical, and experimental manner. He studiously avoided all affectation, in the mode of his writing and of his speaking, and delivered divine truths, with that tenderness and solemnity, which was suited to gain the conscience, rather than the applause of his hearers.

Mr. BEAN lived as seeing Him who is invisible, and kept his mind habitually fixed upon God and divine things, at home and abroad, in the house and by the way. Whenever he rode out to visit the sick, or to attend funerals, or to preach lectures, or to catechise children, he rode in a

devout and praying frame, often lifting up his heart to God for divine influence and assistance in the duties before him; and very frequently, even hundreds of times, when he found himself in a retired place, he would dismount, fasten his horse, and prostrate himself upon the earth and pour out his heart to God in fervent prayers and supplications for himself and for others. He had his conversation in heaven, and conversed with God in all the smiles and frowns of providence. When he was in pain, in sickness, or in want, he would eye the hand of God in his situation, and look to him for comfort and relief. When he was in ease, in health, or prosperity, he would gratefully acknowledge the goodness of God towards him. When any of his parishioners did acts of kindness and beneficence to him, or to any of his family, he would record them in his Diary, and pray for his benefactors in particular, that God would amply reward them with both temporal and spiritual blessings. When he was reviled, he reviled not again, and instead of being overcome with evil, he overcame evil with good, by praying for submission for himself, and forgiveness for his enemies. He was no less attentive to *public* than to *private* calamities. He deeply lamented wars, conflagrations, earthquakes, pestilential diseases, and all desolating judgments, by which God punishes kingdoms, nations, and civil societies, for their ingratitude and disobedience. Such dispensations of providence he endeavored to improve to his own benefit, and to the benefit of his people, in his discourses on

the Sabbath, and on all proper occasions. He had eyes to see, and ears to hear, and a heart to feel, when he was speaking to him, or to others, by the voice of his conscience.

His habitual intercourse and communion with God led him to walk softly before him. He delighted to walk in the obscurity, and to avoid anything that had the least tendency to enkindle pride in him. Though he possessed a sound judgment, a retentive memory, and a lively imagination would have enabled him to acquire a considerable degree of reputation; yet he never sought the honor that cometh from men, but that which cometh from God only. When he heard of old or young ministers, he was apt to consider their abilities and discourses as inferior to his own. When he conversed with ministers, private christians, upon mental religion, he was wont to say, "O that I had as much religion, as such a pious man, or such a godly man." He was led to be clothed with humility, and to cherish the thought that he was less than the least of saints. He was extremely free of pride in every shape, especially of spiritual pride in religious duties. If at any time he happened to enjoy perfect freedom in conversing, or preaching, he would restrain every motion of his heart, he should be lifted up, and more highly of himself and services, than he ought to be. And after all, he was so free from thinking that he was very able that there was nothing

ich he more frequently and usly lamented before God et, than his want of humil-

s natural to expect, that a humble and heavenly d minister would, like his Master, *deal prudently.*

dingly, Mr. BEAN did uni- exhibit a beautiful exam- christian and ministerial ace, through the whole of his life. He was so acquainted with human na- that he was capable of eing and avoiding evil, and oming all things to all men, ripture sense. He always to please his people, so he could do it consistently is duty; but if he ever at he had unnecessarily led the feelings of any per- or even of any child, it him to the heart, and in st moment of retirement, ould lament his own con- and pray for the person he feared he had injured. difficulties which happen- arise in the congregation the church, he conducted o much meekness, conde- n, and wisdom, that he arely gave offence; but, on her hand, he frequently be- happily instrumental of uting and of healing an- es and contentions among ople, who in consequence : singular prudence, were for their peace and harmo- : their minister.

possessed a very tender and olent spirit, which he ex- d in all suitable ways, and all proper occasions. He d his people upon his heart, mourned with them that ed, and wept with them

that wept. In all their afflictions, he was afflicted. He could use the language of the apostle with propriety. "Who is weak, and I am not weak? Who is offend- ed, and I burn not?" His com- passion was not in word, or in tongue only; but in deed and in truth. Though he never abounded in property, yet he abounded in works of mercy. His doors, his hands, and his heart were al- ways open to those in want and distress. If he met a poor crea- ture on the road, whose case called for compassion and kind- ness, he would not wait to hear the history of his life, or his cries for charity, but would sponta- neously contribute to his relief. Like his divine Master, he de- lighted to do good to the bodies as well as to the souls of men.

Another beautiful trait in his character was a peculiar tender- ness of conscience. He kept his heart with all diligence, and avoided every appearance of evil in all that he thought, and said, and did. He was grievously af- fected, whenever he perceived, that vain, or worldly, or any im- proper thoughts had crept into his mind, while engaged in secret, private, or public devotions. He set a watch before his mouth, and kept the door of his lips, lest at any time he should happen to drop an unadvised, unedifying, or unchristian expression; and if any such expression ever es- caped from his lips, it was a matter of serious regret and la- mentation before God. He also doubled his guard against temp- tation, when he happened to have company on the Sabbath, or when he was called to attend places of public resort on pub- lic occasions. He made the

word of God his only rule of practice, and conscientiously avoided a conformity to the world in many things, which christians and ministers in general considered as innocent, or, at least, very excusable.

If any should now begin to think, that this portrait of Mr. BEAN is drawn in too vivid colours, they will probably alter their opinion, when they seriously consider his extraordinary DEVOTION. We must believe that few men have ever employed more means than he constantly employed, to grow in grace; and to live a holy and heavenly life, if we may give credit to his private papers. In the morning he usually spent an hour, an hour and half, and sometimes more than two hours, in reading the Bible and other books; in renewing covenant with God; in examining the state of his own mind; and in praying for himself, his family, his friends, his people, the church of Christ, and the whole world of mankind. The same series of religious exercises he commonly performed every evening, if his health and circumstances would permit. If he finished his discourses for the Sabbath, by Saturday noon, which he endeavored to do, he then spent the remainder of the day, the evening, and the next morning till called to the house of God, in secret devotions. When he returned from public worship, he employed the rest of the day, in preaching to himself what he had been preaching to others, and in reading, meditation, self-examination, and prayer. He made a practice of keep-

ing the day of his own birth, the day of the birth of each of his children, and the first day of the year as a day of secret devotion. On some of these occasions, he used to set himself to recollect and write down the offences he had committed, the duties he had neglected, and the mercies he had received, during the year, and sometimes during his life. When he had done this, he spread all these things before God, with corresponding confessions, petitions, and thanksgivings. These peculiar seasons afforded him so much satisfaction and benefit, that, on other important occasions, he set apart whole days for secret prayer and praise.

Such a devout, exemplary, and useful life did not fail to raise Mr. BEAN very high in the affection and confidence of his people, and in the esteem and veneration of his brethren in the ministry. His friends (for he had no enemies) could find no fault in him, except his injuring his health and usefulness, by going beyond his strength in his pastoral labors. But when he heard this complaint, his usual reply was, "I choose to wear out, rather than to rust out, in the service of Christ." Accordingly he pursued his beloved work, with his usual zeal and diligence, until he was obliged to relinquish it, by reason of his increasing infirmities, which finally terminated in a languishment, of which he died, December 12, 1784, in the 66th year of his age, and 34th of his ministry. "The memory of the just is blessed."

RELIGIOUS COMMUNICATIONS.

REMARKS ON THE EVIDENCES OF THE EXISTENCE OF GOD.

umerous objects that themselves to the mind, satisfactory evidence of the existence of God. The world, including its various appearances, is manifestly an effect. Every man can view it, and ascribing it to an undesigned, and powerful Cause. God must possess infinite perfection. We obtain a true knowledge of his attributes in no other way, than that we learn from the world. He that could create the world, must possess infinite power. He that could create all things to their use, and adapt them to the wants of man, must manifestly have a true knowledge of all possible combinations, and power to produce any combination, and existence to any point of time or space.' The goodness of God is likewise exhibited in the infinite variety of means, by which he induces to the happiness of his creatures. 'We should regard man as a subject of praise, and glory, placed as he is, with all his faculties, upon so small a spot of so vast an universe, and should be enabled to extend his view so far around him, as to be able to trace so many marks of stupendous wisdom, and beneficence.' The number and the nature of the evidences of this fundamental truth, that God exists, clearly demonstrate his blindness and stupidity. Where the light of truth has been enjoyed,

men have either lived without any god, or have attributed to their imaginary ones such characters, as would be wholly inconsistent with the great Creator. Why are men so inattentive to the brightest displays of wisdom, power, and goodness, in the Supreme Cause; while they adopt notions, that are not only without foundation, but repugnant to all the principles of reason and common sense? Why are such striking and seemingly irresistible evidences of the being and perfections of God entirely overlooked by thousands of our race; while such absurd opinions are readily imbibed, and strenuously maintained, concerning the senseless deities, which they have formed for themselves? Since men are rational creatures, why do they not act rationally in this case? Surely, it is owing neither to want of evidence, nor to incapacity of perceiving it. God has not left *himself* without witness, nor *man* without faculties. He has displayed himself in all ages and countries, in all objects, and in every event, in a manner intelligible to common capacity; and therefore men are without excuse for not knowing him. How criminal is the ignorance of men, since the spacious and instructive book of nature is open before them! Though revelation greatly increases the obligations and the guilt of men, yet the bare light of nature leaves them inexcusable.

Again, if the existence of God is manifested by every thing around us, then we should always be sensible of his presence. Every mind, that duly reflects, must surely be impressed with solemnity by the existence of that Being whose wisdom contrived, whose power produced, and whose energy constantly sustains this mighty fabric. It is not a matter of indifference, whether we regard the manifestations of divine existence. When God speaks, we are bound to hear with the most reverential attention. If all the dignity of the human race were combined, it would not impress the mind with half the awe, that the works of God are suited to inspire. The aggregate wisdom and power of all men could not perhaps effect any thing, that would surpass our comprehension. But God, in numberless instances, has formed things, which, either by their minuteness or magnitude, elude the grasp of our minds. Men may surround us, and view our external actions; God not only does these, but he is within us; he witnesses all the exercises of our minds; and his unceasing agency performs in us many wonderful and inexplicable operations. How deeply and constantly therefore ought we to be impressed with a sense of his being and presence; and how much worse than stupid and brutish are those, who neglect the great Creator and Preserver of the world!

Again, if God exists, then all his creatures are absolutely dependent on him. Whether animate or inanimate, whether rational or irrational, they can exist in no form, mode, or state,

but such as he determine. Suppose the contrary, we are to suppose, that creatures exist and act not only independently of their Creator, but in opposition to his purpose. It is no less conformable to the dictates of reason, than to the express declarations of scripture, that God does all his pleasure, and that none of his creatures can frustrate his plan. It is therefore, that we, being solemnly sensible of the majesty of the great Jehovah of our entire dependence on Him, will make us subservient to his glory; he will accomplish his own designs; and we are bound by the strongest obligation to rejoice in his unlimited authority over us.

Finally, if God exists, it is of the utmost importance to secure his favor; and we can be more dreadful, than to incur his displeasure. It is to be in the power of that Being who formed all things, to withhold the richest rewards, and to inflict the most terrible punishments. All rational beings therefore, should feel most solemnly concerned to learn and obey his will. In comparison with this, all concerns, that are merely to the present life, are less than nothing and vanity.

REPENTANCE.

No one who assents to the truth of the Scriptures, can in question the indisputable and universal duty of repentance, "for all have sinned, and come short of the glory of God." But as many mistake its nature

give themselves with the hat they are truly penitile they are yet unhum- their sins, an attempt to e some of the principal of this christian virtue be regarded as unseason- useless.

eparating from any ob- t, which does not really o it, we shall be ena- distinguish the more ac- its real form. First is to be remarked, that *nce does not necessarily wish that any particu- it had not occurred, or particular act had not rformed.* When a per- o is overwhelmed with rehsion of future pun- on account of his iniqui- aims in the bitterness of , 'O that I had never ed that sin! O, that I er yielded to that temp- his expression of his sor- generally considered as od proof of his repent- uch an exclamation may from a penitent heart, ay also be most sincere- ed by the impenitent, is it does not certainly hat broken spirit, which ary to salvation. What ded in the wish, that a sinful act had not been ed? Is any thing ne- contained in it besides sion to pain? Suppose o have been guilty of the le crime of murdering e of his acquaintance in ombat. After the com- of the crime, he finds driven in disgrace from stomed place of abode, of his usual means of ce, and under the ne-

cessity of leaving his family in want. Under a full sense of the evils, which he has brought up- on himself, he may wish that he had never given or accepted a challenge, and that he had not taken the life of a fellow being. He may mourn and weep for his folly. But with all his apparent penitence he may be completely under the dominion of selfish- ness. He may have no compas- sion for the distressed family of his antagonist; he may have no sense of his sinfulness in the sight of God; a spirit of for- giveness may not have succeed- ed to the spirit of revenge; and he may be precisely the same man, that he ever was, except that he feels a greater intensity of suffering.

But, it may be asked, will not the Christian, who truly repents, wish that he had never commit- ted sin? Imagine one of the Jews who crucified the Savior of the world, to have become after- wards a convert to the faith of Jesus; would he not wish, that he had never smitten or murder- ed the Son of God?

The mind of man is active and rapid as light. In surveying any instance of past conduct, which is sinful, we transport ourselves in imagination to the very scene, and for a moment view the act as not yet done. We seem to be tempted again to its commission. Having new principles we decide differently from what we before decided. We resolve against the sin. We would not for worlds commit the offence. Soon how- ever the dreadful reality takes the place of this delusion. We perceive, that the act has been done, and that we are stained with guilt. We loath ourselves

for the crime. We form the fixed resolution, that never again will we yield to the temptation, by which we have been overcome. If these operations of the mind be all that is meant by *wishing that we had not committed any sin*, no objections will be made to it. But if it be supposed to include something more; if, while the act is viewed as past, it should be thought necessary to have a real desire, that the act had not been committed, then perhaps the above recited phrase expresses more, than what is required in the Scriptures.

Let the Jew perceive his sin in having crucified the Lord Jesus. He will undoubtedly feel a contrariety between his present principles, and those, which formerly governed him. It would be impossible for him to recommit the offence. His own past character overwhelms him with shame. His sin is as a dagger to his heart. But is it possible for him, while he views the act as past, and consequently as irremediable, to have the fruitless wish, that it had never been? Besides, when he considers the event as occurring under the perfect government of God, and conforming in every respect to his counsel;* especially when he dwells upon the absolute necessity of the death of Christ in order to the pardon of sin, and upon the incalculable benefits resulting to the universe from his crucifixion; how is it possible for him, even while the full enormity of his sin rises up before him and while, with his present principles, he would not recommit the offence, to indulge the

wish, that Jesus Christ had not died in the manner appointed? Could he entertain any doubt, that good was brought out of evil, and that even the sinful passions of men would be rendered subservient to the benevolent purposes of God?

In the next place, *great grief and distress of mind, affords no proof of unfeigned repentance.*

A variety of causes perfectly distinct from any sense of sin may interrupt the peace of the sinner. There is frequently, even in this world, a close connexion between crime, and the punishment of crime, between guilt and misery. When intemperance is succeeded by the languors of infirmity, or the acuteness of disease, the sufferer may bitterly lament his subjection to his appetites. When loss of character and loss of wealth follow in the train of sinful passions, this mortification of pride may fill the soul with anguish. Distress for the effects or consequences of sin is frequently experienced, while sin itself excites no emotions of sorrow. But can that be repentance, which touches not the core of the offence? Can that be repentance, which loaths not the crime, but only dreads the evils, which follow it?

Even, when instructed by the sacred volume, the mind of the sinner looks forward to the future state, and trembles in the apprehension of merited punishment, this keenness of suffering in view of the retributions of the eternal world does not of itself indicate any penitence of heart. As a belief in the threatenings of the divine law, and in the strict justice of God, is implied in the fear of the future, a state of

* Acts ii. 23, & iv. 28.

ty and terror must be red as vastly preferable to a of security and stupidity ; t ought not to be forgotten, the " devils believe and ble." The mind seems to be visible to truths, for which is no relish in the heart. sinner may tremble in the ebension of the displeasure Being, whose character he . The stings of conscience therefore pierce the soul, h knows not the meaning of ow for sin. Judas is said ve "repented," (or, as the nal Greek word, which is rent from the one commonly , may more correctly be end, *sorrowed* or *grieved*.) as struck with such deep iction, he was overwhelmed such anguish and despair in view of his conduct, that his became a burden, and he : and hanged himself.

may be further observed, repentance is not certainly ced by *reformation of con-* . If the life has been im- il, whenever the sinner be- es penitent, his habits will changed, and he will to the world a pure exam-

To say that the heart may ood, while the fruits of holi- are not produced, is direct ility to the gospel ; for Je- Christ came "to purify un- himself a peculiar people, us of good works." But exterior deportment of the sgressor of the divine law be corrected, his immoral ts may be broken, and he seem to be a man under the ence of religious principles, e the whole change in his luct is to be attributed to : unworthy and selfish mo-

tive, or to some cause which does not imply a real renovation of heart. The fear of disgrace, the love of applause, the hopes distinction, the prospects of wealth; and many other causes may mould the external conduct into the form of virtue, while every vile passion holds dominion in the heart.

An attempt has thus been made to correct some erroneous conceptions of the nature of repentance, and to separate from it what is not infallible evidence of its existence. The genuine meaning of the term will now be sought for, and the qualities included in it be pointed out.

It is well known, that the Greek word in the New Testament, answering to *repentance*, is compounded of two words, which signify *after-thought*. The precise import of the term seems then to be a *change of mind*. Thus the word instead of being confined to the meaning of *sorrow* for iniquitous conduct, expresses more generally an *alteration of principles*, a *renovation of heart*, a *change of character*. That this is the sense in which it is used in the New Testament, will be evident from the following passages :

"The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to usward, not willing, that any should perish, but that all should come to repentance." 2 Pet. iii. 9.

Here by repentance merely grief or sorrow for sin does not seem to be all, that is denoted, but the term expresses an actual conversion, and a sincere reception of the gospel. Paul declares, that he inculcated both

upon Jews and Gentiles, *that they should repent and turn to God, and do works meet for repentance.* Acts xxvi. 20. This passage seems perfectly synonymous with Ephes. iv. 1, where he beseeches his brethren *to walk worthy of the vocation, wherewith they were called*; and also with Philip. i. 27; Coloss. i. 10; and 1 Thes. ii. 12, where we find the various expressions of *walking worthy of God, and of the Lord, and of having conversation as it becometh the gospel of Christ.* Repentance then relates to the general character, and not to one particular act of the mind.

The following passage corroborates this opinion. *Then Peter said, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,* Acts ii. 38. These words were addressed to those, who were already *pricked in their heart*, in consequence of Peter's description of their wickedness in crucifying Jesus of Nazareth, and who, under a sense of their sin, were anxiously inquiring, *What shall we do?* It is therefore impossible, that the apostle should call upon them merely to be *sorry* for their sin, as the condition of salvation, for they already felt their sin; he must have intended by requiring them to repent, that they should renounce whatever was evil, that they should become true converts to the faith of Jesus.

Several other passages of the sacred volume might be adduced to support this interpretation of the word repentance, but the a-

bove will probably be thought sufficient for the purpose.

If this view of the subject is correct, the question, which is frequently discussed, *whether repentance precedes faith*, may be considered as neither more nor less than this, whether a change of character, a conversion from sin unto holiness, precedes a particular trait of this new character, or in other words, whether the principle precedes one of the acts, which spring from it? If however faith, instead of being used in a limited sense for a dependence upon the Savior for justification, is extended in its meaning, so as to express generally the reception of the gospel, then it may express the same thing with repentance. Thus in Acts xix. 4, *to believe in Christ* seems merely explanatory of the command to *repent*. Thus Jesus himself preached, Mark i. 15, *repent ye, and believe the gospel.* The first term requires a change of character, and the second term relates to the particular nature of that change.

Whether all men at the present day are under the necessity of repenting in order to obtain eternal life is a question, whose solution must depend upon the decision of a previous question, namely, whether all men at the present day are naturally sinners, destitute of holiness, alienated from God, subjected to selfish passions, and enemies to the doctrines of the gospel. If they are, it is very evident, that a change of character, or repentance, is an indispensable condition of salvation; and that men *are* now universally sinners by nature, is proved by

observation and by scripture, and is most fully confirmed by the consciousness of every humble and devout christian. Another argument for this truth, and the consequent duty of repentance, is the very nature of the gospel, which is designed to continue even unto *the end of the world*, and which requires *all men every where to repent*.

As repentance, in its general signification, means a *change of mind*, so in reference to religion it expresses a conversion from sin unto holiness, a change from the supreme love of self, to the supreme love of God, a renovation of mind and a cheerful reception of Jesus Christ as the propitiation for sin. In vain will any claims to the possession of this christian virtue be advanced by him, who has merely felt a few transient pangs of remorse, but has not renounced his iniquities. The purity, the benevolence, and holiness of the life, the tendency of the affections towards the truths and duties of religion, the habits of self humiliation and self distrust, must attest the genuineness of repentance, or no real proof of its existence will be found.

Reader! Do you know what it is to repent of your sins? Look not back to some hour of darkness, when you were overwhelmed with terror, for you may have been struck to the ground in the agony of despair without any knowledge of the nature of repentance. But rather search into your heart and life, and see whether you bring forth *fruits worthy of repentance*.

W.

SELF ABHORRENCE.

Wherefore I abhor myself. JOB.

HUMILITY is the spirit of true religion. Every real penitent is humble. When he views his own character, he is disposed to say with Job, *I abhor myself*. 'I abhor myself,' because *I have broken the divine law*. This law I am sensible is holy, just, and good. It requires no more, than what I ought to perform. I feel inexcusable for my disobedience. I am not so much distressed in view of the evil, to which I am justly exposed, as I am with the thought, that I have violated so good a law. I must and will approve the precepts and sanctions of this law, whatever be my situation.

'I abhor myself,' because *I have sinned against God*. I have often been afraid, that he would punish me for my sins; while it has given me no pain, that I had offended so good a Being. But now I see in some measure, how vile I am for my rebellion against the God of love. He is worthy of my supreme affection, and of infinitely more; and I have reason to blush that I have not served him to the extent of my powers. The grief of a dutiful child for having disobeyed an affectionate parent, is light, compared with the sorrow, which my unnatural rebellion against God occasions in my breast. I never can forgive myself for having treated with so much neglect and contempt that Being, who sustains so many endearing relations. Though he is my Creator, my constant Preserver.

my bounteous Benefactor, and my final Judge; yet have I sinned against him. I feel justly condemned, because the brightest displays of his infinite perfection have not captivated my heart. I now have a glimpse of that beauty, of which I have before been insensible. I now see something of that majesty, which I have so long despised, something of that wisdom and power, which I have undervalued; something of that justice, which I have dreaded and hated; and something of that goodness of which, though it shines in every object, I have been wholly regardless. I abhor myself, for my indifference and opposition to all this glory. 'I abhor myself,' because I have treated the blessed Savior with so much coldness and enmity. So blind has my heart been, that I could see no form or comeliness in the eternal Son of God, who is the brightness of the Father's glory, and the express image of his person. So corrupt has been my taste, that I could discern no beauty in him, though, in him dwells 'all the fulness of the Godhead bodily.' But now I see that in him centres every created and every uncreated excellence. Formerly I attempted to save myself by attention to duties; and would not give my soul to Christ; but now I perceive, that all such attempts were sinful, and that it is perfectly safe and exceedingly desirable to go to Jesus. In view of the glorious character of the Savior, and under a conviction of the reasonableness of the duties I owe him, 'I abhor myself,' for my blindness and obstinacy.

'I abhor myself,' also for my ingratitude under the rich pro-

fusion of blessings, which God has bestowed on me. He has given me 'life, and breath, and all things;' during my whole life he has been offering me, and urging me to accept eternal joys, "without money, and without price." He gave his well-beloved Son to die on the cross in order to make propitiation for the sins of the world. The choicest of these favors I have despised; all of them I have abused; and for none of them have I been grateful. Therefore 'I abhor myself.'

'I am ashamed, and blush to lift up my face, when I consider how often I have murmured against the dispensations of divine Providence. My wicked heart has suggested, that many events might have been more wisely ordered; and I have secretly wished, that I had the management of them. For these things 'I abhor myself.'

'I abhor myself' also, because I have been so much attached to my private interests; so little concerned for the glory of God, the prosperity of Zion, and the future welfare of my fellow creatures; and so full of sinful passions. In short when I consider what God is, and what he has done; and on the other hand, what I am, and how much I have sinned; surely I have great reason to abhor myself.

LETTER TO AN INTEMPERATE BROTHER.

My Dear Horatius,

I DARE not any longer conceal my feelings. I fear you are indulging, too freely, your thirst

irituous liquor. The very
 it is so abhorrent to every
 feeling of my heart, that
 e declined warning you as
 as I dare. I fear indeed
 y advice will now come
 e; but you are my broth-
 I must warn you. But
 rguments shall I use? You
 in yourself, soul and body;
 ill ruin your family, dis-
 your relatives, and bring
 your untimely grave, the
 of society. Look at the
 , who has often gone in-
 ted from your inn. Half
 , he plunges into the filth
 street, the companion of
 ine, and the scorn of the
 er. But you do not mean
 come so monstrous. No,
 d he. He had pious par-
 as decent and respectable,
 w he is lost for ever. Dear
 r, must you come to this?
 ave a tender and affection-
 e, but you intend to break
 eart. She married you
 respectable, and from what
 orld acknowledges a res-
 le family, and must she
 th you so sadly changed?
 her tender feelings to be
 he sport of beastly intox-
 ? She has "forsaken her
 d and her father's house"
 your affectionate compan-
 and must she return and
 r widowed mother, that
 undone, that her husband
 drunkard? Must she soon
 ewell to all her pleasures;
 he sweets of domestic and
 life; to all the tender re-
 ions of her departed joys;
 he dear ideas comprehend-
 he name of a wife? Must
 e only to be the prey of a
 r, who promised her his
 Did she expect, or has she
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deserved all this? O reflect once
 more on the cruelty, of tearing
 her from her father's house to
 make her wretched.

She has borne you a son, the
 pledge of your mutual affection.
 Must he witness your ruin, and
 see a broken hearted mother?
 Must he be ashamed of the father
 to whom nature had taught him
 to look for example and counsel?
 Must he become an orphan while
 his father lives? Must he see the
 finger of scorn pointed at the
 object of his dutiful regard?
 Does he then owe you any thing
 for what you have done for him,
 when in fact you have only pre-
 pared him to be capable of pain,
 which you are now about to
 inflict? O, spare the lad! Per-
 haps your example may ruin his
 soul, and he and you go togeth-
 er to the abodes of wo. But
 why should I ask a father, who
 I fear will not pity himself, to
 pity his son?

Dear brother, you are yet, I
 hope, capable of some tender
 emotions. O, think of the
 shame you are about to entail
 upon all your friends, especially
 your brothers! We shall still
 wish to have you with us when
 we meet to be happy together.
 But must we invite a drunkard
 into our circle? O, Sir, it would
 spoil all our social joys! We
 could not be happy, while one
 of our number carried about
 him visible marks of eternal re-
 probation. No brother, we
 prepare to bid you farewell for
 ever. We cannot endure curses
 from an intoxicated brother.
 Although we are orphans, in an
 unfeeling world, we must spare
 ourselves the company of one,
 who will constantly remind us,
 that our dear parents have help-

ed to people the regions of eternal death. Do think once more of your parents: Did they labor hard to provide for you, and watch every approach of danger, that you might live and disgrace them? Was it for this that they heaved the anxious sigh, when you stayed too long from their bosoms? Did our lovely mother, than whom none was ever more tender of her children—did she endure a thousand pains for you, to be repaid with disgrace now she has died in your service? Did she pray for you—did she on her dying bed exclaim, “O God, regard the souls of my children,” only to augment the pain of your dreadful eternity? O, my brother, she often prayed for you, and those prayers will not be lost. Perhaps her dear departed spirit still hovers over you, and is sent on errands of love to you and your family. If grief can be in heaven, must she not sigh, as she returns from these kind excursions, and relates the increasing symptoms of your ruin? O, spare her kind spirit its grief! Let her not any more bear such news to heaven. O, my much injured mother!

I wish you could realize how society will soon feel toward you. All will loathe you. Your neighbors will rejoice to bury you, that you may no more offend their sight.

But alas, what will be your destiny in the eternal world! O, the dread distance at which you will soon be removed from all bliss! Once more read your Bible, and see what stores of wrath are in reserve for you, if you die without grace; and I need not remind you, how im-

probable it is, should you become a confirmed drunkard, that you will afterwards become a child of grace. But I fear you have laid by your Bible. Will you not take it up again and read it once more? my lost brother! May I not even yet have some hope of you? God of mercy grant that my fears may not be realized! Dear brother receive these my desponding lines, and keep them by you, and remember they came from my heart, and are already recorded in Heaven to appear against you in the great day.

But how shall I give thee up! I will indulge hope in the boundless grace of God. If there remains in your heart one anxious desire to be restored, and you will immediately quit the cup, you need not despair.

O my brother, take a view of that wondrous plan of love, which can restore the vilest apostate; take advantage of it, and live. Haste to your Father's house, and infinite love will receive you, and adopt you among the children. Cast but one look of faith from the very borders of the pit, and you shall live. Yes, and you shall have a part in the song, which the saints have begun on earth, but which shall not be finished, while there is a God to praise. If you have one such wish, come, and your Savior will receive you. O, it will be blessed for you, to look back, and see your wonderful escape! Come, my brother, I am ready to help you sing your song of deliverance. I shall fly to your arms, as soon as I hear you have begun to pray. That will certainly be the sweetest moment of my life. How

glad will it make our little circle of friends! Yes, and it will give joy in heaven; for there is joy in heaven over one sinner that repenteth." In the transactions of such a scene, Heaven witnesses a new display of sovereign mercy. I seem to see you returning; your family rejoice, your brothers are glad, your neighbors praise the Lord for the change; and lo! you have begun your everlasting song. Oh sing this song, dear brother, and the very angels will not be ashamed to join you.

Most affectionately yours,

PHILOFRATOR.

CRITICISM
ON

1 Corinthians i. 26, 27, 28.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

THE apostle had said, in the preceding verse, that the foolishness of God is wiser than men; and the weakness of God is stronger than men. This is the subject to be illustrated in the next succeeding verses. By the foolishness of God, he evidently means the gospel of Christ; which he had just said was, to the Greeks, foolishness. Yet, he observes, that by the foolishness of preaching, it pleases God to save those who believe. Though man's wisdom would never have chosen the doctrine

of a crucified Christ to convert the world, God's wisdom has:—The doctrines of the cross being fitted, beyond all others, to form men to that humility, which is essential to their relishing and enjoying a salvation which is all of grace. And this gospel, when cordially embraced, has unspeakably happier influence on the hearts and lives of men, than all the rules of morality, which the united wisdom of men could ever have devised.

This sufficiently shows, that the foolishness of God, as the world view it, is wiser than men.

But what is to be understood by the weakness of God? And how does the apostle make it appear, that this is stronger than men? Would it at all illustrate the strength and power of this weakness to say that, not many wise men after the flesh, not many mighty, not many noble were converted? That this weakness of God had but few trophies of its superior strength amongst the wise and the great men of the world?—That its triumphs were to be found principally amongst the weak, the low, and despised part of men? It will readily be seen, that such a construction, instead of illustrating the strength and glory of what is called the weakness of God, would rather tend to give degrading views of it. Yet this, perhaps may be the sense, in which our translators understood the passage: For, to the words, Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, they have added *are called*—these words not being found in the original. Is it not, then more

reasonable to suppose, that by the *weakness* of God, we are to understand those *weak instruments* God made use of to effect those mighty changes, which it is beyond the united power and wisdom of the world to produce? This, then, will be the sense of the words; "Ye see, brethren, the manner in which, and the instruments by whom ye were called—That instead of the wise and great men of the world, God chose the foolish and weak things of the world to confound the wise and the mighty—men, without either riches or power—men, who were despised, and considered as the offscouring of the world—the illiterate followers of Christ, who went forth with no other weapon than that gospel, which men termed *foolishness*; and with this, triumphed and were instrumental of producing effects, which infinitely exceeded any thing that could

ever be brought about by the united wisdom and power of men." That such mighty changes should be made in the state of the world, and the foundation laid for the utter overthrow of the Roman *heathen* empire, by men, who were without wealth, or power, or influence; and *this* only by preaching the doctrines of the cross, is a striking evidence, that a divine and almighty power accompanied them. Here indeed it appears, that the *weakness* of God, (the weak instruments he makes use of) is stronger than men, and effects changes, which the wise, the mighty, and the noble of the earth could never have effected. However true then, it may be, that a smaller proportion of the wise and great men of the earth are *converted*, *this* is not, it is to be believed, what we are taught in this memorable passage of the apostle.

SELECTIONS.

THOUGHTS ON THE ATONEMENT AND EXAMPLE OF JESUS CHRIST.

SOME of the most interesting subjects in religion have suffered so much in the hands of the weak and ignorant, that in treating of them it requires no little caution to obviate their mistakes. The person, the work, and the example of our blessed Savior, are of this number. The deplorable prostitution of his sacred name, is sometimes ready to check the language of sober and honest affection. The Scriptures, however must still be our standard. Truth must be guarded indeed,

but not relinquished nor obscured. "The sufferings of Christ, and the glory that should follow," are the grand subject of revelation. Jesus Christ is the sun of the spiritual world—the source of light, and life, and holiness. Every part of religious doctrine stands connected with him as its centre: and in proportion as he is exhibited as the glorious head of the church, will life and vigor, be diffused to its members.

If a man feels himself to be a

of his Lord is perpetually in his view, and he never rests till he is assimilated in every point to his divine pattern. This is the calling; the business, the indispensable duty of the christian.

This imitation of his Savior, especially in the spirit and temper of his mind, is repugnant indeed to his corrupt nature; but it is on that very account to be more assiduously pursued. Accuracy in doctrines may be consistent with much warmth and acrimony. It is the humble, meek, benignant, tender character, who gives the best evidence of a right frame of heart. It is to be feared that we are in general too culpable in this respect—too little careful of “putting on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.” But let us contemplate the Son of God as “meek and lowly of heart,” as “bearing the contradiction of sinners against himself,” as breathing in every action, not the angry, contentious spirit of modern polemics, but love, peace, gentleness, kindness, long-suffering, and grace; “when he was reviled, reviling not again, when he suffered threatening not; but committing himself to him that judgeth righteously:” and let us labor to acquire in these respects the mind which was also in Christ Jesus. *Ch. Ob.*

REFLECTIONS OF A FORMALIST
ON HIS BIRTH-DAY.

ON this day I am no less than sixty years of age, and surely it is more than time for me now to awake out of sleep. The days of man are threescore and ten

years. Only a seventh part of that time is left to me now, and of that small remnant of life I have no assurance. How few arrive at that period of life to which I am already come! Almost all that were born before me are now in their long home. A very few only of the companions of my youth survive. Some of them had constitutions that promised a longer life than mine, and disease or accident has made an end of them. I almost wonder that I am still in the land of the living. If it had been said by an heavenly messenger ten years ago, that either my friend J. S. or myself would be in the grave before this time, it would have been thought highly probable that my friend was to have survived, and that before thirty, my eternal doom was to be pronounced. And what would it have been? I tremble at the thought. I have all reason to fear, that it would not have been with the righteous. It is written, that without holiness no man shall see the Lord. The God is of purer eyes than to behold evil, or to look upon iniquity; that light can have no communication with darkness; that righteousness can have no fellowship with unrighteousness, nor Christ any concord with Belial. But I must deceive my own soul, if I presume to rank myself with those who are cleansed from their filthiness.

It would be presumptuous to pass sentence against any one of my departed friends. But is it not to be feared, that some of them are gone to the world of torment? For many, in whose company I once took pleasure, were, I had reason to think, a

careless about their own souls as I have hitherto been ; and no signs of amendment appeared in them before they went down to the grave. A change might pass upon them unknown to me, or there might be some good thing in them with which I was unacquainted. God forbid that I should deal damnation amongst either the living or the dead. My business is with myself. I am well convinced by late reflections on my own conduct, that if I had met with the fate of those of my friends who died in a late epidemical fever, or of one who died by a fall from his horse, I must have been in a place which I cannot name without horror. God be thanked that I am yet in the land of the living. I have read of a nobleman who was condemned to die for offences against government, and felt such terror in his soul at the thoughts of an eternal world, that he cried out, O for some more days, though I should live in a mouse hole ! But the poor wretch was chased out of the world, in all appearance with his sins cleaving fast to him, and pressing him down to the pit of destruction. I am sure that I have infinite reason to bless God that I am still alive, although I were compelled to spend all the rest of my time on earth in a dungeon, or to drag them out in incessant toil on board a galley. I have been sometimes tempted to envy some of my neighbors, because they were more prosperous than myself ; but henceforth I will compare my condition, not with those who are alive, but with the dead. Had I been with them in the land of forgetfulness, I must by

this time have been a devil, removed beyond the hope of salvation by Christ. I should have gone down to the grave with my bones full of the sins of my youth, which would have lain down with me in the dust, and I should have risen with them at the last day, to be exposed to the view of the whole world in all their horrible deformity.

What has not been may be. I have no assurance of my life for a single moment. Should I at this time breathe my last, what would become of me ? must I not sink down into endless perdition with those sinners who have gone before me. Some of my friends, it is to be feared, would meet me there, and load me with grievous curses for the encouragement I gave them to hold on in these evil courses which led them to the place of torment. They would tell me, that if they had seen me more careful of my salvation, they might have been awakened by mine example to consider their ways ; that if I had reproved them for their drunkenness, their profane words, their neglect of divine ordinances, they might have repented and prevented those eternal horrors, from which there is now no escape for them. How shall I bear their execrations against me for endless ages, when I find it so difficult to endure an unjust reproach, which is over in a moment, and forgotten in a few days.

But in that world I will probably find, that some of my friends once not better than myself, have escaped that misery to which I am doomed. The Bible spoke of a rich man in hell, who lifted up his eyes and saw Abraham

afar off, and a poor beggar, who once lay at his door full of sores. What if I too should see some whom I pitied on earth, crowned with endless felicity, whilst I am for ever confined to the regions of unmingled misery, with the devils that deceived me, and with my companions in sin, who must hate me with a perfect hatred; and whom I too would hate and curse, because we never did any thing to hinder one another from coming to the place of torment, although we were often warned of our danger.

I am filled with horror at the thought of my own stupidity: I might have been at this moment involved in all that misery which is felt by so many millions, who were once as I now am, if divine patience had not prolonged my days to this time, whilst I was doing all that lay in my power to provoke the Omnipotent to do his worst against me. It is true I was not an adulterer, nor a thief, nor a murderer, in the eyes of men; but was I not told by the Bible, that the law is spiritual; that he who lusteth after a man's wife hath already committed adultery with her in his heart; that he who hateth his brother in his heart is a murderer; that if any man love not our Lord Jesus Christ, he must be anathema maranatha; that except a man be born again he cannot see the kingdom of God.

My conscience was not scared as with a hot iron. I sometimes trembled at the thought of death: I sometimes rejoiced at hearing that there was a Savior infinitely kind and powerful, who would reject none that came unto him for the life of their souls. But if I should be cast

into the place of torment, must not my tortures be dreadfully aggravated by the reflection, that my conscience frequently sounded an alarm to no purpose, and that I neglected the great salvation which was often preached in mine ears.

I stood in fear of my state from the earliest times that I can remember, and I durst not neglect daily prayer and weekly attendance upon the public ministrations of the word of God. I shudder at the thoughts of my stupidity in reading and hearing so many things in vain! Will not the sermons I have heard, and every book of the Bible, all of which I have read more than once, be like coals of juniper in my conscience for ever and ever, if I die in my present condition?

I often thought after reading or hearing of the danger of unconverted sinners, that I should soon take a convenient time, and make diligent search by conversing with mine own heart concerning my prospects. Not only years, but almost my whole life-time has passed away since I formed this purpose: yet nothing has been done to any good purpose; for the greater part of that time I entertained a hope, that although I was conscious of much imperfection, yet I was not worse than a great part of those who have a good character in the church. I flattered myself that little or nothing might be wanting to insure my eternal felicity, although I was frequently troubled with misgiving apprehensions that my works would not be found perfect before God. But of late I have thought more deeply than formerly on the subject, and am

led that all my feeble hopes
clusive, and that without
lete change I am undone.
onsequence of some seri-
nonitions which I heard,
sing the right way of using
pture, it has become my
to bestow some thoughts
ry chapter which I read,
consider what the mind
is to myself in these por-
f his word. This I could
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have been utterly des-
of that joy in the Lord,
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his name, without which
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ig of a flute.
why should I specify par-
t. My heart is deeply
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s evils, all of which will
ght forth against me at
of judgment, to my ut-
fusion, if I still remain
am at present, an unpar-
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done sinner. I thank God that
I am not yet become the object
of general detestation. I have
not been left to the commission
of those gross iniquities which
might have made me the object
of public scorn. But the fash-
ion of this world passeth away.
At the day of judgment, persons
and things will appear very dif-
ferent from what they are at
present. Then many adulterers,
fornicators, and drunkards, com-
pared with whom I was account-
ed a saint, will not appear to
have been worse men than I,
when my secret iniquities are
disclosed. Unbelief, hypocrisy,
formality in the divine worship,
will then appear to have been as
loathsome to God, as the vile
gratifications of lust, which are
detested, and cannot be too
greatly detested by men. Or, if
these enormities, perpetrated by
men who bear the christian name,
shall be found to expose the do-
ers of them to a more dreadful
condemnation than their fellow
sinners, who, through the knowl-
edge of the gospel, escaped the
pollution of the world through
lust, yet of this I am assured,
that I must (if I continue impen-
itent) be found a viler creature,
than the most abominable sinner
of the heathen world. My stu-
pidity, my neglect of the salva-
tion purchased by the Son of
God, my preference of the pleas-
ures of vile lusts to the pleasures
of holiness, will be found more
inexcusable, and will put me to
more shame before the assembled
world, all of whom will then
view things in their proper light,
than the sins of Sodom and Go-
morrah would have done, if my
light had been no clearer than
theirs. But God forbid that I

should, after all that I now know concerning myself, be found at the left hand of my Judge at the time of his appearance. I have indeed arrived at old age without obtaining a share in the salvation of Christ, because I have treated it with contempt. But I am ashamed and confounded at my folly, and from henceforth I will no more trample on the grace and blood of the only Savior. O that they had known, says the gracious Redeemer, the things that belong to their peace in the day of their merciful visitation; but now they are hid from their eyes. This is not the case with me, I am not yet in the place where the mercy of God is clean gone for ever, but I still remain in the earth which is full of the goodness of the Lord. I still dwell in the valley of vision, and hear the Savior saying to sinners, who like me have long continued to provoke him by their folly, "How long, ye simple ones, will ye love simplicity, and ye scorners delight in scorning, and fools hate knowledge."

Is there hope for an old sinner who has turned for sixty years a deaf ear to the voice of eternal wisdom? Yes; who shall set limits to the grace of Christ, or who has a right to restrict the meaning of his gracious calls? It is evident that when he says, "How long will ye love simplicity," he speaks to men who have long refused to receive his instructions. And who will say that he means only those who have for ten, or twelve, or twenty, or fifty years refused to hear him, but that no person of sixty years who has hitherto persisted in unbelief, has a right to

derive any comfort from them? He saith elsewhere, "Him that cometh unto me, I will in no wise cast out." Will any man say that these blessed words are to be understood only of persons below sixty years of age? I know indeed that few, that perhaps next to none at that period of life, who have spent all their former days in sin, are renewed to repentance. But this consideration shall urge me to greater earnestness in my application to Jesus for the life of my soul. Not many wise, not many noble, not many mighty are called. But have any of the wise and noble been deterred by this consideration from seeking salvation by Christ? Perhaps some have; but this is certain, that none of the wise or mighty that ever came to Christ were cast out by him. Dionysius the Areopagite was made as welcome to Jesus, as the poorest sinner of Athens or of any other place. Sergius Paulus was not rejected any more than the most obscure individual in Cyprus.

Some have told us, that the converted robber who was crucified with Jesus, never perhaps enjoyed the means of grace till he was doomed to die, or till he was nailed to the cross. But whence do they derive this supposition? Salvation was of the Jews; John's doctrine was heard of through all the land; what man in Judea had not heard of the preaching and miracles of Jesus? Bibles were common in the land. The robber, wherever he was, might have enjoyed the means of conversion if he had not despised them. His example is surely designed as an encouragement to those who are now

visibly approaching their latter end, to lift up their voices and their souls to Jesus for a share in the blessings of his kingdom. I will not contend with any man who tells me, that my sins are a thousand times more aggravated than the transgressions of that robber; but I am fully persuaded, and no man shall rob me of the persuasion that the case of this robber is recorded in scripture, as one among many proofs, that Jesus is able to save to the uttermost all that come unto God by him, and that he ever turns a gracious ear to the voice of the petitioners who are shut up to the faith of his mercy.

If a proclamation from heaven, were made in the ears of those who are already consigned to their place of torment, that another day should be granted them to enjoy the means of salvation, their torments would give place to rapturous joy. With what eagerness would they seize the first moment, and every remaining moment of that little space of time, to strive to enter in at the strait gate that leads into the way of life. They would pay no regard to any devil who should tell them that their case was still hopeless, that mercy would not be extended to them, and that it was impossible for them ever to acquire those dispositions which were necessary to fit them for a better. Their invincible aversion to misery, and desire of happiness would stimulate them to do all that was in their power to improve the happy opportunity. And although it was utterly impossible for them to make a change for the better by their own exertions, their faint hope derived from the

heavenly proclamation that God might do for them what they could not do for themselves, would make them incessant in their supplications, that mercy might be extended to them.

If this might be reasonably thought to be the probable effect of a desire of happiness, on the supposition that God would work wonders for the damned, which we know he will not do, how infatuated would I be, if I should suffer to pass unimproved the time that is yet allotted to me in a world where salvation is brought near to the guilty. I will seek the Lord while he may be found; I will call upon him whilst he is yet near. The sentence is not yet gone forth against me, He that is filthy, let him be filthy still! My sins have gone over mine head as a heavy burden, too heavy for me to bear, and therefore, I will give myself no rest till I hear that charming declaration made to my soul, Thy sins are forgiven thee. I cannot purify mine own heart from those vile lusts which I now detest: but what is impossible with man, is possible with God. Lord, let thy mercy be on me, for all my hope is in thee. I seek salvation from Jesus; if I perish, I will perish at his feet.

THE CHRISTIAN'S CONVERSATION
IS IN HEAVEN.—PHIL. III. 20.

THE word is very comprehensive and proper; it signifies the life, or way of living of a citizen, where all one's interests, and all his business lies. They are citizens of heaven; their inheritance, their treasure, and, of course, their hearts are there; and there all their business lies

that is worth looking after. They are but pilgrims and strangers on this earth, and have nothing but a present subsistence to look for here. This is what gives them the advantage which they have above others, the victory by which they overcome the world; a victory which none of the wise moralists, so much admired by men, who knew not the nature and worth of christianity, could ever attain to. The apostle makes the challenge, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" And there never has, nor ever will be, a man found able to answer it. Here then we have a short, but a most complete and perfect christian directory. He that has the faith of Christ, has all; he that wants it, has nothing. Well might our Lord say that "this is the work of God, that ye believe in him whom he hath sent." It secures the heart for God through Jesus Christ, and that secures the whole man, all his thoughts, all his words, and actions; forms the whole of his conduct of life upon a perfect, a most infallible pattern. The apostle Paul gives some account of the christian's business: "Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love."

Dissert. on Gal. ii. 20.

MUSTARD SEED.

"A GRAIN of mustard seed," is said, in the parable,* to be "the smallest of all seeds; but when it is grown up, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the

* Matth. xiii 31

branches thereof." The mustard of our own country is very far from answering this description; but there is, in the east, a species of the *sinapi*, to which, no doubt, it alludes. It is called by Linnaeus, *Sinapi Erucoides*. Its branches are real wood, as appears from a specimen in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others quote the Jewish rabbies to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the Talmud of Jerusalem, it is said, "There was in Sichi a mustard tree, which had three branches; one of which, being cut down, served to cover the hovel of a potter; and yielded three cab of seed." The rabbi Simeon, son of Chalathaph, assures us, that "he had in his garden, a shoot of the mustard tree, on which he climbed, as if on a fig tree." These statements are, at least, sufficient to shew, that we should not form a judgment of eastern herbs by those which are familiar among ourselves.

Rel. Mon.

MEDITATION IN THE PROSPECT OF DEATH.

[A Paper found in the Repositories of a person lately deceased, in his own hand-writing.]

No cavern is so dark, no abyss so deep, no inclosure so strong, but omniscience can penetrate it, and omnipotence can burst it asunder.

In the near view of death, how did I with resentment of heart, pronounce foolishness upon all the vain amusements of the present life; with what earnestness did I recommend to all an interest in the Redeemer,

and has reference to this, as its ultimate end.

Though man was created in the image of God, he has effaced the divine features; he is in a guilty, lapsed state. With the same physical powers, the same mental energies, which dignified his first parents in Eden, such is now his moral apathy, his spiritual death, that like the bird of the desert, he knoweth not the return of spring. Like the serpent he feeds on dust. This has been the complaint of pagan philosophers, the melancholy theme of prophets and apostles. The diseases, the wars, the sighs of a dying world, are only the effects of moral evil. Nothing is more natural, and nothing is more reasonable, than for man to break these chains of death, to seek deliverance from this moral ruin. Accordingly wise individuals and communities, legislators, judges, and ministers of the altar, incessantly labor to relieve themselves and others from these spiritual woes. They kindle the sparks of that celestial fire, which dispels the darkness, and softens the moral winter of the world.

To aid this grand design, to remedy the evils of the fall, is the proper design of education. To re-impress the image of God, to render man worthy the divine favor, worthy the society of angels, to lead man back to his primitive glory, to arrest the terrific progress of evil, sages and prophets, apostles and philanthropists, have sacrificed their lives. For these purposes God preserves and governs the universe, the wheels of providence roll, angels descend to the dwellings of men, and the Holy

Spirit opens the scenes of future ages. When the Almighty Legislator comes down in awful majesty, the pestilence before him, and darkness under his feet; when he drives the first pair from Eden, his design is to open the way for them, and their innumerable posterity to a fairer Paradise, where the serpent shall never deceive, where forbidden fruit shall never enchant. On this path of glory all the lamps of education shed their salutary beams. They conduct man to his lost home. For this purpose devout parents instruct their lisping babes; for this the summer school collects the prattling throng, and the daughters of Israel instruct their tender charge; for this the village master leads the youth to the springs of science; for this academies, and colleges, and universities, are founded: temples are built, churches are gathered; ordinances are administered; and the heralds of the gospel proclaim salvation from pole to pole. All these measures of Providence combine their influence, as branches of education to replace man on the throne, whence he has fallen. As a constellation of lustre, in this galaxy of light, the sciences pour their rays to guide mankind to the celestial city. If this be not self evident, a little reflection will render it evident.

No further than man is restored to his original glory does he possess any thing, which is permanently valuable. What is mere science, what are shining accomplishments, but splendid phantoms, delusive meteors, ready to vanish into thin air? All attainments, which are not moral, which have not a celestial

tendency, are unsubstantial and transient as the shadow of the dial.

While ascending the path of moral improvement, though destitute of those talents, which secure wealth and renown, man is little lower than the angels; they wait to receive him. As the fatal fruit was torn from the tree of knowledge the ground was cursed, the elements were distracted, the angel of death walked on the wings of the wind, the quiver of divine wrath poured its arrows into the bosom of man. Man caught the contagious principles of uproar and confusion. Famine, plague, and pestilence, are *minor evils* less terrible, than man to man. This *depravity* must be restrained and crucified, or man is undone. What essential advantage then have those attainments, which are merely physical or intellectual, which are merely ornamental or pleasant? Conscience must be convinced; passion must be subdued. This is the only course of felicity. No education is valuable, unless it tend to dispel the moral darkness of the mind, to bridle the lightning of the passions, to elevate the soul with heavenly peace. Of what value are the gilded pills and fragrant perfumes of the physician, unless they have a tendency to heal the disease of his patient? God is necessary to man; God is the health of the soul. Nothing, therefore, can be estimable, which does not tend to unite man with his God. Every thing else is a shadow, or a vapour passing away. As fuel without fire, or the picture of a feast to refresh the body; as the description of a harvest to enrich the farmer,

or the narrative of a voyage to fill the stores of the merchant; such are those acquisitions, which have no *moral tendency*. Who then will adopt that mode of education, which merely decorates the person, amuses the fancy, or enchants the senses; *but does not mend the heart?*

Is it fancy or do I hear unbaptized philosophy exclaim, "the days of the monks and fasts are returning. Relics and beads, hermits and pilgrims, will again overwhelm society."

To this I only reply, *do not all the liberal sciences, the useful or fine arts, tend to mend the heart, to purify the affections, to produce strong convictions of God, of providence, and our infinite obligations?* I ask the child of science, whether his studies have not a tendency, to restore man to his lost glory and his God. Do not you learn from history the scripture doctrine of human depravity? Is not the history of man the history of malignant passions and of crimes? In the revolutions of families and empires, are you not taught the uncertainty of earthly glory, the excellence of virtue, the misery of vice, the justice of divine Providence? From history do you not learn, that *atonement for sin* is a natural idea of man, or that being first revealed, it has by tradition been conveyed to all the nations of the world? Have not sacrifices, and even human sacrifices, been offered in every country of the globe? The doctrine of atonement then is a spontaneous dictate of the heart, or a revelation from God.

From history we also learn how natural to man is the doctrine of a *mediator*. When na-

tions are at war, when sovereigns negotiate, the agency of a *third* power is often introduced. This third power offers itself the mediator between hostile nations, and peace is restored. The dignity of both parties is supported. The votaries of the grand Lama, and the disciples of Boodh, whose religion is professed by more than half the human race, worship their *visible* deities only as *mediators* with the one, invisible God. So does history confirm essential doctrines of revelation, and improve our moral feelings.

Does not *Geography* show the wisdom and goodness of God in adapting means to ends; in accommodating the climate to the inhabitants, or the inhabitants to the climate. In the frozen regions of the north, where the earth yields her produce with a sparing hand, our waters are enriched by the finny tribes, and men have hearts of iron, to encounter the cold, to toil in the earth, to sail the stormy sea. In the south men have neither courage nor strength; but the earth yields them a spontaneous support, and their trees are pleasant habitations. Saul abode under a tree in Ramah, and Deborah dwelt under a palm tree. By means of rivers and seas, what is wanting in one country is supplied from another. By means of traffic men are not only rendered more comfortable; but their characters are improved. Civilization, refinement, and a spirit of *Liberty*, are promoted by commerce. Hence tyrants are never the friends of commerce; as a mean of preparing their subjects to be crushed, and patiently to endure the deadly yoke of despotism, they begin by embar-

assing and destroying commercial enterprise. The page of *Geography* shows that the Father of all dispenses his favor with an impartial hand, in the different climates of the world. The contemplation of this naturally excites love, and joy, and praise.

I need not enlarge. I need not remark, that the precise laws of crystallization, the symmetry of the angles, prove a designing agent, and display the wisdom of God. I need not remark that the canals of plants, which convey the sap to the different parts are in exact proportion to the space, which is to be nourished. Are not the upper and visible side of every leaf of the trees adorned with a beautiful polish, while the lower without a polish, displays the work? As the architect or cabinet maker gives beauty and ornament to the upper and more *visible* parts of his works, while the joints and ruder parts are concealed; so is it with every plant of the field, every leaf of the forest.

Minerals, so useful and necessary to civilized man, are all disposed in strata or veins, nicely lodged in magazines. Were the iron, and coal, and other minerals of the world, scattered here and there, and every where, the loss would be immense. Every branch of natural history presents grateful views of God. Did not the warlike elephant, and terrible rhinoceros in summer drop their covering, they would suffocate and perish in the burning sands of Africa. Did not the camel, the ship of the desert, carry within him a cistern of water, he could never traverse the thirsty plains of the

East; their merchants would never divide the riches of the caravan. The rein deer laughs at the cold of Lapland; because he is muffled in the warmest fur. The arctic birds sport on their mountains of snow, for God has wrapped their feet in the richest down. "He tempers the wind to the shorn lamb."

"The serious mind adores the mighty hand,
That ever busy wheels the silent spheres.
An undevout astronomer is mad."

Who can recollect, that the world, as Job says, is hung upon nothing, that the planets are worlds like the one, which we inhabit, perhaps vocal with the songs of immortal felicity; that the sun is the fountain of light to a system of worlds; that the stars are so many suns, giving light and splendor to countless millions of worlds: that the boldest imagination can fix no limits to the works of God, or say, "Yonder world terminates the work of creation." Who can thus reflect and not bow before the great Eternal, and in silent wonder "muse his praise?" But we forbear. The astonishing wonders of the electric fluid, the various mysteries of chemistry, the holy transports of music, with a numerous retinue of sciences, the handmaids of religion, we pass by in silence. Philosophy opens a temple of divine wisdom, which none but the hallowed ministers of science can describe. To them I resign my feeble pen. Let ignorance and enthusiasm boast of their visions and lights within, our way to heaven is the path of knowledge and science.

VOL. II. *New Series.*

By learning the object of education, the reader is assisted in deciding between the merits of different modes or systems. The seaman by knowing the port of his destination, knows the point, which he is to sail. If he be allured by hope of advantage, or driven by tempests in a thousand directions, he can instantly reassume his course. He that does not know the point of his destination may traverse the ocean, till his ship decays with age. So those, who have not a specific object in education may wander from science to science, without order, and with little advantage. Those, who remember that the grand design is to *prepare immortals for the skies*, will know what mode to adopt. They instantly see how ruinous to human hopes, how fatal to the eternal interests of children, how malignant in its nature is that atheistic system, which recommends the neglect of religious instruction, till the child has lived more than twice seven years. Bad habits are then formed, the chains of spiritual death are rivetted, and too late perhaps the hand of deliverance is offered. But to analyze different systems is no part of my design; but from a general principle to make several deductions. I only set the compass and ascertain the general course to be pursued, without proceeding on the way to mark the devious paths. That system of education is to be chosen, which most efficaciously recovers man from his apostasy, which most hopefully elevates him among the blessed.

(*To be continued.*)

REVIEW.

The Remedy for Duelling: a Sermon delivered before the Presbytery of Long-Island, at the opening of their session, at Aquobogue, April 16th, 1806. By Lyman Beecher, A. M. Pastor of the church in East Hampton. First published by request of the Presbytery: republished by subscription. New York; Williams & Whiting. 1809.

THOUGH Duelling is a crime which does not infest society in New England, and though there is little cause for apprehension that it will ever become prevalent here, yet most of our readers, we presume, have deeply lamented the existence of so dreadful a scourge in the other parts of the United States. Amidst the examples of the great, the connivance and participation of rulers, and the stupid admiration with which vast multitudes have gazed on these deeds of blood, all the tender ties of human nature, and all the sanctions of law, divine and human, have been treated with equal contempt. While envy and revenge have immolated their hecatombs, and murder of the most flagitious kind has been transformed into a brave, and honorable defence of reputation, men of real principle have looked around them to discover, if possible, some remedy for so tremendous an evil.

In this state of things, the discoverer or the improver of any plan, by which the exertions of

the good can be combined, and the opinions of the wise set in array against the practices of the unprincipled, deserves to be hailed as a benefactor to mankind. To this high honor, if we are not mistaken, the author of *The Remedy for Duelling* has attained. The plan which he has proposed, and to the elucidation and enforcement of which his whole sermon is devoted, is simply this: *That every voter who disapproves of duelling, should invariably withhold his suffrage, in our popular elections, from any man whom he has good reason to believe to be a duellist in principle or practice.* We do not give his words, in the foregoing sentence, but the scope of the discourse, as it appears on perusal. When we speak thus honorably of Mr. Beecher, on account of the plan developed in his discourse, we are aware, that many well informed men through the country have always disapproved of elevating duellists to office; that this disapprobation has been often expressed in conversation, and sometimes perhaps in print; and that duelling is habitually numbered among our national sins. But Mr. Beecher advances further. He considers a regular and systematic opposition to duellists, when candidates for office, as the great, the efficacious, and the only hopeful method of suppressing the crime; and he brings it home to the conscience of every voter, as a partaker in the guilt and the mischiefs of duelling, un-

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guments are introduced, under
distinct heads, to prove the great
point under consideration.

"1. The elevation of duellists to power
is an act directly opposed to the precepts
of religion.

"2. The duellist is a murderer; and
were there no excluding sentence in the
word of God, our own abhorrence of the
crime should exclude from confidence
these men of blood.

"3. A regard to our own safety, as
well as respect to the authority of God,
and an abhorrence of murder, should
withhold our suffrage from the duellist."

Under this head the feebleness
of the restraint which honor im-
poses is considered. We quote
a few sentences.

"Hence the honor of a duelling legis-
lator does not restrain him in the least
from innumerable crimes which affect
most sensibly the peace of society. He
may contemn the Savior of men, and hate
and oppose the religion of his country.
He may be a Julian in bitterness, and by
swearing cause the earth to mourn. In
passion a whirlwind—in cruelty to ten-
ants, to servants, and to his family, a ti-
ger. He may be a gambler, a prodigal,
a fornicator, an adulterer, a drunkard,
a murderer, and not violate the laws of
honor. Nay, honor not only tolerates,
but in many instances it is the direct
and only temptation to crime.

"4. The system of duelling is a sys-
tem of absolute despotism, tending di-
rectly and powerfully to the destruction
of civil liberty.

"5. The inconsistency of voting for
duellists is most glaring.

"6. To vote for the duellist is to assist
in the prostration of justice, and indirect-
ly to encourage the crime.

"7. The contempt with which duel-
lists treat the opinions and feelings of the
community, is a reason why we should
cease to confide in them.

"8. Withhold your suffrage from the
duellist, and the practice of fighting du-
els will speedily cease."

We cite, as a fair specimen of
the author's reasoning, a page
under this division.

"The reason why men of honor,
(falsely so called,) pay homage to the law
of honor, is because the maxims of this
ghastly code are, among a certain class of

men, assumed as their opinion; which opinion is made to affect, in a sensible manner those who presume to disregard it. The opinion of the great mass of the people is also just as well known; but with this important difference, that it inflicts no penalty on those who disregard it. It is vague, feeble, and inefficacious. But let the opinion of society, on the subject of duelling, be collected, combined, and expressed in the votes of the people, and it will operate most sensibly upon that class of men who now most despise it. It will involve a penalty which they cannot but feel, and which they evade. No defect in the law—no absconding of witnesses—no flaw in the indictment—no connivance of the great, can come to their assistance in this dilemma. If they will violate our laws, they shall not be intrusted with power. If they will murder, we will invest with power, men who will punish them. In this way we cut the sinews of duelling and bind to good behavior by the motive which before impelled to the crime. The opinion of the people, that which is in fact public opinion, becomes prominent, assumes influence, and overwhelms the absurd opinions of bloody men.

"Motives of compassion, and of justice, both demand this expression of the public mind. These *honorable men* admit the sin and the folly of their deeds. They disclaim all motives of revenge or hatred. Their only plea is necessity; and the only necessity is the imperious mandate of public opinion. They even lament [that] such a state of things should exist; but while it does exist they must fight or encounter disgrace. Is it not our duty to undeceive these deluded men—to rescue from death the reluctant martyrs of honor? Must they be haunted all their days, and be driven to desperation by a mere spectre of the imagination—by a public opinion which has no being? Are we not bound to teach them their *mistake*, if it be such—to wrest from their hands this *mere pretence*, if it be no more?

"9. Withholding the public suffrage from duellists is the only method in which there is the least prospect of arresting the practice of duelling.

"10. The evils justly to be apprehended from the continuance of duelling, call loudly upon us to awake in earnest to this subject, and apply with vigor to the proposed remedy.

"11. The present is perhaps the only time.

"12. The facility with which this evil may be suppressed in the way proposed, will render us for ever inexcusable—will constitute us partakers in the sin, if we do not make the attempt.

"Finally, the appointment of duellists to office, will justly incense the Most High, and assuredly call down the judgments of heaven."

All these divisions are amplified with much force of reasoning, and much natural eloquence. The sermon concludes with an animated peroration, and an address to professing christians of all denominations. From the latter we extract the following sentences.

"My brethren, for what purpose are you placed in this world? Why do you sustain the character, and enjoy the privileges, and anticipate the rewards of the children of God? Is it that you may stand idle spectators of the sins and miseries of mankind? "Holy and beloved," have you no "bowels of compassion?" And are tears, and sympathy, and prayers, the only labor of love which can be rendered, and which you are bound to bestow, to limit the prevalence of crimes, and mitigate the miseries of man? Is no intelligence to be exercised? Are no plans to be adopted? Is no concert of influence and labor to exist among those who are denominated the light of the world, and the salt of the earth? Can the world be enlightened and the earth preserved, while christians whirl away life in noise and bustle, or dose away their days in sloth? Or, divided and subdivided, exert the little influence they possess in watching one the other, and counteracting each other's designs? Is their no common enemy to combat? and are there not points enough of common interest and common sentiment, to unite us in one great and vigorous attack?"

On the whole, we most cordially unite with the reverend clergymen, whose recommendation is prefixed to this edition of the sermon, in which they say: "We are persuaded that no man, over whom cogent reasoning, political rectitude, and religious principle, have not lost their power, can rise up from an impartial perusal of Mr. Beecher's Sermon, without being convinc-

the citizens of these states neglected an important duty, in not resisting, in their individual capacities, the atrocious duelling; and without our desire to see the reformed by Mr. Beecher, a course of fair extent. Should it ultimately as there is reason to will, the blessing of the and of future generations of a man, who, by first out and urging an effect for effacing one blest blots on our nation, will have pre- deserved well of his."

Life of George Washington with curious anecdotes, very honorable to himself, exemplary to his young countrymen; 8th edit. greatly improved, embellished with drawings; By M. L. 18, formerly rector of St. Vernon parish, 12mo. Philadelphia, 1809.

A little volume is designed for introduction into schools, and contains many interesting facts of Washington, and written in a style very fascinating to the young, it will have extensive circulation. It has already, in less than two years, passed through eight editions. This is an honorable testimonial the public curiosity, in respect to the character of the beloved hero of the revolution. It has been a subject of just

complaint, that in the lives of Washington, which have appeared, there has been so little of biography and so much of history; that we behold him only upon the stage of public action, and are not permitted to see him in the private walks of life. Mr. Weems comes forward to supply this deficiency. He has collected a number of facts particularly relating to the childhood and youth of the American sage, and has presented them to the public in such an interesting, and frequently comic dress, that it will require the most immoveable gravity of disposition to preserve a composure of muscles in reading this book. With his inimitable talent for humor, it is a happy circumstance, that the author has a higher object than to excite a laugh. He perceives the value of religion, and he wishes to recommend it by the example of Washington.

In the first chapter, Mr. Weems makes known his precise object, to exhibit the private life of the father of his country.

"In most of the elegant orations, pronounced to his praise," says he, "you see nothing of Washington below the clouds—nothing of Washington the dutiful son—the affectionate brother—the cheerful school boy—the diligent surveyor—the neat draftsman—the laborious farmer—the widow's husband—the orphan's father—and poor man's friend. Not this is not the Washington you see; 'tis only Washington the Hero, and the demi-god. Washington, the sun beam in council, or the storm in war. "See! there he stands! with the port of Mars, 'the destroyer,' dark frowning over the fields of war—the lightning of Potter's blade is by his side—the deep mouthed cannon is before him, disgorging its flesh-mangling balls—his war horse paws with impatience to bear him, a speedy thunderbolt, against the pale and bleeding ranks of Britain! These are the drawings usually given of Wash-

ington; drawings masterly no doubt, and perhaps justly descriptive of him in some scenes of his life; but scenes they were, which I am sure his soul *abhorred*, and in which at any rate you see nothing of his *private virtues*. These old-fashioned commodities are generally thrown into the back ground of the picture, and treated, as the grandees at the London and Paris routs treat their good old *aunts* and *grandmothers*, huddling them together into the *back rooms*, there to wheeze and cough by themselves, and not depress the fine laudanum-raised spirits of the *young sparklers*. And yet it was to those *old-fashioned virtues*, that our hero owed every thing. For they in fact were the food of the great actions of him, whom men call Washington. It was they, that enabled him, first to triumph over *himself*, then over the *British*, and uniformly to set such bright examples of *human perfectibility* and *true greatness*, that compared therewith the history of capturing Cornwallis and Tarleton, with their buccaneering legions, sounds almost as *small*, as the story of old general Putnam's catching his wolf and her lamb-killing whelps. Since then it is the *private virtues*, that lay the foundation of all human excellence—since it was these that exalted Washington to be “Columbia's first and greatest son,” be it our care to present these, in all their lustre, before the admiring eyes of our *children*.”—“In these every youth is interested, because in these every youth may become a Washington—a Washington in piety and patriotism—in industry and honor—and consequently a Washington, in what alone deserves the name, SELF ESTEEM and UNIVERSAL RESPECT.”

General Washington, it seems, was the son of Mr. Augustine Washington by a second marriage. He was born at Pope's creek, near the margin of the Patowmac, Westmoreland county, Virginia, Feb. 22, 1732. His grandfather, John, was an Englishman, who came to this country in 1657. In his fifth year his father removed to a plantation, which he had in Stafford, opposite to Fredericksburg, on the waters of the Rappahannock. In his education it was one great object of his father to eradicate the spirit of selfishness,

which is natural to the human heart. For this purpose, the son was desired to give to his playmates a liberal portion of the presents, he received, such as fruits, cake, &c. As a motive to this generosity he was reminded of the love, which he would thus gain, of the presents, which would be made him in return, and especially of the rewards, which the great and good God would certainly give him. The following anecdote relating to this part of his education, was obtained from a distant relative. “On a fine morning in the fall of 1737 Mr. W. having little George by the hand, came to the door and asked my cousin W. and myself to walk with him to the orchard, promising he would show us a fine sight. On arriving at the orchard, we were presented with a fine sight indeed. The whole earth, as far as we could see, was strewed with fruit: and yet the trees were bending under the weight of apples, which hung in clusters like grapes, and vainly strove to hide their blushing cheeks behind the green leaves. Now, George, said his father, look here my son! don't you remember when this good cousin of yours brought you that fine large apple last spring, how hardly I could prevail on you to divide with your brothers and sisters; though I promised you if you would but do it God Almighty would give you plenty of apples this fall. Poor George could not say a word, but hanging down his head, looked quite confused, while with his little naked toes he scratched in the soft ground. Now, look up, my son, continued his father, look up George! and see there

the blessed God has my promise to you. you turn your eyes, the trees loaded with many of them indeed down, while the ground with mellow apples you could ever eat, all your life time." He stood in silence on the richness of fruit; he saw busy humming bees, the gay notes of birds, his eyes, filled with pleasure, he turned to his father, he said, "well, Pa, only forgive me this time; see if I ever do any more."

The object of his father's rebuke was to direct him with the love of God. After receiving a lesson in the silence of this virtue, he said to his father, "Pa, do you know who killed that beautiful little cherry tree, yonder in the garden?"—No, George, said his father, you do not, my son, I do not, but I will rejoice in the hope that you will, at least you shall not have cause to be so shameful a thing. It is indeed even common for children to this vilely and barbarously beating every little fault; hence, for the first offence, the little creature slips out a lie! He lifted up the rod. But as he said to George, you know your father told you, and now you see, that whenever you do any thing wrong it often be the case, but a poor little boy without experience or wisdom, never tell a falsehood, conceal it, but come to me, my son, like a little child, and tell me of it; and in rewarding you, George, I will give you more honor and love than I ever did my dear." The fol-

lowing anecdote shows, that these lessons were not in vain. When George was six years old he became master of a hatchet! the edge of which he one day tried on the body of a fine young English cherry tree. The next day the old gentleman discovered the mischief, and came into the house, inquiring with much warmth for the author of it. "Nobody could tell him any thing about it. Presently George and his hatchet made their appearance. George, said his father, do you know who killed that beautiful little cherry tree, yonder in the garden? This was a tough question, and George staggered under it for a moment; but quickly recovered himself, and looking at his father with the sweet face of youth, brightened with the inexpressible charm of all conquering truth, he bravely cried out, "I can't tell a lie, Pa, you know I can't tell a lie, I did cut it with my hatchet." "Run to my arms, you dearest boy, cried his father in transports, run to my arms; glad am I, George, that you killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son is more worth than a thousand trees, though blossomed with silver, and their fruits of purest gold."

The following expedient was adopted to impress the boy with a lively sense of his Maker.

"Mr. W. prepared a little bed in the garden, and having marked upon it George's name in large letters, he sowed plenty of cabbage seed in the traces of the letters, and smoothed all over with the roller. As George was a few days after paying a visit to a neighboring gooseberry walk, hung with ripe fruit, he beheld the wonder, and running into the house in astonishment cried out, "O Pa! come here! come here!" "What's the matter,

my son, what's the matter?" "O come here, I tell you, Pa, come here! and I'll show you such a sight as you never saw in all your life time." The old gentleman gave his hand to the lad, who conducted him directly to the bed, where the fresh plants exhibited the full name of GEORGE WASHINGTON. "There, Pa, did you ever see such a sight in all your life time?" "Why, it seems like a curious affair, sure enough, George!" "But, Pa, who did make it there, who did make it there?" "It grew there by chance, I suppose, my son." "By chance, Pa! O no! no! it never did grow there by chance Pa; indeed that it never did!" "High! why not, my son?" "Why, Pa, did you ever see any body's name in a plant bed before?" "Well, but George, such a thing might happen, though you never saw it before?" "Yes, Pa, but I did never see the little plants grow up so as to make *one single* letter of my name before. Now how could they grow up, so as to make all the letters of my name! and then standing one after another, to spell *my name* so *exactly*! and all so neat and even too at top and bottom!! O, Pa, you must not say *chance* did all this. Indeed *somebody* did it; and I dare say now, Pa, you did do it, just to scare me, because I am your little boy." After a further continuance of the dialogue, the father says to George, "as my son could not believe, that *chance* had made and put together so exactly the *letters* of his name (though only sixteen) then how can he believe that *chance* could have made and put together all those millions and millions of things, that are now so exactly fitted to his good? That my son may look at every thing around, see! what fine eyes he has got! and a little pug nose to smell the sweet flowers! and pretty ears to hear sweet sounds! and a lovely mouth for his bread and butter! and O, the little ivory teeth to cut it for him! and the dear little tongue to prattle with his father! and precious little hands and fingers to hold his play things! and beautiful little feet for him to run about upon! and when my little rogue of a son is tired with running about, then the still night comes for him to lie down, and his mother sings, and the little crickets chirp him to sleep! and as soon as he has slept enough, and jumps up fresh and strong as a little buck, there the sweet golden light is ready for him! When he looks down into the water, there he sees the beautiful silver fishes for him! and up in the *trees* there are the apples and peaches and *thousands* of sweet fruits for him! and *all, all around* him, wherever my dear boy looks, he sees every thing just to his *wants and wishes*; the babbling springs with cool,

sweet water for him to drink! and the wood to make him sparkling fires, when he is cold! and beautiful horses for him to ride! and strong axes to work for him! and the *good* cows to give him milk! and bees to make him sweet honey for his sweeter mouth! and the little lambs, with snowy wool, for beautiful clothes for him! Now these and all the *ten thousand thousand* other good things more than my son can ever think of, and all so exactly fitted to his use and delight. Now how could *chance* ever have done all this for my little son! Oh George! Here the little lad exclaimed, "Oh, Pa, that's enough, that's enough! it can't be chance, indeed, it can't be chance, that made and gave me all these things." "What was it then, do you think, my son?" "Indeed, Pa, I don't know, unless it was *God Almighty*!" "Yes, George, he it was, my son, and nobody else." "Well but Pa, continued George, does God Almighty give me *every thing*? Don't you give me *some things*, Pa?" "I give you something, indeed! Oh, how can I give you anything George! I, who have nothing on earth, that I can call my own, no, not even the breath I draw!" "High, Pa! is't that great big house your house, and this garden, and the horses yonder, and oxen, and sheep, and trees, and every thing, is't all yours, Pa?" "Oh no! my son, no! Why you make me shrink like nothing, George, when you talk of all these belonging to me, who can't even make a *grain of sand*! Oh, how could I, my son, have given life to those great oxen and horses, when I can't give life even to a fly? No! for if the poorest fly were killed, it is not your father, George, nor all the men in the world, that could ever make him alive again!" At this George fell into a profound silence, while his pensive looks showed that his youthful soul was laboring with some idea never felt before. Perhaps it was at that moment, that the good Spirit of God ingrafted on his heart that germ of *piety*; which filled his after life with so many of the precious fruits of *morality*."

Such was the short demonstration of the existence and providence of God to the juvenile Washington, and though it is presented in language adapted to children, yet we doubt whether even the labored proof of Paley in Natural Theology is more convincing, and we are sure it does not make such an impression on the mind.

After the death of his father, when George was about ten years of age, his mother sent him to a school at Westmoreland. Here his character for truth was such, that, when the boys were in violent dispute respecting a question of fact, nothing was more common than for some little shaver to call out, "*Well boys! George Washington was there; George Washington was there; he knows all about it; and if he dont say it was so, then we will give it up;*" "*done,*" said the adverse party. He would never allow his playmates to fight with one another, if he could prevent it; and if his personal exertions were unsuccessful he would go to the master and inform him of their barbarous intentions. The boys were frequently angry with him for this, but he used to say, "*angry or not angry, you shall never have my consent to a practice so shocking! shocking even in slaves and dogs!*"

Washington early evinced a propensity to the manœuvres of war. At school he divided his play mates into two *armies*, called the French and the American, of which he commanded the latter. With corn stalks for muskets, and calabashes for drums, the two armies would every day fight their battles with great fury. The exercise, in which he delighted, was of the athletic kind. He had hardly an equal in throwing heavy weights or jumping with a long pole; and as to running there was nobody, that could come near him. He was often seen to throw a stone across the Rappahannock at the lower ferry of Fredericksburg, a feat, which

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few at the present day can perform. In his fifteenth year he determined to enter as a midshipman in the British navy, and his trunk was actually sent on board. When he came to take leave of his mother she wept bitterly, and told him, that *her heart would break, if he left her.* With all the fire of youth burning within him, he yet was so supremely governed by a sense of duty, that he resigned his proud hopes of distinction, and immediately got his trunk ashore! This was an almost unparalleled instance of filial piety. Soon after this period he was employed by lord Fairfax as a surveyor in the back woods of Virginia, in which service he continued till his twentieth year. While in Frederic county, he boarded at the house of a widow Stevenson, generally pronounced *Stinson*. She had seven sons, with whom every evening, after the toils of surveying, he used to run, jump, and wrestle on a fine green before the house. These young men were heavier than George, so that at wrestling, and particularly at the *Indian hug*, he seldom had cause for triumph. Hugh Stinson used to tell his friends, that, "*he and his brother John had often laid the conqueror of England on his back;*" but at the same time would agree, that "*in running and jumping they were no match for him.*" For several years afterwards he was engaged in the Indian war, and at the defeat of Braddock in 1755 was wonderfully preserved by divine providence. A famous Indian warrior, who was in that battle, was often heard to swear, that "*Washington was not born to be killed by a bullet for,*" continued he, "*I had*

3 T

seventeen fair fires at him with my rifle, and after all could not bring him to the ground !”

The principal facts in the remaining life of Washington are well known. The following anecdotes, relating to this period, are however gleaned from this work. After he had crossed the Delaware in Dec. 1776, and came in sight of Trenton with but one of his three detachments, destined to attack that place, he observed some symptoms of terror in the countenances of his soldiers. Riding along the front of his halted troops, he rose upon his stirrups, and waving his sword towards the hostile camp, he exclaimed, “*there ! my brave friends ! there are the enemies of your country ! and now all I ask of you, is just to remember what you are about to fight for. March !*” A thousand prisoners was the fruit of this enterprise.

In his last sickness Washington was heard once or twice to say, “*if it had pleased God, I should have been glad to die a little easier, but I doubt not it is for my good.*” When his baffled physicians sat by his bed side, looking on him deeply affected, he stretched out his hand to them, and shaking his head, said, “*O, no !—don’t !—don’t !*” then with a smile added, “*I am dying, gentlemen ; but thank God, I am not afraid to die.*” Knowing that the hour of his departure was at hand, he desired that every person might leave the room. He was accordingly left with his God.

As proofs of his religion, the following facts are adduced. One of his aids in the French and Indian war, colonel Benjamin Temple, has often declared,

“ that he frequently knew Washington on the Sabbath read the Scriptures and pray with his regiment in the absence of the chaplain ; and also, that on sudden and unexpected visits into his marquee, he has more than once found him on his knees at his devotions.” He was very constant at church, and no company ever detained him from the house of God. In the winter of 1777, when the army lay encamped at Valley Forge, an old quaker by the name of Potts, as he was passing through the woods near head quarters, heard the sound of a human voice ; he cautiously approached the spot, and beheld the commander in chief of the American armies on his knees at prayer !

The following circumstance brings high honor to the youthful Washington, as it evinces his readiness to retract an error, and to resist the spirit of revenge. In the year 1754, when he was colonel, he got warm in a dispute with a Mr. Payne, who raised his sturdy hickory and levelled the hero to the ground. The next day the colonel wrote a polite note to Mr. Payne, and requested to meet him at the tavern. Washington received him in a friendly manner, and, instead of demanding satisfaction, acknowledged that he had been in the wrong, and settled the affair over a bottle of wine. A modern *man of honor* would have produced his pistols, and added murder to insult !

The following facts afford the most pleasing proofs of his benevolence. Before the commencement of the late war, he used annually to visit the sweet springs of Virginia, at which

place he always ordered the baker to supply the poor with bread at his expense. He often, says the baker, paid eighty dollars a season, and that for poor creatures, who did not know the hand, that fed them, as secrecy was enjoined. The poor near his own plantation were constantly supplied with wool, corn, flour, bacon, clothes, &c. One of his managers had orders to fill a corn house every year for the sole use of the poor. One year, when corn was a dollar per bushel, he bought *several hundred* bushels for them, besides giving them what could be spared from the granary.

With the following we shall conclude our extracts from this little work.

"When the children of years to come, hearing his great name re-echoed from every lip, shall say to their fathers, '*what was it that raised Washington to such height of glory?*' let them be told, that '*it was his GREAT TALENTS CONSTANTLY GUIDED AND GUARDED BY RELIGION.*'"—"What motives, under heaven can restrain men from vices and crimes, and urge them on, full stretch, after individual and national happiness, like those of religion? For lack of these motives, alas! how many, who once dazzled the world with the glare of their exploits, are now eclipsed, and set to rise no more! There was Arnold, who in courage and military talents glittered in the same firmament with Washington, and for a while his face shone like the star of the morning; but alas! for lack of Washington's religion, he soon fell, like Lucifer, from a heaven of glory into an abyss of never ending infamy. There was the gallant general Hamilton also—a gigantic genius—a statesman fit to rule the mightiest monarchy—a soldier, '*fit to stand by Washington and give command.*' But alas! for lack of religion, see how all was lost! Preferring the praise of man to that praise '*which cometh from God,*' and pursuing the phantom honor up to the pistol's mouth, he is cut off at once from life and greatness, and leaves his family and country to mourn his hapless fate. And there was

the fascinating colonel Burr. A man born to be *great*,—brave as Cæsar, polished as Chesterfield, eloquent as Cicero, and lifted by the strong arm of his country, he rose fast, and bade fair soon to fill the place where Washington had sat. But alas! lacking religion he could not wait the spontaneous fall of the rich honors ripening over his head, but in an evil hour stretched forth his hand to the forbidden fruit, and by that fatal act was cast out from the Eden of our republic and amerced of greatness for ever.

We have thus, for the gratification of our readers, collected the principal and most interesting anecdotes, contained in this little volume, and presented sufficient specimens of the author's manner. His style in many places approaches to what is called *prose run mad*; but every part of his book is rendered interesting by the peculiar genius of the writer. His humor is imitable. When he tells a story, every word is most aptly chosen, and every circumstance however minute, which can add any thing to the effect, is remembered. This disposition to copy closely after nature is, however, attended with evils, when the object to be delineated is deformed and unpleasant; for, in that case, we are disgusted with the sight of what a different artist would keep from our view. In our opinion Mr. Weems is very skilful in the execution of what he undertakes, but wants judgment to direct him in his design. He says much to promote the cause of religion; but he admits some things, which must greatly counteract the object, which unquestionably was dear to him. It is to us not a little wonderful, that a person who professedly writes for the young, and who zealously inculcates upon them the duty of loving and fearing God, should yet

repeat anecdotes, in which the name of Jehovah is not treated with sufficient respect. We should like therefore to see an expurgation of this little volume before we could be pleased with its introduction into schools. If the author should be inclined to review his work on this point, we would recommend to the blotting of his pen all those expressions, which do not become "the lovely mouths" of sweet little children; such for instance as governor Dinwiddie's oath in the fifth chapter; "damn em!" in the imaginary fight between old England's porters and the frog-eating foe; his majesty's curse on the next page; Braddock's profanity in his reply to Washington; Samuel Chase's terrible exclamation on the floor of congress, and the Waldeckers' vulgar irreverence to the name of the Most High, in the ninth chapter; Washington's address to Lee, at Monmouth; colonel Williams' first words, as he was roused from the torpor of approaching death; the rash expletive at the beginning of a sentence near the close of the thirteenth chapter; the irreverent language, which follows an account of the affair between Washington and Mr. Payne; and general Wayne's profane

expressions, when he made his mistake about *old bon repos*. We ardently hope that these and other passages will receive some correction from the hand of the author, who certainly has no wish to corrupt the minds of our youth, or to accustom their ears to the dialect of Billingsgate.

But one word more, and we shall dismiss this work. In the twelfth chapter FRANKLIN, MERCER, and all the virtuous deceased patriots of the revolution, are made to pour forth from heaven's gate in angelic forms to meet the ascending spirit of Washington. This may be called a flight of the imagination; but can it be justified in a work which is designed to impress the young with the value of religion? Is a brave soldier and an honest man necessarily an heir of heaven? Is not deep, unfeigned piety essential to salvation? And does the spirit of piety often take up its abode in camps? We wish not to be thought deficient in charity, but we cannot go the length, to which Mr. Weems' fancy would carry us.

In page 181 Pennsylvania is printed by mistake for New York, with which state it was that Vermont had a controversy,

RELIGIOUS INTELLIGENCE.

MASSACHUSETTS BIBLE SOCIETY.

At a late meeting of the "Bible Society of Massachusetts," the following members were chosen.

WILLIAM PHILLIPS, Esq. *President*.

Rev. JOHN LATHROP, D. D. *Vice President*.

Mr. SAMUEL H. WALLEY, *Treas.*

Mr. HENRY G. FOSTER, *Assistant Treasurer*.

S. BUCKMINSTER, Cor-
secretary.
IERCE, Recording Secre-

RUSTEES.

ot, D. D.
Eckley, D. D.
reeman,
t Porter, D. D.
olmes, D. D.
Baldwin, D. D.
ury, Esq.
Brown,
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Brooks,
Esq.
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Esq.

FOREIGN.

ON OF THE SABBATH.
wing address was sent
ble Bishop of London,
v of his Diocese. It is
a House, November 23,

*Clergy of the Diocese of
ted Fulham House, Nov,*

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obtained a copy of the
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ave in view (namely, the
of those gross profana-
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valent and most obnox-
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liocese, than by request-
y to promote similar res-
their respective parishes,
e same profanations, or
agrant violations of the
have taken place. I hope
u will have the goodness
rself with zeal in the ac-
t of this most laudable
d am, Reverend Sir, your
brother,

B. LONDON.

*Resolutions of a Meeting for Promoting
a due Observance of the Sabbath.*

AT a general Meeting of the In-
habitants of the Town and Castle of
Windsor, held at the Guildhall on
Tuesday, the 26th of April, 1808,
for the purpose of adopting such
resolutions as should be thought
most effectual for promoting the bet-
ter observance of the Sabbath, with-
in the Borough and its neighbour-
hood, J. Eglestone, Esq. Mayor, in
the chair. Resolved, That the prac-
tice of opening shops, or otherwise
exercising trades or callings on Sun-
days,—the delivery of goods by the
common carriers, and the admission
of persons into public houses, and
suffering tipping therein during di-
vine service, are gross breaches of
the Sabbath, and tend greatly to the
corruption of morals and the increase
of dissipation.—Resolved, That the
persons present at this Meeting do
hereby pledge themselves to discour-
tenance such practices; and that they
will not apply or send to any shop
whatsoever for goods, provisions, or
any other article, on Sunday, nor suf-
fer their servants, or any of their re-
spective families so to do; and they do
recommend to the inhabitants gener-
ally to conform to this Resolution.—
Resolved, That this Meeting do re-
commend to the several trades peo-
ple of this town and neighbourhood
to keep their shops close shut during
the whole day of every Sunday (ex-
cepting where it may be unavoida-
bly necessary for light; and, in that
case, to remove all appearance of ex-
posing goods for sale from the win-
dows;) and not to sell any thing, ex-
cept in cases of absolute necessity,
nor to permit the carriers to deliver
goods at their respective houses dur-
ing the day.—Resolved, That it be
recommended to all persons who em-
ploy workmen, labourers, and others,
weekly, to pay all such their wages
in sufficient time, to preclude the
necessity of their purchasing provi-
sions or other necessaries on a Sun-
day.—Resolved, That these Resolu-
tions be signed, and copies thereof be
printed, together with extracts from
the several acts of parliament, rela-
tive to the Due Observance of the
Lord's Day, and circulated through-
out this town and neighbourhood.—

Resolved, That the Thanks of this Meeting be given to the Mayor.

EXTRACT OF A LETTER FROM A GENTLEMAN IN LONDON.

I HAVE lately had great pleasure in perusing the minutes of the yearly conference of Lutheran and Calvinist ministers, from all parts of the continent, who met in Lusatia, together with 91 letters addressed from pious bishops and pastors in other parts, who could not attend. There was one from an association of Protestant ministers in Languedoc in France; from an extensive circle at Basle; from Alsace, Holland, Saxony, Wirtemberg, Osnaburgh, Nuremberg, Russia, Poland, Hungary, the banks of the Wolga, Denmark, Norway, Sweden, Esthonia; also some accounts from Moscow; and some addresses from Catholic ministers. It gave a kind of ubiquity to me for the time, and afforded a peculiar delight, with one glance to see and converse with, or hear them converse,—all speaking the same heavenly language—all lamenting the low state of religion, in their various districts, and all breathing after a wider and wider spread of the glorious gospel.—There appears to be a considerable work going on among the Catholics in the south of Germany. Many pious priests are raised up, and labouring diligently. These are meeting with great opposition and persecution from their church. So much has bigotry decreased, that it is not uncommon to see Lutherans and Catholics hearing the gospel from the lips of a Calvinist minister, and all sitting down to commemorate the death of our Lord at the same table.

EXTRACT OF A LETTER FROM REV. MR. WRAY, MISSIONARY AT DEMARARA, IT IS DATED, 'Le Resouvenir, Demarara, Nov. 21, 1808.

'Dear Fathers and Brethren in Christ,

I DOUBT not you have often blessed God for his goodness manifested to me, since you heard of my arrival at this place: "and that you are daily offering a petition to God in my behalf, and in the behalf of the sinful inhabitants of this coun-

try. I feel thankful to the great Head of the church that I am still enabled to gladden your hearts, by informing you, That the work of the Lord prospers; and that the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes. I have reason to believe, that more than twenty are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he has obtained for sinners. It may indeed be said of many here, That they 'receive the word gladly!'

'You will be astonished to hear that more than two hundred have learnt Dr Watts' First Catechism, and several some parts of the Assembly's; likewise some short prayers, the Ten Commandments, and other passages of Scripture; and, had I time and strength, I could teach as many more. Indeed, they are never tired of learning. Some spend their dinner hour in this delightful exercise; and tell me it is much better than eating. They possess great reverence for the word of God; and it is wonderful how their minds are filled with a sense of his greatness, goodness, and holiness, of which a few months ago they knew nothing.

A few days since, a manager informed me, That the negroes on his estate had a funeral; and after it was over, instead of meeting together to drum and dance, as formerly, about 30 assembled together to sing hymns and pray!

Our new church was opened Sept. 11. About 700 people assembled together on the solemn occasion. I preached to them from Luke xix. 9. 'This day is salvation come to this house.' The number of whites was about 50. Such a scene as this was never before beheld in this country! Truly, 'the ends of the earth have seen the salvation of our God!'

I have written a little Catechism for them to learn; containing an Account of the State of Man by Nature, his Recovery by Jesus Christ,—The Work of the Spirit upon the Heart—The necessity of seeking Divine Grace in those Means which God has appointed in his Church,—The m-

n, and The Obligations
 rsons; which, I trust,
 lessing of God, will be

oice to hear that the
 the people are, in a
 : done away; and, I
 nies of the gospel will
 ts friends. The white
 attend preaching, and
 ho have not yet been at
 have subscribed near
 the Missionary cause;
 the poor slaves have
 mite. There is a pros-
 permitted to instruct
 another estate in the

We have reason to
 be under the manage-

ment of a very serious man. In that
 case, a congregation of 6 or 700 pe-
 ple will be obtained without difficul-
 ty.

Pray for me, that I may be useful
 to my fellow creatures; that God
 would deliver me from all unreason-
 able men, and keep me from giving
 way to the temptations which daily
 surround me. I assure you, I have
 need, every moment, of Paul's prom-
 ise and Joseph's resolution. The
 people in England are entirely unac-
 quainted with the temptations of this
 country; but, I trust, the Lord will
 be with me, and give me grace and
 strength according to my day.

I am, &c.'

LITERARY INTELLIGENCE.

LEGAL WORKS.

Cases adjudged in the
 rt of South Carolina.
 Thomas Bee, Judge of
 To which is added an
 ntaining Decisions in
 Court of Pennsylvania,
 ancis Hopkinson, Esq.
 terminated in other dis-
 United States. W. P.
 Philadelphia: P. H.
 Baltimore: and Far-
 & Co. Boston: 1810.
 ral Oration, delivered
 1810. By Henry Da-
 esident of Middlebury
 on: Farrand, Mal-
 and Lyman, Mallory,
 id, 1810

Labour and Support--A
 uched at Middlebury,
 bruary 21, 1810, at the
 Mr. Henry Davis, and
 as President of the
 Alexander Proudfit, A.
 the first Presbyterian
 in Salem. Salem:
 sey, 1810.

on the Administration
 Pennsylvania. By a
 Philadelphia: Hopkins &

, preached at Trinity
 il 5, 1810, being the day
 t. By J. S. J. Gardiner,

A. M. Rector. Boston: Munroe &
 Francis, 1810.

A Sermon preached in Boston,
 April 5, 1810, the day of the Public
 Fast. By William Ellery Channing,
 Pastor of the Church in Federal
 Street. Boston; John Eliot, jr. 1810.

A Discourse delivered at Cam-
 bridge, in the hearing of the Univer-
 sity, April 8, 1810. By David Os-
 good, D. D. *So Absalom stole the
 hearts of the men of Israel.* Cam-
 bridge; William Hilliard, 1810.

A Discourse addressed to the First
 Parish in Hingham, on the day of
 Fasting, April 5, 1810. By Joseph
 Richardson, A. M. Boston; W.
 Pelham, and W. Blagrove, 1810.

An Inaugural Disputation on the
 disease termed Petechial, or Spotted
 Fever; submitted to the examining
 Committee of the Medical Society of
 Connecticut, for the County of Hart-
 ford. By Nathan Strong, jun.
 of Hartford. Peter B. Gleason,
 1810.

Remarks upon an anonymous let-
 ter, styled, "The duty of a Christian
 in a trying situation;" addressed to
 the Author of a Pamphlet, entitled,
 "The Mediator's Kingdom, not of
 this World," &c. "Be not over-
 come with evil, but overcome evil
 with good." Rom. xii. 21. New
 York; Williams & Whiting, 1810.

NEW EDITIONS.

William Tell; or Switzerland Delivered. By the Chevalier De Florian, Member of the Royal Academies of Paris, Madrid, Florence, &c. &c. A Posthumous Work. To which is prefixed, The Life of the Author, by Jauffret. Translated from the French, by William B. Heweston, Author of the Blind Boy, Fallen Minister, &c. Baltimore; P. H. Nicklin & Co.; and Farrand, Mallory, & Co Boston, 1810.

Dialogues concerning Eloquence in general; and particularly that kind which is proper for the pulpit. By M. De Fenelon, Archbishop of Cambray. Translated from the French and illustrated with Notes and Quotations. By W. Stevenson, M. A. Rector of Morningthorp in Norfolk. Boston; Farrand, Mallory, & Co.; and Lyman, Mallory, & Co. Portland, 1810.

Memoirs of Frederick and Mar-

garet Klopstock. Translated from the German. Baltimore; P. H. Nicklin, & Co.; and Farrand, Mallory, & Co. Boston, 1810.

A Journal of a Tour to the Hebrides, with Samuel Johnson, L. L. D. By James Boswell, Esq. Baltimore; P. H. Nicklin & Co.; and Farrand, Mallory, & Co Boston, 1810.

A Trial of Antichrist, otherwise the Man of Sin, for High Treason against the Son of God. Tried at the Sessions of the House of Truth, before the Right Honorable Divine Revelation, Lord Chief Justice of His Majesty's Court of Equity; and the Honorable Justice History, one of the Justices of His Majesty's Court of Information. Taken in short hand by a Friend of St. Peter, Professor of Stenography, Author of Dialogues between St. Peter and His Holiness the Pope of Rome, &c. Boston; Lincoln & Edmands, 1810.

RELIGIOUS INTELLIGENCE.

THE following came to hand too late for insertion under the proper head; we were not willing, however, to withhold such information from our readers, and, therefore, insert it by way of

POSTSCRIPT.

WE learn with pleasure that there appears to be a work of divine grace in Salem. God's Spirit seems to have come among that people with power. During the winter past, an unusually solemn attention to religion, has pervaded all parts of the town. Some hundreds, it is hoped, have already begun their everlasting song; others are still inquiring what they shall do to be saved. The same appearances have also been witnessed at Manchester. Lately the shower of divine influences has begun to shed its blessings on the towns of Beverly, Marblehead, and Danvers in the same vicinity. Several towns in Worcester county, have recently experienced the outpourings of the Spirit. From Exeter, N. H. we hear that God has visited and refreshed his heritage in that place. We are likewise informed, from authentic sources, that a general and very powerful awakening has, not long since, commenced in the city of New York. Such accounts cannot fail to excite the fervent gratitude of Zion's friends, and to cause them to pray with increased ardor, thy kingdom come.

TO CORRESPONDENTS.

WE doubt whether justice will admit the claim of our anonymous correspondent to the "place" of an umpire, in the debate between E. H. and R. A.

We observe that W is a signature adopted by more than one of our correspondents. We recommend that the original proprietor be left in undisturbed possession.

Ruminator will see that his remarks are, in a great measure, superseded, by the Review of Mr. Beecher's Sermon on Duelling, which is inserted in this number.

Several communications are under consideration.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE UNITED.

2.

MAY, 1810.

VOL. II.

BIOGRAPHY.

MEMOIRS OF A CONVERTED QUAKER,

as by the late reverend and learned CHARLES LESLIE, author of the
SHORT METHOD WITH THE JEWS AND DEISTS, and many other
learned and ingenious treatises.

A person I am to speak of, was a Quaker from her infancy, being born of Quaker parents and was not baptized till she was married. She was a sick and ready apprehender and a cheerful temper, and inclined to enthusiasm. She discoursed with judgment and concern in matters of religion, which I had frequent occasions, lodging a long time in her house with her. She reposed entire confidence in me, and opened her mind to me as to a professor.

She died of a consumption, of which she had been ill, and weak, a weak and weaker, two years before her death, in all which time I attended her.

I reached to her the doctrine of faith, as set forth in our *acts of salvation, of faith, and good works*, which she attended with great pleasure—the atonement and satisfaction God for our sins, was wholly and solely by the obedience and meritorious.

our sufferings and death of Christ our blessed Lord in our nature, in our stead, as our sacrifice and our surety, who had paid the whole debt to the utmost farthing, to the last demand of infinite justice; that our good works had no merit in them, nor must come in for the least share of the satisfaction made for sin, as being mixed with our infirmities and our sin, whence all our righteousness was filthy rags, and our best repentance had need to be repented of; that there was no merit neither in our faith, which at the best was but weak, and that we had all reason to say, Lord, I believe, help thou mine unbelief; that all our dependence was upon the perfect and complete satisfaction made by the sacrifice of Christ, wholly without us, for our sins; that our faith was only a hand which reaches a medicine to us, the virtue being in the medicine, not in the hand, no more than it was in the eye which looked upon the brazen serpent, and a less per-

fect sight did cure, as well as the strongest ; that sight is the nearest bodily representation of faith, as our blessed Savior himself makes the allusion, John iii. 15, "That as the serpent was lifted up," (and the cure was wrought only by the sight) "so was the Son of man lifted up, that whosoever believeth in him should not perish, but have everlasting life ;" that good works are a necessary effect of faith, as fruit is of a tree ; it is a dead tree that bears no fruit, so it is a dead faith that bringeth not forth good works, as there is occasion.

And St. James, whom some would make to oppose St. Paul in that matter, lays the whole upon faith, only brings the works to shew, that the faith was true ; he says, James ii. 22. "Seest thou how faith wrought with his works ?" And the Scripture was fulfilled which said, "Abraham believed God, and it was imputed unto him for righteousness." It was the believing was imputed, and he did believe, because he did work, else he had not believed : but after all, there is no merit, either in the faith or in the work, but it is attributed chiefly to the faith, because faith is that which immediately lays hold upon, and reaches and applies to us the infallible catholicon, the satisfaction and atonement made for us by the passion and death of Christ our Lord ; and as a tree is sometimes denominated by the fruit, so the works of faith are called faith, and the effects of faith are attributed to the works ; and on the other hand, faith itself is called a work. John vi. 28, 29. "What shall we do that we may work the works of God ? Jesus

answered and said unto them, This is the work of God, that ye believe in him whom he hath sent :"^o so that faith implies works (where works can be wrought,) and works imply faith, the one as the tree, the other as the fruit.

Upon this subject the person I am speaking of, and I, have spent many hours, especially the last year of her life. As she drew nearer to her end, she used to say, This makes the way to heaven very easy, and gives an infallible assurance, that neither the weakness of our faith (though the stronger the more comfortable) nor the unworthiness of our repentance, so it be sincere, can give us any ground of despair ; because our trust is not in them, but in the all-sufficient satisfaction which our Lord has made for us.

I told her I was glad she found it so easy, for that this faith was the gift of God ; and some would purchase it (if possible) with the whole earth, were it all their own ; for all men have not faith though it is not only very clearly revealed in holy Scripture, but most consonant to our reason, for that God is not only just (as we use the word among men) to have some, or a great deal of justice in him, but he is justice itself, justice in the abstract ; and justice cannot remit any thing : to remit is not an act of justice but of mercy, and God is as much justice as mercy, and one attribute must not fight with or oppose another ; that would be to argue contradiction in God ; therefore since it is of the nature of justice to require satisfaction, and satisfaction that is not full and complete is not satisfaction

e requires the utter-
 ing,) it must needs
 God, who is justice
 require it. This was
 red and paid in the
 complete satisfaction
 st made for the sins
 le world, in our true
 nature which had of-
 his perfect obedience,
 rifice of himself upon
 Herein the justice of
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 that is, an infinite
 was given to it in the
 f a person who was
 le nature. This infi-
 tion made to the jus-
 d, does equally exalt
 in finding out so won-
 ans for our salvation.
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 r both equally exalt
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 God, in affording to
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 to take our nature
 nd to make satisfac-
 sins of that nature.
 he attributes of God
 full and complete;
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 quakers have tramp-
 d rejected, meaning
 God manifest in the
 he light which, they
 fest in their hearts,
 ere the satisfaction is
 n, by that light with-
 hich they call the
 But the outward com-
 st, and all that he did
 upon earth, they,

call the history, or facile repre-
 sentation of what is wrought
 within them by what they call
 their light, and say, that this is the
 great mystery of godliness; thus
 literally denying the Lord who
 bought them.

Imagination is a noble instru-
 ment of religion, when it is built
 upon reason, and acted by it.
 It enlivens our devotions, it car-
 ries us even beyond our strength
 in our duty, makes us patient
 even in tribulation, by shewing us
 the crown that is set before us,
 and gives us zeal, but still ac-
 cording to knowledge. The im-
 pressions made by the Holy Spirit
 of God upon the imagination of
 the holy prophets and apostles,
 in the visions and revelations
 given to them, always tended to
 the improvement of their reason,
 and made it stronger. But the
 impressions made by evil spirits
 upon the imagination, always
 tend to the clouding of our rea-
 son, that the imagination might
 govern alone and without con-
 trol.

Another remarkable difference
 betwixt the impressions made by
 the good and evil spirits is, in
 the visible effects, even upon
 their bodies. The holy proph-
 ets were even much moved, and
 their bodies for a time rendered
 weak, during the impressions of
 some extraordinary visions; but
 still with gravity and decency,
 befitting the awe they had to the
 divine presence then exhibited to
 them: whereas the heathen
 priests, when they were possess-
 ed with their *——— and gave
 forth oracles, fell into convulsions
 and strange distortions of body,
 wallowing and foaming at the

* A word wanting here in the MS.

mouth in dreadful manner, yelling, and sending forth hideous outcries, beyond their common strength, to the terror even of beasts which heard the noise. The very same was among the quakers, whence they got the name; and it often seized even little children among them, so that it could be no counterfeit. And the like has been observable at the beginning of most of our sects.

When the Jews were cut to the heart, and repented, upon the preaching of the apostles, it is said, they smote their breasts and returned; but they did not fall into fits, roar and bellow like madmen: no such ecstatic conversions are to be found in holy scripture; all was grave, serious, and lovely. The spirit that descends from above, is first pure, then peaceable, gentle, and easy to be entreated. The reverse of which is the spirit that ascends from beneath; its birth is in monstrous forms, its gravity sour and sullen, the most difficult to be entreated, and the most impossible to be convinced; for, having abandoned reason, what can convince? What can a man answer to what you say you feel within you, for which you give no reason nor hear any against it.

All this may seem a digression from the relation I promised concerning the death of the person, which is the subject of this, but it is necessary to make clear some passages in it. I remember some few days before she died, she told me, that in a dream, an old woman came to her, and told her, she should be damned for want of assurance. She said the dream made no impression

upon her, that she knew not what some people meant by assurance; that she firmly believed Christ had made full satisfaction for her sins, as well as for the sins of all others; that she would accept her sincere though unworthy repentance, and help the weakness of her faith; for that she trusted not either to the strength of her faith, or repentance, (which of themselves had need to be repented of) but as they gave her ground to lay hold upon the complete and all-sufficient satisfaction made for her by Christ; and this, said she, is my assurance. It was before this, that she used to make the objection of the way being too easy, which I mentioned before, and upon which we have discoursed many days: she used to add, "Well, I cannot resist your reasoning; I do believe; but the hour of death is the time of trial; if it should fail me then, I should think you had deceived me, and I am sure should be uneasy to see you." This she often repeated, but would confess, "that this was much more rational, and infinitely more advancing the glory of God in all his attributes, than that wretched way of the quakers, to bid a man trust his salvation to something within himself, where he can find nothing but what is mixed with our infirmities and our sins, and utterly unworthy to appear in the presence of God on its own account, but greatly abhorrent to think it should be worthy to make atonement and satisfaction for other sins, which whatever does, must surely be without sin itself: and if God sees folly in his angels, and the heavens are not clean in his

sight, what creature can then pretend to answer for the sins of others? None but Christ, who is God, could do it; and to mistrust the sufficiency of his satisfaction would be infidelity: and why should I fear for my sins? For he came to take away my sins." Then she would often repeat, "Lord I believe, help thou mine unbelief;" and sometimes that saying in the Psalms, "Though I am sometimes afraid, yet I put my trust in thee."

I am now come to that which has occasioned all that I have said before, the last scene of her life: she was worn to skin and bone by a long and lingering consumption, and all hope of recovery was for a good while taken away; but on Tuesday, the 4th of March, 1700, the more immediate signs of death appeared, her speech faltered, and she grew so weak that she could not move one hand from under the clothes, nor put it in again, but as they did it for her. The next day (which was Ash-Wednesday) I told her in the morning that the service of the day was long, and asked her, if she could bear it all. "Yes," said she, "I will have it all, for it will be the last time." But before we got through the psalms (which are the seven penitential for that day) she changed, and we were forced to break off, she took leave of her husband, and I went down with him to a parlor below stairs, for I had persuaded him not to be present to see her expire: such sights often make too great impressions, especially on those so nearly related, and he was a very kind husband and extremely tender of her, and she was now past all

knowledge of what was said, and not capable of any answer. I bid her maid call me, when she came to the point of expiring, that I might give her the commendatory prayer, which was all then remaining to be done. About seven or eight o'clock at night her speech quite failed her, her flesh grew cold and stiff, but she appeared to be in great agony, and the rattle in her throat was so loud as might be heard in the next room. Thus she continued till four o'clock in the morning, when her maid came down and told her husband and me (who sat up all this while in the parlor) that the rattle in her throat was quite gone, and all her agonies ceased, that she lay perfectly still, but yet was not asleep; for they could perceive her sometimes to open her eyes a little, but presently shut them again; and several times they held something to her mouth to try if she had breath, for she lay as still as if she had been dead. At five I went up to see how she was, and some noise being made in opening of the door, she started, and with struggling got out the word, "What!" meaning what noise that was. They told her it was I, who came to see how she did, and to pray by her; she frowned and put on a very angry look, and said, "Out, out," and at last, "Put him out," but speaking the words very imperfectly. The woman made signs to me to withdraw, for they had kept the room very still and quiet since she had fallen into that still fit. I went down again into the parlor to her husband, but then came into mind what she used to

say so often, of making the way too easy, that the hour of death was the time of trial, and if it failed her then, she would not endure the sight of one that had deceived her fatally. This wrought strongly in my mind, and it appeared to me as if this had been the case: her speech restored to her, though but to strain out three words to shew her displeasure, when she had been quite speechless so many hours before: and I never expected to hear another word from her. She used to be desirous of prayers, and now to forbid me with so great anger, when she could not explain herself—I thought if I had made the way too easy, and so deceived her, I had deceived myself too, for I knew no other way to heaven for myself than I had told her, and that I should deceive all others. I could not find in myself more signs of sincere repentance, and a well grounded faith than she had expressed; and all appearing to me to have failed her at the last, brought terrible apprehensions upon me: then the Popish austerities came into my mind, and I thought though our doctrine be right, perhaps we make the way too easy in our practice, and think to go to heaven in down beds, without giving ourselves any trouble about it; and that to avoid the doctrine of merit, we ought not to lay aside all mortification. Then I bemoaned the too general neglect among us of those fasts appointed in our own church. All my own sins looked me full in the face, and I thought they are now required of me. I reflected, whether my notion of schism

might not be too severe, and whether I had not gone too far in bringing her entirely to our communion in her sickness (though she went sometimes to church) which I did, and could not otherwise have assisted her with the last offices of the church. I was sensible at that time that these were only the impressions of the imagination, yet they were too strong for me, and in all my life I never endured so great an agony. If none of these were the cause, then I concluded my unworthiness was the cause, and that God would not accept my ministrations, and therefore had not blessed them. The last thing which she appeared so often, the dying hour, having in all appearance failed her, and I never having had the opportunity of so long acquaintance with any other person upon the subject of religion, and conducting her through all the steps both of public and private devotion, and cases of conscience; this looked to me like the breaking of a vessel, on which one had bestowed great pains, or a ship, after a long voyage sinking in the harbor. This trouble was upon me for an hour, when just about six o'clock her maid came running down, and opening the parlor-door in haste, I concluded it was to tell me (as I had desired) that her mistress was just expiring, upon which I said to her husband, "Do not you go up, I'll go up:" but the maid (with great surprise in her face) said, "No, no, you must both come up; for my mistress hath sent for you both, and she is well and strong, and more cheerful than I ever saw her in

We run up, and sitting up in her bed, her arms out of the expanded, and using full freedom. There sh and lively color in and her eyes sparkling a transport of joy as low in any face before her voice was strong and her words very and articulate. She soon as we came into "I have sent for you know, how gracious been to me; he has a foretaste of heaven; wed it to me. Oh! our sight that I have gels and blessed spirit! the ravishing mu-impossible to express out is exalted and en-Oh! I could dance, I g, I could fly!" that very expression—said she, weep no : praise God with me, oice, and sing!" In re she continued about our, before we gave her rruption. The first t came into my mind this might be a deliri—that she was light-s an effect of her dis-but as she had not the hat during her whole for which I have often bless God, that amidst rains he had kept her l reason undisturbed; ied strange to me, that ies (if that were the should restore her speech, sight, in so l a manner, after she now fifteen hours in the s of death, for she was ng but dead.

In fevers, and other violent attacks upon nature, when it is strong, there will be sometimes a sudden and vigorous revulso of the spirits, which will struggle when expiring; but it is not commonly so, when long and slow sicknesses have by degrees quite exhausted the strength of the body, which drops down for want of spirits to support it. But in all she said, hating the strangeness of what she related, there was not one disordered word, or that savored of lightness; and for nine hours after that she lived (for she died not till three in the afternoon) she spoke to her husband, to her child who was with her, to her sister, to her servants, and concerning her temporal affairs, with as much consistency and strength of reason, as in all her life; nor did one word, that looked in the least giddy or light-headed, drop from her; though that transport and joy in her face, and cheerfulness in her voice, and all her actions continued with her all along, and in every thing she said and did. The impression that transport of pleasure had printed in her countenance, was not quite worn off when she expired, and seemed to remain even after her death, an air of satisfaction appeared in her corpse. She died without a sigh or groan, or the least struggle, or any thing more terrible than seeing one fall into a sweet sleep, just at the close of the commendatory prayer. A little before she died, when she could no longer discourse, but speak single words, I saw her put her finger to her breast when death was making its last effort, and say, "hard, hard;"

immediately, as if cor-
 she lift up both
 and looking up, with
 in her eyes,
 pain is noth-
 which were
 I heard her speak.
 we had of that
 port in her, which
 six o'clock that
 had an effect upon me
 upon herself. It lit-
 our mourning into
 she expressed herself
 liveliness and assur-
 forced her husband and
 relations to express their
 likewise; and what tears
 were, were of joy and as-
 surance. I remember, while
 she was describing to us the
 sorrow she had seen, she
 took notice of her sister weep-
 ing by her, and turning to her,
 took her kindly by the hand,
 and said, "What do you do?
 Don't you believe me?"
 "Yes," said her sister, "I do."
 "No," said she, "you don't;
 for if you did, you would not
 cry. Indeed, indeed, I tell you
 nothing but what I have seen,
 and what is true."

The first impression I had of
 this strange sight was, that it
 was a delirium or lightness in
 the head: I had a mind to try
 the sincerity of it all the ways I
 could. She had all along, dur-
 ing her sickness, expressed an
 uneasiness at dying, and was
 very desirous to live, with due
 submission to the will of God.
 After the first expression of her
 transport, I said, "God has
 been very gracious to you, and
 he may do more still." "More,"
 said she, "what can be more?"
 "He may restore you again to
 your perfect health, though, in

human appearance, there is no
 prospect of it." "I know
 that," said she: and stretching
 out her arm, which was skin
 and bone, "He that made these
 bones may put flesh upon them
 again, if he pleases." "But
 do you desire it," said I;
 "shall we pray for it with sub-
 mission to his will?" "Hold,"
 said she; then musing a while,
 said, "let me see; I am now
 in the flower of my age, going
 in my thirtieth year; I have a
 kind husband, good children,
 and loving friends, and plenty
 enough in the world, I want
 nothing: are not these all the
 reasons any one can have to wish
 to live? And I was very desir-
 ous to live, if it were God's
 will; but now I would not live
 for all the world; nothing in
 the world could relish with me
 now. After what I have seen,
 all would be dead and insipid to
 me: no; I would not live for
 ten thousand pounds a year. I
 was loath to leave you (said she
 to her husband) and my children
 being young; and was very un-
 easy to think of their coming
 under a mother-in-law; but
 they are in God's hands, and I
 lay no desire upon you, said she
 to her husband, not to marry
 again. No; these desires,
 which some dying people have,
 savor too much of the world:
 marry in God's name, when you
 find it convenient for you, but
 don't forget my two girls. 'Tis
 true, I leave you no son; but
 two good girls are better than
 one naughty boy, said she, with
 a pleasant air, and you know not
 what a boy might have proved.
 I was indeed loath to leave you,
 but now I would not stay with
 you (speaking to her husband)

with you, nor you, nor you," saying to several friends about her, "but raising herself up, and holding both her arms in an agonizing posture, said, "I could take you all with me, but you must stay God's that is best."

As now fully satisfied there was no delirium in the case, and doubting I was under an hour, she hung still upon me. I kneeled down upon the floor by her, and said, "Among the rest, what have I done for you are angry with me?" "Oh you!" said she, "why? Is this the matter?" "You seem to turn me out," said I, "I refused to have me pray for you." "When was that," she said? I said, "an hour ago."

"Oh! an hour ago," she replied; "I was then wisely employed, as you find, you disturbed me." "You loved me much more," said she, "for it brought into my mind what you used so often to say at the hour of death was the hour of trial; and if you had then, I had indeed made my way too easy and deceived you should not then bear the weight of me: this I took to be my case, and it gave me great assistance; for I never expected to hear another word from you." "Therefore," she said, "I was sent back to you, that the way is surely to be easy; and I have received full assurance, which is no doubt behind it, that all my sins are all pardoned through the sufficient satisfaction of the crucified Savior, and that I am going to that place which I have seen, and hope to meet you;" and taking me by the

L. II. *New Series.*

hand, said, "No, indeed, I am not angry with you, but I thank you heartily for all the pains you have taken with me, and it has not been in vain; God reward you." I then told her, "That I heartily blessed God with her, and for her, but more for myself; for I looked upon it, that this wonderful change was wrought in her, and that she was sent back from death to life more for my sake than her own; for she soon would have had the benefit of it, though we should not have known it; but that I doubted whether I ever should have overcome the impression that my trouble gave me even to despondence: but that now God had in a wonderful manner relieved me, and given me comfort, which I hoped would remain with me till my dying hour." Then I asked; "if I should pray by her." "Yes," said she, "with all my heart; but instead of the pardon of my sins, as you used to pray, let all now be praise and glory to God, who has *already* pardoned them." Then I kneeled down and repeated, *gloria in excelsis*, glory be to God on high, &c. as it is in the end of the communion service, all the company joining, and repeating with me aloud: and she said to all present, "I will tell you what the Lord hath done for my soul, he has granted me every thing I desired; I prayed for an easy passage, for I was more afraid of dying than of death, and he has granted it me; for though I feel my pains and see death approaching, the horror of it is taken away, and I desire to be dissolved, and to be with Christ; and the joy that I

have seen abates my pains, that I feel them not as I did before--- I can bear them now. Oh! what great things has God done for me, far beyond what I could ask or think! The hand of the Lord is gracious; wait for him." I said, "One comfort was, that it delivered us from our bodily pains." She added, "and from our infirmities, and from our sins, that we should no more provoke that good God, who had created us, and shed his blood to redeem us, that is much more comfortable." Then I reminded her how God had verified to her, and to me too, that in the

thirtieth psalm (the psalm for the day of the month, the sixth day,) "His wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning." Then she said, "Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation." And thus she did depart in peace the sixth of March, 1700.

The truth of this, as to what relates to her death, can be attested by her husband and others, yet living, who were present.

RELIGIOUS COMMUNICATIONS.

DOCTRINE THE FOUNDATION OF DUTY.

THERE must always be a cause, before there will be effects; there must be a foundation, before there will be a superstructure. The doctrines of christianity are the foundation, and its laws the directory, of that system of practice which men are required to pursue; and it is from those doctrines, this directory, or code of practical rules, results. If we rightly understand the doctrines of the Bible, we shall perceive the reasonableness and propriety of the precepts. We shall see the perfect harmony which subsists between them; we shall see that they are inseparable. The duties of the christian system are as intimately connected with the doctrines, as the branches of a tree are with the body, or the

fruit with the sap and root. If you destroy the body or the roots of a tree, you can have no fruit. Nor is it less evident, that if you take away the doctrines of revelation, you destroy the foundation of its precepts, and of all moral duties. But some may say, there are those, who disbelieve and deny the main doctrines of the Bible, and yet admit its precepts and maintain moral and respectable characters. Yes; but what is their morality in the eyes of the holy and jealous God? They have nothing of that obedience, which will meet his approbation and acceptance. He requires the heart, and an acquiescent and unshaken faith in all the truths of his word. Without faith it is impossible to please God.

embraces all the promised distinguishing doctrines of the Bible, which are the glory of that inspiration. These are its objects, these it fastens, and these it fastens, and these it fastens, as immutable works by love and truth fruits unto praise, and honor.

indeed respects the heart of the life. Yea, it becometh the heart; and no duty, of the gospel or of the law, is performed, unless the heart be renewed, and warmed to God. But as soon as the heart is renewed, it is spiritually understood, and the doctrines of the Bible are seen to be in accordance with a cordial love, which will discover the intimate connexion between them and the precepts of christianity, and will fully perform the cordial duties.⁹

With that the duties of the law grow out of its doctrines, may be illustrated and explained by an induction of instances. We will see that the doctrine of the love of God. This doctrine is the foundation of all religion, and what are the duties which spring from this doctrine? They are love, trust, obedience, reverence, and gratitude.

When Moses was directed to the deliverance of the children of Israel from Egypt, his commission was to obey the law, as well as the hopes of the children of Israel, were founded on the covenant and eternal exhortation of Jehovah. "God said unto Moses, I AM THAT I AM. He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exod. iii. 14. The author-

ity on which Moses was to act, and the duties which the Israelites owed him as a messenger of the Most High, rested on the self existence and the incommunicable perfections of Jehovah. On the same exalted and unchangeable principles, a cordial submission to the government of God and a reverential adoration of his Majesty, are inculcated on his people. The sovereign mandate is clothed in this solemn and expressive language; "Be still and know that I am God." Ps. xli. 10.

Again, He is our *Creator*; therefore we are bound to reverence his authority, and obey his commands. The relation in which the creature stands to the Creator necessarily involves certain obligations. We are fearfully and wonderfully made; and therefore ought to praise and honor his name. Thus reasoned David.

He is our *Preserver* and *Benefactor*; consequently it is our duty, to bless and obey, to worship and glorify Him. By the goodness of God, we ought also to be led to a sincere repentance of our sins.

Further, the infinite *power* of Jehovah should teach us the danger of offending him, and induce us to reverence his high and holy name; and also should persuade us to live lives of humility, fear, and prayer.

The *holiness* of God lays us under obligation to have clean hands and pure hearts. Hear what an apostle said to his brethren; "As he which hath called you *is holy*, so be ye *holy* in all manner of conversation: Because it is written, *Be ye holy; for I am holy.*" 1 Pet. i. 15, 16.

The truth of God renders it our duty to love truth, to buy it and sell it not, and to speak the truth in love. This likewise obliges us to believe all that God has spoken.

The justice of God shews us the reasonableness and necessity of our being just to our fellow-men, i.e. of being just on a right principle.

Each of the perfections of Jehovah lays a proper foundation for the practice of religion. What God is in himself, aside from every other consideration, induces upon us the strongest obligations to glorify him with our bodies and spirits which are his. "Keep my Sabbaths, and reverence my sanctuary: I am the Lord," Lev. xix. 30. It is not necessary that there be any other reason assigned for our obedience, than the name of God. His excellence, greatness, and supremacy, render it proper for him to command, and us to obey. Here is the prime source and exalted ground of man's duty. God, however, has been pleased to encourage his people in the ways of obedience, by making to them the most precious promises both for time and eternity.

From the existence and perfections of God and their correspondent duties, we proceed to the doctrine of redeeming grace, and the duties resulting from it. The love which Christ has manifested in dying on the cross should constrain us to love and serve him. Our hearts must be as hard as the nether millstone not to be impressed and softened by the account which the gospel gives of the death of the Son of God. He died: for

what? To open the way for the salvation of wretched, helpless sinners. This amazing love confers the highest obligations on us to love and obey, to praise and honor his name. Think of the sufferings of the Lord of glory; and instantly and unreservedly give your yourselves to him, and consecrate all your time, talents, and privileges to the promotion of his honor in the world.

From this we pass to those truths, which display his love in the saving application of the benefits of his death. The doctrine of the *new birth* teaches the necessity of purity of heart and life. We must be born again, or we shall not enter the kingdom of heaven. This doctrine shews us our obligations to walk in newness of spirit, and not in the oldness of the letter.

From the election of grace, some important duties arise. Electing love teaches the sinner to cast himself at the foot of the cross, and to give the whole praise to the Father, Son, and Holy Spirit. While it excludes all boasting, it binds the believer to the strictest and most cheerful obedience.

The doctrine of *adoption* is fruitful in good works. God receives those who are converted into a state of friendship with himself, and acknowledges them as members of his spiritual family. The children of Christ will sincerely and fervently desire to live to the praise of him who loved them, and called them into his kingdom. Love and obedience are the fruits of their adoption.

The doctrine of *gracious justification* teaches the importance

and obligation of living in the denial of ungodliness, and in the practice of righteousness and holiness. Though some may entertain wrong and perverse views of this doctrine; yet the friend of Christ sees and believes that the greater the favor received, the greater are his obligations to holy obedience.

The doctrine of *perseverance* constrains the christian to love and obey the law of God, and to run in the path of his statutes with great delight. The enemies of this doctrine say, that it countenances a careless and licentious life. But they do not rightly understand it. The apostle, who had fully proved this doctrine, asks, *Shall we continue in sin that grace may abound?* And solemnly answers, *God forbid.* Rom. vi. 1. Grace is so far from giving the least indulgence, that it expressly forbids all sin.

The doctrine of the *future judgment* should persuade us to live in a thoughtful, watchful, and obedient manner. Since we must appear before the judgment seat of Christ, what manner of persons ought we to be in all holy conversation and godliness?

The consideration of the happiness of heaven should animate believers to a faithful discharge of their several duties. The future misery of the wicked should persuade sinners to forsake their evil ways, and to embrace and practise religion.

Thus obviously do the duties of christianity result from its doctrines. This was perfectly understood by the apostles, as will appear from a moment's attention to the method adopted by them in their writings.

We will examine the Epistle to the Romans. In the eleven first chapters of this Epistle are taught the *doctrines*, and in the five last, the *duties* of religion. In those eleven chapters, the apostle asserted the sinfulness and guilt of mankind; the impossibility of being justified by the deeds of the law; the sufficiency of the righteousness of Christ for pardon and salvation. The excellence of the promises as securing the happiness of the believer under various dispensations; the foreknowledge and predestination of God; his sovereignty in having mercy on whom he will have mercy; his unchangeable love to his people; and his grace as manifested in the whole scheme of salvation. From these doctrines he deduces in the twelfth chapter, this practical conclusion, viz. that the people of Christ should live in holy obedience to Him, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Chap. xii. 1. He introduces the plan of christian morality as the fruit and result of the doctrines of grace. He uses the illative particle, *therefore*, to shew that this verse is the consequence of what he had previously inculcated, and that the obedience here enjoined results from the doctrines which he had stated in the preceding chapters. "*I beseech you, therefore, by the mercies of God, i.e.* by his mercies exhibited in the plan of redeeming love. In a glorious light, indeed, are the mercy and grace of God displayed in the origin, the execution,

and the blessings of the work of redemption. Hence the apostle urges his brethren to perform the duties which grow out of the sublime principles of the christian system.

In his Epistle to the Ephesians, the apostle pursues the same method. In the first chapter of this epistle, he states the fundamental doctrines of the eternal purpose of grace, of free and sovereign mercy in the forgiveness and salvation of believers, of Christ as the foundation of his church, of his absolute control over all his works, of the sealing of the Holy Ghost, of the special enlightening of his children, of his agency in producing faith in the heart, of the resurrection and glorious exaltation of the Divine Redeemer. In the second chapter, he asserts the doctrines of the moral death of sinners, of the guilty and deplorable state of the unrenewed, of the riches of divine grace, of faith as the gift of God, of the new birth, of Christ as the peace of his people, of their access to the Father through him, and of the church as the habitation of God through the Spirit. Many similar doctrines are exhibited in the third chapter. From these doctrines, he proceeds to inculcate, in the remaining part of the Epistle, the duties of which they are the foundation. Thus he begins the fourth chapter; "I therefore beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit by the gospel which gives peace." These duties result from

the great principles of religion, which he had taught in the former part of the Epistle. The three last chapters are almost wholly employed in teaching and enforcing that course of *practice* which is correspondent with the principles of christianity. He entreats those to whom he writes to speak the truth in love; forbids them to steal; exhorts them to let no corrupt communication proceed out of their mouth; commands them not to grieve the Holy Spirit; calls upon them to put away all bitterness, and wrath, and anger, and clamor, and evil-speaking, with all malice, and to be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake had forgiven them. He likewise exhorts them to abstain from fornication and all uncleanness, and covetousness, and filthiness, and foolish talking, and jesting, and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. He also enjoins the reciprocal duties of husbands and wives, together with the obedient conduct which children owe to their parents. He concludes his address by urging his brethren to be prepared for the christian warfare, and to live in faith, hope, and prayer.

Similar also to this is the method which the apostle Peter pursues in his writings. Take the first chapter of his first Epistle. After having stated the foreknowledge of God, and the election of believers according to it, the certainty and perpetuity of the promises of God, and the astonishing work of redemption through the blood of Christ; he

to exhort the disciples to gird up the loins of their hearts, to be sober, and to be diligent to the end. He likewise exhorts them as obedient children, to shun themselves according to their former lusts, but to do all in all manner of conversation.

In the second chapter he declares that Christ is the chief cornerstone of his spiritual temple, and that, through his death, his people were called out of darkness into his marvellous light. Then he thus addresses the servants of Christ; Dearly beloved, beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, and have your conversation as sojourners among the gentiles, because they speak against you as evil-doers, they may by your good works, which they will glorify God in the imitation.

We may also remark, that in several of particular instances, the apostles have made a very natural transition from doctrine to duties. Among these we will notice 1 Pet. i. 19, in which the writer connects the doctrines of the future resurrection and of the atoning sacrifice of Christ, as arguments to exhort his brethren to pass out of their sojourning in this world to holy living. He infers from the necessity and obligation of living in godly fear and obedience, from the high value of those two important doctrines of christianity. In 1 Pet. i. 20, Paul says to believers,

“Ye are bought with a precious blood, *herefore* glorify God in your body, and your spirit, as to the Lord God’s.” As the forgiveness of their sins and the

salvation of their souls were bought by the blood of the Son of God; so they were under indispensable obligations to honor his holy name by pure exercises of heart and obedient actions of life. The last part of the 15th chapter of the 1 Ep. to the Corinthians goes directly to support our proposition. Here the apostle proves the future, glorious resurrection of the friends of Christ. Through him they would receive a complete and joyful triumph over death and the grave. As a consequence, of all this, he says, “*Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.*” Their labor would not be in vain in Christ; because they would, by his grace, be supported through it, and at last be blessed with a crown of immortal glory. Thus the duties of religion grow out of its doctrines.

The reasoning adopted in those parts of the apostolic writings which we have considered, is luminous, correct, and conclusive. The system of christian morals is deduced from its genuine source, by the most fair and logical process. The reasoning is not carried on through dark and winding labyrinths; but is so plain and forcible that it may be easily traced and strongly felt by every honest man of common sense. By carefully reading, in course, the Epistles which have been under consideration, we shall discern the indissoluble connexion between the doctrinal and practical instructions contained in them; and because they

are formed, in so regular a method, into a complete system, we shall the more strongly feel their united force. These Epistles bear the obvious marks that they were written by workmen who were able rightly to divide the word of truth, to arrange it in proper order, to trace its close and beautiful connexion, and to give to every one a portion in season. Being thus skilfully and ably written, they come with the greater power to the minds and consciences of those who read them. Every sincere and prayerful reader will feel the weight of the arguments, and perceive the correctness and conclusiveness of the reasoning there urged and pursued. The infidel is refuted and overthrown, while the christian is edified and strengthened. Of Paul it was justly said; *His letters are weighty and powerful.* 2 Cor. x. 10.

From the view we have taken of this subject, we learn the importance of rightly understanding the principles of religion. Without a correct knowledge of these, we shall not clearly discern nor spiritually perform the duties of the christian life. They who deny any of the main doctrines of the Bible, so far weaken the force of its precepts. Were it possible for men to set aside the principles of christianity, they would, in the same proportion, lessen the necessity of its duties and diminish our obligations to obedience. If you undermine and destroy the foundation of a building, the superstructure will, of course, fall. But while its basis is firm and strong, it cannot be beaten down by storms and tempests. Nor is he who by grace, is

grounded on the doctrines of christianity, driven from his duty by storms of adversity and waves of temptation. His soul is established on the Rock of Ages. Paul directs Tim to speak those things which become *sound doctrine*. Then he specifies those duties of the aged and of the young which are agreeable and consonant to the pure principles of our holy religion. Sound doctrine is at once the foundation, and the rule of the duties which are enjoined in the word of God. They who are the strictest in their doctrinal sentiments, with faith in the heart, are the strictest in their obedience. They who are lax in their sentiments may be supposed to be lax in their conduct. They have not the seed of grace, nor the root of obedience in their souls. They have nothing to secure a good life. But those who cordially receive the doctrines of grace, will bring forth fruits meet for repentance, and walk worthy of the Lord unto all pleasing. D. F. D.

CONCERN FOR THE SALVATION OF THE HEATHEN.

Is it possible that eighteen centuries have elapsed since the death of Christ, and yet whole nations are still involved in pagan darkness? Is it possible that, at the present moment, five hundred millions of men have never heard of the name of Jesus?

Whither has fled the spirit of apostolic days? Where is that ardent love, which, in the strength of the Lord, delivered thousands from the darkness of Sa-

ngdom, prostrated before
s the idols of the heathen
and sounded the glorious
of salvation through eve-
e? Weep, O my soul,
faded glory of the chris-
ne. Weep over the for-
te of the poor heathen.

tian, when you see your
tance believing in Jesus ;
ou hear of revivals of re-
neighboring towns, and
it parts of the land, you
ain think that the whole
blessed with the gospel.

t must dispel the fond
e. Within what narrow
s the religion of Jesus
!! What are the inhabi-
this country in compar-
one nation of a hundred
, and another of three
| millions? What are the
in and British territories,
parison of the extensive
ulous territories of Afri-
Asia?

tian, the inhabitants of
ster part of the world,
ot a Bible, a sabbath, or
h. Ignorant of the only
life, and neglected by
ethren of the same blood,
ly can impart the neces-
nowledge, wretched, friend-
y pass their days in gross
, and descend into the
ithout a ray of hope to
e dreary passage. The
immolates the child to ap-
he wrath of an imaginary
The child abandons the
ecrepit parent to suffer
nger, or fall a prey to
inous beast. The widow
the funeral pile, and of-
self a burning victim with
y of her departed hus-

One generation passes
fter another to people the

dark realms of wo. Immortal
souls launch into an eternity, of
which they were not informed,
and for which they were entirely
unprepared. The never-dying
worm gnaws the anguished spirit,
and the unquenchable fire burns
in their eternal home.

The Son of God died to de-
liver mankind from this dreadful
fate, and at his ascension to heav-
en, left a solemn charge to all
his followers to proclaim his
love to the whole world. "Go
into all the world, and preach
the gospel to every creature."
Blessed Savior, how much love
was manifested in every part of
thy divine mission. What an
earnest desire in this final com-
mand, that the benefits of thy
atonement might be universally
enjoyed.

How do christians discharge
the trust committed to them?
How do they obey their Master's
gracious injunction? They let
three fourths of the world sleep
the sleep of death, ignorant of
the simple truth, that a Savior
has died for them. Content if
they can be useful in the little
circle of their acquaintance, they
quietly sit and see whole nations
perishing for lack of knowledge.
Many are seeking worldly wealth
and worldly applause, under the
specious pretext of serving
Christ at home; and many are
content to drag out an inactive,
useless life in carnal ease and
gratification, while darkness and
the shadow of death overspreads
the greater part of their fellow
men. Is the subject of missions
proposed? many are ready to
cry out, enthusiastic, visionary
scheme! And was it visionary
for the Son of God to come into
this world, the **FIRST MIS-**

SIONARY: Was it visionary for the apostles to leave their country, and go through the world in the character of missionaries? No. It is the GRAND DUTY of christians, and ought to be the GRAND BUSINESS of their lives, TO PROMULGATE THE GOSPEL. Since, then, we have but a few days to spend in this world—a few days in which we can show our love to Christ and immortal souls; let it be the earnest inquiry of our hearts, *What shall we do for the poor heathen.*

Young men, whose souls are fired with divine love, forsake your friends and native land. Forsake all for Christ. Go into the destitute regions of the earth and spend your days in winning souls from pagan darkness to your dear Savior.

Parents, give up your sons to this glorious work. Part with them to meet no more in this world; but in expectation of a glorious meeting amidst the congratulations of thousands saved by their preaching from a heathen land. Christians, sleep no more. Awake, arise, and unite in this all important work. Methinks the call is heard. The christian world is rising. See. The negro slave raises his chained arm; a tear rolls down his sable cheek, and he blesses God, who brought him to "America land." The tawny Hindoo, weeping, says to the European, "you cannot talk our language; but we see, that all our hearts are one." The Japanese calls to the native of the polar circle, "It is Jesus Christ that makes us all brothers and sisters." The song of praise ascends from all parts of the earth. Angels catch

the notes, and tune anew their "harps of gold." — Glory to God in the highest; and on earth peace; good will toward men."

Christian, is it so? Go to your closet; fall on your knees; and, if never before, pray for the poor heathen. Pray for the few who have left all to carry them the news of a Savior. Pray that more missionaries may be sent forth. And whenever you have a view of Jesus, and have been weeping over the scene of his dying love; whenever your soul are melted into pious tenderness and turned to heavenly joys, Oh, forget not to pray for the poor heathen.

ORIGINAL LETTER OF DR. WATTS
TO MRS. SEWALL OF BOSTON.

Newburyport, April 2, 1828

SIR, If you think the following extract is worth preserving, please to let it have a place in the Patriot and Missionary Magazine, which will gratify a constant reader of that useful publication

DR. COTTON MATHER was my yearly correspondent and I lament the loss of him; but, the loss you have sustained is of a tenderer and more distressing kind, yet let us see whether there are not sufficient springs of consolation flowing all around yet to allay the smart of so sharp a sorrow; and may the Lord open your eyes, as he did the eyes of Hagar in the wilderness to spy the spring of water, when she was dying with thirst, and the child over against her ready to expire. Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry

did not, you have your
and a creature cannot
ble who has a God.
words *my God*, have
more sweetness than
r, *my daughter*. Were
desirable blessings?
calls you then to the
sacrifice. Can you give
him at his call? God
such a sacrifice. Were
all? So was Isaac,
Abraham was required to
him at God's call.
ot a daughter of Abra-
en imitate his faith,
nial, his obedience,
your evidences of such
relation to him shine
on this solemn occasion.
taken them from your
ad you not devoted
n? Shew then, madam,
ity of your heart in
m in the hand of God.
y they are lost? Not
od's sight and God's
igh they are gone out of
and our world. *All*
d. You may hope the
covenant of grace has
them from the second
ey live, though not

Are you ready to
hat you have brought
the grave? It may
not in vain. They
labor in vain nor bring
trouble, (i. e. for sor-
ut hope) *for they are*
of the blessed of the
their offspring with
is has been a sweet
any a mother, when
ren are called away
And the prophet Jer-
very comforting words
same sorrows, Chap.
-17. Did you please
what comfort you

might have derived from them in
maturer years? But, madam, do
you consider sufficiently that
God has taken them away from
the evil to come and hid them in
the grave, from the prevailing
and mischievous temptations of
a degenerate age. My brother's
wife in London has buried seven
or eight children, and among
them, *all her sons*. This thought
has reconciled her to the provi-
dence of God, that the tempta-
tions of young men in this age,
are so exceeding great, and she has
seen so many young gentlemen
of her acquaintance so shameful-
ly degenerate, that she wipes her
tears for the sons she has buried,
and composes her mind to pa-
tience and thankfulness, with
one only daughter remaining.
Perhaps God has by this stroke
prevented a thousand unknown
sorrows. Are your sons dead?
But are all your mercies dead
too? A worthy husband is a
living comfort (and may God
preserve and restore him to you
with joy.) Food, and raiment,
and safety, peace, and liberty of
religion, access to the mercy-
seat, and hope of heaven: all
these are daily matters of thank-
fulness. Good madam, let not
one sorrow bury them all. Show
that you are a christian, by
making it appear that religion
has supports in it which the
world does not know. What
can a poor worldling do, but
mourn over earthly blessings de-
parted, and go down with them
comfortless to the grave. But
methinks a christian should lift
up the head as partaking of high-
er hopes. May the blessed Spirit
be your comforter. Endeav-
or, madam, to employ yourself
continually, lest a solitary and

inactive frame of mind tempt you to set brooding over your sorrows and nurse them to a dangerous size. Turn your thoughts often to the brighter scenes of heaven and the resurrection.

You know madam the great and blessed God had but one son and he gave him up a sacrifice and devoted him to a bloody death, out of love to such sinners as you and I. Can you shew your gratitude to God in a more acceptable manner, than by willingly resigning your two sons at the call of his providence? This act of willing resignation turns a painful affliction into a holy sacrifice. Are the two dearest things torn from the heart of a mother? Then you may ever sit so much the looser to this world, and you have the fewer dangerous attachments to this life. 'Tis a happiness for a christian not to have the heart strings tied too fast to any thing beneath God and heaven. Happy the soul who is ready to remove at the divine summons. The fewer engagements we have on earth, the more we may live above, and have our thoughts fixed on things more divine and heavenly, may this painful stroke be thus sanctified and lead you nearer to God.—Forgive the freedom of a stranger, madam, who desires to be the humble and faithful servant of Christ and souls.

ISAAC WATTS.

Mrs. SEWALL of Boston.

London, Nov. 7, 1728.

LETTER TO A SISTER.

April, 1810.

It would give me much pleasure, my dear Sarah, to write to

you oftener than I do, but other pressing duties forbid it. I should feel more anxious to write, did I not know that your religious advantages were now very great. When I think of the place where you live, I am ready to think myself in a dry and thirsty land where no water is. Yet even here, God is doing something for Zion. Some are borne down under a sense of their sins, and some are rejoicing in the Savior of sinners. But why, my dear sister, why do I write this news to you? Zion's interests do not lie near your heart. You have no part or lot in this matter. What though thousands of poor, wretched, starving sinners are flocking to Jesus, the friend of sinners: you are unconcerned, not knowing that you are indeed friendless, and helpless. Like the heath in the desert, you know not when good cometh; like the dry bones in the valley, to which ministers may prophecy; but in vain, till that almighty voice, which called Lazarus from the tomb, call them also from the dead.

O how dreadful to live in a land of divine influences, and remain unmoved: to stand by the side of others, who have God for their portion, while we have nothing; no God, no arm on which we may lean; to be in the same house with those whose eyes are fixed on heaven, while we can see nothing before us but the darkness of the grave upon which no light will ever rise, or the still more dreadful darkness of the infernal abyss; to be in the same bed with one whose heart swells with the cheering hope of eternal blessedness, while we have no ex-

beyond the present of eternal wo! Yes, two shall be in one hall be taken, and ft. You are asleep, others are awake. dead, while many are like thou that sleep-ise from the dead, hall give thee light. stay out of the king-thers are pressing into ger be satisfied with heaven is to be ob- l this perishing earth, gave us only to lodge it, be chosen for our e; and that too in certainty of univer- shall the Son of God n heaven to die for will you not regard must be the doom o, fearless of the ter- law, and regardless tions of the gospel, h the blood of Christ on. O my dear Sa- tious to obtain the salvation. Be en- secure an unfading y down the weapons ebllion, repent of and by faith, rest d Savior. Precious Savior from sin, and . Make him your r into this chamber, he door, before the ine wrath come. longs for your sal- t when I remember tages; that you have the Spirit of God ured out, have been f prayer, have had line, and precept pt; my heart trem- ear for you. When elf; Can this dead

sinner live? My trembling heart responds; O Lord God, thou knowest. Breathe upon this slain.

Believe me, dear S——,
you share in the kind-
est wishes of my heart.
S. T. H.

A DIALOGUE ON UNIVERSAL SALVATION.

Minister. Good morning, neighbor *Roberts*, I am glad to see you, for I wish to converse with you upon the subject of my sermon yesterday.

Roberts. Good morning, Sir, I indeed had the curiosity to go and hear you preach yesterday, a thing I do not often do, for I am more attached to a different system of doctrine.

M. So I supposed, and it is on that very account, that I wish to see you! I know the kindness and benevolence of your disposition, and it astonishes me, that you can believe the gloomy doctrines of Calvinism, which chill me with horror.

R. You will not find me an experienced disputant; but I am ready to state to you and defend the articles of my belief as well as I am able; and if, as I think, truth is on my side, it need not shrink from scrutiny. You call the doctrines of Calvinism *gloomy*. What if I should call your doctrines *pernicious* and *ruinous* to the soul? Would you not remind me, that assertion ought to pass for nothing unless attended with proof? Let us not then deal in bare assertions nor call each other names, but endeavor to come at the truth.

M. This is what I want. Well then, you heard me expound the words, God is *not willing that any should perish, but that all should come to repentance.** If the Almighty *wills*, that all should come to repentance, will not this most certainly be the event?

R. That is true; but do you understand the meaning of the word in this place?

M. That is the way with you then, is it? When a word in its obvious import, comes directly against your doctrine, then you must give it a new meaning! This is fine business indeed!

R. Let us look into this matter. What do you suppose is meant by the term *all* in the verse you preached upon?

M. I suppose it means all mankind without exception and without distinction; for this is its plain meaning.

R. So that the *ungodly* are included in it as well as the *godly*?

M. Undoubtedly.

R. What then is the meaning in the second verse before this, of the *perdition of ungodly men*, which is most expressly asserted? Does it mean, that they shall be *saved*?

M. Why, as to that—it does not mean it exactly—it means, that they shall be punished for a time.

R. *Perdition* means *punishment for a time*! But do you think, that God wills this *punishment for a time*?

M. Yes, most certainly, for it is one of the methods of his love, it is discipline preparatory to salvation?

R. But have you not just

* 2 Pet. iii. 9.

said, that God does *not will* that any should *perish*, or *suffer perdition*, (for my minister, who knows Greek, tells me that these words are derived from the same root, and denote the same thing) and now you say, he *does will*, that the *ungodly* should *perish*, or be punished for a time? Here you are *point blank* against yourself!

M. What I intended was, that God does *not will* the eternal damnation of any individual.

R. But he does *will* the *perdition* of the *ungodly*, for he will punish them, and he does *not will* that any should *perish*; and *perdition* and to *perish* have precisely the same meaning, just as in English, *destruction* and to be *destroyed* are the same. Here is *will* against *will*! He *wills* a thing and he does *not will* it!

M. That can't be indeed. It must be, that he does *not will* the thing in the same sense in both cases.

R. Pray what difference can you make out?

M. Difference enough, as I will show you. When it is said, God wills to punish the *ungodly*, that only expresses the *certainty* of the event; but when he wills that none shall be punished, it means they shall not be damned.

R. Dear sir, you have shown no difference in the use of the word, for according to your explanation a *certainty* is implied in both instances. Indeed you cannot show any difference, while you retain your unscriptural scheme, and yet you are forced to admit a difference. I might retort upon you your own language, "This is the way with you, is it?" &c. But perhaps you will be ready to

nation—*God is not my should perish*—as writing to those, lined like *precious* himself. Towards *ward*) God is long willing, not deter- any of *them* should that all of *them* to repentance, or *t change of charac-* necessary to salva- I am even content *rd will* in its plain ing.

ave indeed got me *dvantage* ; but I *tricate* myself, or o as great difficulty. *sition* you restrict to the righteous.

o indeed, but is not o be restricted ac- he connexion, in ed? Suppose ten nisters were here

I should inquire *agreed* in senti- you should say, *illy believe the doc- toration*”—Must I *ant*, that *all man-* that doctrine? If *st* we suppose the , who was speaking beloved brethren in to have meant by the whole human

this verse then be me, but I have which will puzzle *is is good and ac-* *be sight of God our will have all men* *nd to come unto the the truth.** What is?

Tim. ii. 4.

R. I have often considered that passage, and it does not stumble me. My minister has frequently told me, that though the word *will* occurs here in our Bible as it does in the passage you before quoted, yet that in the Greek the words are different, and have a difference of import. The Greek word translated *will*, in this last place, does not mean *determination*, as in the former place, but merely the divine pleasure or permission. So it is used 1 Cor. iv. 19, where Paul declares his resolution to visit his brethren, *if the Lord will*. Thus then, when God *will have all men to be saved*, the meaning is, that it is his *command*, or else that he has made adequate provision ; for in these ways only can his pleasure be known in this world. That the everlasting salvation of all men is not here intended is confirmed by the declaration in the same epistle, that certain men are *drowned in destruction and perdition*.

M. But may not the word *will* mean *desire* in this place?

R. Suppose that it should, as is very possible, yet what do you understand by *desire*, when applied to Him, who is susceptible of no want, and whose knowledge or happiness cannot be increased? It must be used in condescension to human weakness; it must be applied to God merely because his dealings towards us are such, as among men would indicate the existence of desire, merely because he gives us the means of salvation, and requires us to receive the truth.

M. You must be wrong, indeed you must be wrong ; for in the next verse but one Jesus

Christ is said to *have given himself a ransom for all to be testified in due time*. This is another decisive proof of my doctrine.

R. Not quite so fast, reverend Sir ; for if you take the words as they now stand, they amount only to this, that *in proper season it will be testified that Christ died for all* ; which is no more than saying that it will appear that he is the propitiation for the sins of the whole world, for Gentiles as well as Jews ; that his death made atonement sufficient for all. That this is the meaning appears from the preceding verse, where Christ is said to be a " Mediator between God and man," and from the following verse, in which Paul says he was ordained a preacher to *testify* to that great truth—" a teacher of the *Gentiles*." He was to declare to them, as well as to the Jews, the glad tidings of pardon to the penitent and believing through Jesus Christ.

M. I see you are ready at explanation ; but you intimated that the words were not translated correctly, for you said " as they now stand."

R. I don't know for myself, but my minister tells me, that *to be testified in due time* is in the Greek precisely this, *the testimony in proper season*, so that as there is no verb in the place, it may refer to *past* time with as much propriety as to the *future*, and perhaps with more propriety ; for the apostle was writing 30 or 40 years after the death of Jesus Christ, and when he said that he died for all, that he expired on the cross to make atonement for Gentiles as well as Jews, it would be more natural for him

to add *the testimony or proof of this was given at the proper time*, that is soon after his death, than to say, this fact shall *hereafter he proved*. The former must be his meaning, for he was writing to Timothy then in a heathen country, where he had made many converts.

M. But let us take our Bible as we find it, and not have recourse to the Greek, which so few know and which may be differently understood.

R. I am content if you will will take the *strain* of the Scriptures, for that is against you ; but if you build on single, detached passages, then it is right to examine into the original languages.

M. But perhaps your minister may mislead you ; it is on man, that you rest your faith.

R. Do we not rest on men, when we take king James' English Bible. Besides I only tell you the plain fact, that in the Greek it is *not to be testified*, but the noun *testimony* occurs without any verb ; now what verb should be supplied whether *was, is, or will be*, must depend on the connexion and sense. You sometimes look into Greek, I am told, please to examine your Greek Testament.

M. Here we have it—truly just as you said. But I will bring you another verse, which I think you will not be able to escape—Rom. v. 18. *Therefore as by the offence of one man judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life*. Here is universal salvation clear as the light ; for if all were exposed to eternal

n by the sin of Adam, e saved by Jesus Christ. hat is not said; and as se you quote, it is a u; for the free gift, it me upon men, not will ie period of restoration. 'hat is a circumstance I ought of before—the dy bestowed—what can ?—Excellent! here is c, and the word *came* is e found, and so I may l *come*, if the sense will

ery well—you must be but what say you now ifining yourself to your Bible?

Vhy, there is no harm Greek, and as it will s well as *you*, I am conse it.

et us return to the pas- : question comes, what ming of *judgment* and ? Do they relate to the d resurrection of the the liability to sin and ise of pardon? or to al condemnation of all ners to everlasting pun- and the removal of this and the salvation of

'o the latter it must re- ut doubt.

hen you must admit, sentence of punishment ed upon all by a holy s perfectly just.

es, but then his mercy ed by remitting it.

s it would be just to r ever, as it would be no ent of divine holiness, look only to revelation idence of the final res- of men.

admit it, and I have I. *New Series.*

brought you a passage of scrip- ture.

R. That passage I admit is a difficult one. It is disputed by different persons whether *all men* means literally all mankind, and whether the *judgment* is temporal or eternal death, and whether the *gift* has already come or is yet future; but what- ever be the right explanation, I think I can show it does not sup- port *your* doctrine.

M. If you will do that you will do enough; for the point before us is universal salvation.

R. Now, then, attend to my argument. In the 9th verse, Paul speaks of being already *justified by the blood of Christ*, and of the consequence, namely, *being saved from wrath*; so that it is plain those, who will suffer any future punishment, who experience wrath, are not *justified*, are not those, who at- tain "*justification unto life.*"

M. What would you infer from this?

R. Nothing more than, that you were wrong in your inter- pretation, and in substituting the *future* for the *past*, *will come* for *came*.

M. Let it be, if you will, that the free gift has already come upon men.

R. You then abandon the passage, for in this way it makes nothing in your favor, since if it relates to something *present* it cannot relate to *future restora- tion*.

M. Be pleased to tell me, what you understand by this verse.

R. I am attempting to prove what it does *not* mean. How- ever, I am ready to give you my interpretation. In the preced-

ing verse, a particular class of men, it is said, *will reign in life*, namely, those who "receive, (and not reject) the abundance of grace," &c. Now these must be true believers. The apostle immediately infers in the verse, which you adduced, that as the *judgment* came by Adam upon all men; so the free gift or *the promise of pardon*, is come to all men unto *justification of life*, that is in order that those, who receive the gospel, may *reign unto life*.

M. I am not content with your explanation; there is a direct antithesis, and the gift is as wide as the judgment.

R. So say I also; but then you must remember, that by the 17th verse, this gift is to be *received*, so it can only mean the blessed promises, or proposals of the gospel, which are made to all. What other text can you bring for your doctrine?

M. One, which is an irresistible argument for the salvation of the whole human race: Eph. i. 10. where it is said, that *all things in heaven and earth shall be gathered together in Christ*.

R. Be pleased to look into the Greek Testament, and tell me the precise meaning of the verb, which is translated *gather together*.

M. It means to *bring together under one head*.

R. If so, will it follow, that because all things are to be subjected to the authority of Christ, because He is to be the *head over all*, that all men will be saved? Besides, the words *all things* may as well be restricted to believers, as be considered as extending to universal existence. When it is said, that *all men*

came to Christ, John iii. 26. the word must necessarily be restricted.

M. I will bring you a similar passage, and I suppose you will explain it the same way. Col. i. 20. *By him to reconcile all things unto himself*.

R. Undoubtedly it must be understood in some qualified sense; for you will not suppose that every created being, irrational as well as rational, were to be reconciled to Christ, in the same sense that believers are. In the case of the holy angels there was no occasion for such a reconciliation; and in regard to irrational "things," the idea of such a reconciliation is utterly absurd.

M. What say you to 1 Cor. xv. 22. *As in Adam all die, so in Christ shall all be made alive*.

R. Read the whole chapter, and you will have no doubt but that it relates solely to the death and resurrection of the body. Be pleased to produce your other proofs of the doctrine, which you support, and which you think so much more worthy of our belief than the gloomy doctrines of Calvinism.

M. I can produce other passages, but as you find means of avoiding the stronger, I do not think it necessary to bring forward the weaker. But don't you know, my good friend, that the scripture is rather a perplexed book; that is, it seems to support different doctrines, and therefore to find out the truth we must have recourse to our own reason. When a doctrine seems *reasonable*, then we may admit it.

R. So you would reject a

t, if your poor reason like the doctrine?

No, no. But the doctrine of punishment and salvation is involved in clouds, and so low reason.

The scripture, sir, and nature alone must be our guide. If a passage has a plain meaning especially if it matches the scope of the book, we must take it, though our reason does not approve of it. Now it is my turn to bring in a passage *against* universal salvation. If you prefer scripture to reason, I think you will be convinced, that you are in

error. Please to stop a moment. Would you wish to prove the horrible doctrine in the text? Where is your benevo-

lence? Truth is truth, whether we believe it or not, and I am glad to show you the plain meaning of the scripture. To vindicate truth and to persuade men to receive it, is the highest benevolence; for it is to bring men into a resemblance of the Father of goodness. Do you then think it is that any should finally be rejected to never ending punishment? Consider that God is infinitely benevolent, and must will the happiness of all. He is infinitely wise, and therefore must find ways and means for saving all; that he is infinitely powerful, and is able to accomplish all his signs. Now is not this a veritable demonstration, that the whole human race, even devils, and devils too, must all be saved?

R. I will give you a demonstration equally good. When you had the rheumatism last winter, did you suffer any pain?

M. Pain? Yes, indeed, pain the most exquisite.

R. That is impossible.

M. *Impossible?* Why, sir, do you doubt my word?

R. Yes, I must doubt some of your words, for they do not hang together. Is not God perfectly benevolent? Must he not then design the perfect happiness of all creatures? And are not his wisdom and power infinite? How then could you ever suffer pain?

M. But—but these pains were disciplinary, and designed for my good.

R. You do not come to the point. God must have designed your perfect happiness, to the entire exclusion of suffering.

M. That can't be, for I do suffer.

R. Can he then be perfectly benevolent?

M. Yes, for greater good may thus be produced by these partial evils, which I endure. Benevolence seeks the highest good, and suffering is the means to this end.

R. But how is suffering necessary?

M. I do not know; but it is so, for it exists, and infinite wisdom has appointed it.

R. What then has become of your *unanswerable demonstration*? Suppose I should say, as is undoubtedly true, that infinite wisdom sees that the everlasting suffering of some sinful men will conduce to the greater good of the whole?

M. I should reply, there was a defect of benevolence, which requires that the good of every individual should be sought.

R. That is what you do not know, and can never prove. You admit that infinite benevolence is consistent with *some* suffering; and it may be consistent with *perpetual* suffering; if unerring Wisdom should see, that greater good would thus be produced. Will you, who cannot see the necessity or propriety of partial suffering, pretend to measure the wisdom of God, and boldly declare that the appointment of endless punishment may not the most effectually subserve the purposes of benevolence? Can you travel over the whole kingdom of God, in the regions

of unbounded space, and discern all the relations of created beings, all the possible effects of the punishment of the wicked in illustrating the justice of the Most High, and in displaying his benignity to the righteous?

M. But my reason cannot admit the horrible doctrine you believe.

R. Your reason and my reason, are but as the drop of the bucket in comparison with the wisdom of God. We know nothing but what he permits us to know. What he teaches us in his word must be true—his declarations are the *strongest reasons* in the world for the truth of any doctrine.

M. Bring forward then the passages on which you rely.

(To be continued.)

SELECTIONS.

A FRAGMENT OF ECCLESIASTICAL HISTORY.

PAMPHILUS was born at Berytus about the year 294. Having made some progress in literature in his native city, he went to Alexandria to complete his studies; from thence he removed to Cæsarea where he resided the greatest part of his life, which of consequence was the principal witness of his glorious career. He had not dwelt long at Cæsarea before his piety and christian virtues shone so vigorously, as to lead the church of that place to elect him one of its presbyters. Here it was that he formed that intimate friendship with Eusebius, the Ecclesiastical Historian,

which ran parallel with life, and which caused them to concentrate their forces in opposing the blind superstition of paganism, and in disseminating the knowledge of christianity throughout the sphere of their exertion.

One interesting part of the character of Pamphilus undoubtedly consisted in his attachments to biblical literature. Of this we have several valid testimonies; 'Pamphilus had,' says Jerome, 'such an affection for a divine (or ecclesiastical) library, that he wrote out with his own hand the greatest part of Origen's works, which are still in the library of

Cæsarea; and besides I have met,' adds he, 'with twenty-five volumes of Origen's Commentaries upon the Prophets, in his own hand-writing, which I value and keep as though I had the riches of Cræsus.' The same writer quotes Eusebius, as saying That Pamphilus 'diligently read the works of the ancient authors, and continually meditated upon them.'

The Cæsarian Library, which Jerome takes notice of, was founded by Pamphilus himself. Isidore, of Seville, informs us that it contained no less than 30,000 volumes. By this information we are at once taught that Pamphilus must have possessed vast pecuniary resources, and an ambition to consecrate them entirely to the welfare of the disciples of the Redeemer; for we have full authority to affirm, that this collection of books was made merely for the use of the church; and to lend to those who were desirous of being instructed in the grand principles of christianity. And this is, as Dr. A. Clark observes, 'the first notice we have of a circulating library being established.' Nor was the benevolent and philanthropic spirit of this eminent man to be less admired. His hand was always open for the relief of the necessitous, and his heart ever ready to sympathize with the miserable. If he saw any embarrassed in their temporal affairs, he gave bountifully of his substance to relieve them. He devoted a considerable portion of his property to these charitable purposes, and lived himself in the most abstemious manner, to render his ability the greater. One of the

monuments of his benevolence was the school which he established at Cæsarea, for the free education of youth. No materials remain to enable us to give the plan, or state the success of this academy; but, that there was a considerable one formed by his generosity, is attested by the united authorities of Cave, Fabius, and Tillemont.

But the most prominent feature in the character of Pamphilus, doubtless, was his strong attachment to 'the oracles of God,' and his earnest endeavors to propagate them. In the accomplishment of this noble design all the energies of his mind were united, and his labors were indefatigable. 'He not only lent out,' says Eusebius, 'copies of the sacred Scriptures to be read, but cheerfully gave them to be kept by those whom he found disposed to read them: for which reason he took care to have by him many copies of the Scriptures (some of which were transcribed with his own hand) that when there should be occasion, he might furnish those who were willing to make use of them.' Such was the employment, and such were the delights of this amiable man! Is it not to be wished that many who possess, perhaps, as great an ability for action were aiming at as grand an object as Pamphilus? But another fact, illustrative of this part of his character, is too notorious to be passed over, through his having published, by the assistance of Eusebius, a correct edition of the Septuagint from Origen's Hexapla. Undoubtedly, this was of peculiar advantage to the church of Christ; the benefit of Origen's

immense labor was rendered more extensive ; and if this edition was not the first separate one, it was certainly the most exact. This was called the Palestine edition ; and was in general use from Antioch to Egypt, as that of Lucian was from Antioch to Constantinople, and that of Hesy-chius in Egypt.

But a character so active in the divine cause of christianity, and likely to do so much injury to pagan superstition, could not expect to pass through the world free from persecution. 'A city set upon a hill cannot be hid.' A glow-worm may be seen but by few ; but a star is exposed to the sight of all. But although Pamphilus must have been well aware of the dangers to which his exertions exposed him in such a period of severe persecution, yet the intrepidity of his mind, and the goodness of his cause, taught him to brave all opposition, and to relinquish his usefulness only with his life ! He was frequently brought before the civil tribunal, and as frequently he 'witnessed a good confession.' On these occasions the eminency of his station, and the purity of his character, proved a temporary refuge: but at length he was brought before Urbanus, who 'having first made,' says Eusebius, 'trial of his knowledge by divers questions of rhetoric and philosophy, as well as polite literature, required him to sacrifice. When he saw that Pamphilus refused to obey his orders, and despised all his threatenings, he commanded that he should be tortured in the severest manner. When he had again and again torn his sides with his tormenting irons, the

cruel wretch being, as it were, satiated with his flesh, though he had gained nothing but vexation and dishonor, ordered him to confinement in prison.' After having lain in this dungeon for a year and some months, he was called to receive the crown of martyrdom, and thus to seal by his death those truths which it had been his chief concern to propagate by his life.

How many pleasing reflections does the contemplation of such a character afford us !

1. How vastly superior is christianity to paganism, and to all other systems! Have we often beheld its high supremacy in point of *theory*,—here we may behold its infinite superiority in point of *influence* ! In Pamphilus we see an individual consecrating all his property for the relief of the necessities of the poor ; exerting all the power of his mind in removing the mental darkness of mankind, and promoting their best interests ; disregarding all the honors of the world, and relinquishing every thing which was counter to his benevolent purpose ; all this he did from the purest of motives, and without noise and ostentation ; and at last he cheerfully resigned his life rather than disown those principles by which he had been hitherto conducted. Christianity defies heathenism to give such an instance of pure benevolence.

2. What an excitement should such an example be to modern christians ! Did Pamphilus manifest an unconquerable attachment to the Holy Scriptures ? Did he act so extensively for truth, and effect so much good in opposition to all the difficul-

ties which then presented themselves? Was he "steady to his purpose," under all the opposition he had to cope with? Did he devote all he possessed to the service of so glorious an interest?—and shall not we "go and do likewise?" Shall we be content by merely admiring his conduct without treading in his steps? If this great man did so much in Cæsarea, under the many disadvantages of that age, what might he have done in Britain, now that the art of printing has afforded its wonderful facilities in the diffusion of the gospel. Director of all hearts! God of thy saints in all ages! grant us the favor which thou hast always borne towards thy people! Give us attachment to thy truth, zeal for thy glory, liberality in thy cause, and compassion for the miseries of man, that this Pamphilus, being dead may yet live! *Evan. Mag.*

ON THE CANON OF SCRIPTURE.

MANY things are apt to perplex the minds of young and inexperienced christians, and unprincipled men make use of these to shake their faith, and turn them aside from the truth. As a firm faith in the authenticity, the inspiration, and the perfection of our sacred writings seems necessary for our comfort, and our steadfastness, each of these has been assailed in its turn; and pious minds have been agitated by the bold assertions of infidels on these subjects, even when their assertions duly considered, appear to be without a shadow of evidence. With respect to

the perfection of the sacred canon, it has been said, that there are other gospels and epistles equally authentic, and urging the same claim to inspiration with those generally received. And why receive the one, and reject the other? or why receive any of them as divine, or reject any of them as apocryphal, when there is so much uncertainty, and no paramount authority to decide on this great question? This is a comparatively recent objection to christianity, and would have been urged with no hope of perplexing the first christians. "The signs of an apostle" were wrought by St. Paul, and no doubt the other apostles, so that those writings which are truly inspired, were pointed out as by the finger of God. And as the evangelists and apostles were enabled to produce these "signs," so the first christians were qualified to examine, to approve, or to reject them when produced. We have the best reason for believing, therefore, that the canon of Scripture is neither incomplete, nor was formed in an arbitrary manner. And it may assure the minds of some, to be informed, that there is no trace of one apocryphal writing for the first hundred years after the commencement of the christian era. Nor is there any history of Christ, or of christianity, claiming to be written by an apostle, or by any of our Lord's disciples, other than the four gospels, and the Acts of the Apostles contained in our common versions of the Scriptures, quoted or referred to by any writer whose works have come down to our time, or are known to have existed during

the three first centuries in which christianity was propagated; one such writing alone excepted, namely, The gospel according to the Hebrews, ascribed to St. Matthew. This gospel, however, during the above period, is only *thrice* referred to, viz. once by Clement, and twice by Origen; and Origen refers to it on both occasions, with marks of discredit.

What a precious, living treasure is the scriptures! And, blessed be God, in spite of the daring, impious, and unfeeling endeavors of infidels! to rob us of this invaluable treasure, Providence hath graciously watched over, and preserved it to us. The lively oracles of divine truth have been transmitted to us through a long succession of ages unadulterated and entire; and though the enemies of christianity cavil, yet the authors, who lived in the apostolic age, and in the age immediately succeeding it, and who consequently enjoyed the best possible means of ascertaining what writings were genuine, and what were spurious, have either not referred to any such apocryphal writings, or have drawn a broad line of distinction between them, and those which have been generally received as inspired.

ILLUSTRATION OF JONAH IV. 8.

And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

THIS account of the extreme heat of the climate of Nineveh,

is well illustrated in the ingenious Mr. Campbell's Travels, page 130.

It was early in the evening when the pointed turrets of the city of Mosul opened on our view, and communicated no very unpleasant sensations to my heart. I found myself on Scripture-ground, and could not help feeling some portion of the pride of the traveller, when I reflected that I was now within sight of Nineveh, renowned in holy writ. The city is seated in a very barren, sandy plain, on the banks of the river Tigris. The external view of the town is much in its favor, being encompassed with stately walls of solid stone, over which the steeples or minarets of other lofty buildings are seen with increased effect. Here I first saw a caravan encamped, halting on its march from the Gulf of Persia to Armenia; and it certainly made a most noble appearance, filling the eye with a multitude of grand objects, all uniting to form one magnificent whole. But, though the outside be so beautiful, the inside is most detestable. The heat is so intense, that, in the middle of the day, there is no stirring out; and, even at night, the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, a foot or even a yard distance from them. However, I entered it with spirits, because I considered it as the last stage of the worst part of my pilgrimage;—but alas! I was disappointed in my expectation, for the Tigris was dried up by the intensity of the heat and an unusual long drought, and I was obliged to take the matter with a patient shrug, and

update my mind to a journey back, which, though as that I had already as likely to be equally is ; and which, there- and a full exertion of and resolution.

as still the hot season of , and we were to travel that country, over which id wind I have before d sweeps its consuming

It is called, by the *Samiel*,—is mentioned, Job, under the name of Wind, and extends its all the way from the ex- d of the Gulf of Cam- to Mosul ;—it carries th it flakes of fire like of silk: instantly strikes se that breathe it, and i them inwardly to ash- sh soon becoming black al, and dropping off s. Philosophers con- as a kind of elec-

proceeding from the ous or nitrous exhal- hich are kindled by the of the winds. The on- le means of escape from effects, is to fall flat ground, and thereby the drawing it in : this, however, it is y first to see it, which is ys practicable.

ordinary heat of the cli- :xtremely dangerous to l and lungs, and even to which blisters and peels flesh, affecting the eyes that travellers are oblig- ar a transparent cover- them, to keep off the

THOUGHTS ON 2 COR. VII. 1.

Let us cleanse ourselves from all filthi-
ness.

ARCHBISHOP LEIGHTON, in a sermon on these words, says, 'It is the Lord who is the sanctifier of his people ; he *purges away their dross*, and *pours clean water upon them*, according to his promises ; yet doth he call us to *cleanse ourselves*. He puts new life into us, and causes us to act, and excites us to it, and calls it up to act in the progress of sanctification. Men are strangely inclined to a perverse construction of things. Tell them that we are to act, and work, and give diligence, then they would fancy a doing in their own strength, and be their own saviors. Again: tell them that God works all our works in us, and for us, then they would take the ease of doing nothing. If they cannot have the praise of doing all, they will sit still with folded hands, and use no diligence at all : but this is the corrupt logic of the flesh ; its base sophistry. The apostle reasons just contrary : " It is God that worketh in us, both to will and to do ;" " therefore," would a carnal heart say, ' We need not work, or, at least may work very carelessly ;'—but he infers, " Therefore, let us work out our salvation with fear and trembling ;" *i. e.* in the more humble obedience to God, and dependence on him, not obstructing the influence of his grace, and, by sloth and negligence, provoking him to withdraw or abate it. Certainly, many in whom there is the *truth* of grace, are kept very low in the *growth* of it, by their own slothfulness, sitting still, and not bestirring themselves, and exercising the

proper actions of that spiritual life by which it is entertained and advanced.'

THE EPITHET 'NAZARENE.'

RESPECTING the return of Joseph and Mary to Judea, and their abode in Nazareth, there is one circumstance in particular deserving notice, which is, the very lowly state to which Jesus chose to humble himself. Of all the towns of Judea and Galilee, Nazareth was peculiarly despised, as the habitation of the dregs of the people, and as having never produced an illustrious or good personage. This accounts for Nathaniel saying to Philip, 'Can any good thing come out of Nazareth?' Hence, it was as infamous among the Jews to be called a Nazarene, which signified a most worthless, infamous fellow, as among the Greeks to be called Cretians, who were always liars, evil beasts, and slow bellies.

Jesus Christ chose to be brought up at Nazareth, that he might take upon himself, very early, the reproach couched under that name. Pilate undoubtedly had it in view when, by way of mockery he wrote a title, and put it on the cross, 'Jesus of Nazareth, the King of the Jews.'

Claude's Posthumous Works.

ANECDOTES.

THEMISTOCLES, when a very young man, was observed, soon after the famous battle of Marathon, in which Miltiades obtained so much glory, to be much alone, very pensive, unwilling to attend the usual entertain-

ments, and even to watch whole nights. Being asked, by some of his friends, what was the cause of all this, he answered, 'The trophies of Miltiades will not suffer me to sleep.' Thus, fired with a love of glory, he became, in a few years, the first man in Greece.

Young christians, faith presents to your view far greater glories than Greece could bestow on her most successful heroes. The perishing honors of Miltiades and Themistocles, are not worthy to be compared with the glory that shall be revealed. Could they forego all the pleasures of youth to have their names enrolled in the records of fame,—and cannot you, by the help of Almighty grace, become a good soldier of Jesus Christ, in hope of obtaining a crown of glory that shall never fade?

'Mothers can do great things!'

A CLERGYMAN, now fulfilling the duties of his office punctually, ardently, and faithfully, was asked, when examined by the bishop's chaplain, whether he had made divinity his study;—he replied he had not particularly; "but," said he, "my mother taught me the Scriptures." "Ah!" said the chaplain, "Mothers can do great things!" The young man was examined with respect to the extent of his knowledge, was approved, ordained, and desired to preach before the bishop.

Mothers may perceive how necessary and useful are their pious instructions, and be encouraged, while their husbands are busily engaged in providing for their families the meat that perisheth, to be diligent, bring-

up their offspring in the knowledge of the Scriptures, as mother of Timothy did. This edote may also lead reflect- parents to consider what ht to be the education of r daughters, that they may ome such mothers; for on education of daughters, eds the future welfare not only

of families, but of our country. The excellent mother alluded to in the above anecdote, wrote as follows to another of her sons on hearing of the birth of his eldest child:—‘Give him an education, that his life may be useful; teach him religion that his death may be happy!’

PRO PATRIA.

MISCELLANY.

ESSAY ON EDUCATION.....Continued from p. 521.

At this connexion it may be ascertained whether certain modes of education are not injurious to society, and dangerous to the morals of youth.

It is not till it is our aim not to descend to particulars; we therefore only ask, whether the sparks of AMBITION, so often kindled, are sometimes blown into a furious blaze, by flattery, by rewards, by invidious distinctions, not hazardous to the moral texture of the heart? This we have seen is more common in our lower schools, than higher seminaries; because minor teachers more generally there employ teachers incapable of animating their pupils by proper motives. Authors and teachers unite thus to poison the public mind. “No one,” saith an earned writer,* “will deny it to wish for the favorable opinions of those around us to a certain extent is consistent with christian laws, but the love of glory, the desire of being distinguished, and admired, and

praised, is among the antichristian motives of action.” Again he says, “I think I cannot be mistaken, when I assert, that much the greater number of our fine writers have really encouraged the love of applause, of fame, of glory, which places them in the most pointed hostility with the christian religion.” Their good sense has, however, compelled them, often to acknowledge the emptiness of this glory, and to express their contempt for “the fool to fame.” Yet they inconsistently apply every splendid epithet to the men, who are impelled by this passion. They describe glory as the best incentive to noble actions and their richest reward. They place the temple of Virtue where it is merely an introduction to the temple of Fame. They lament that they cannot “climb the steep where that proud temple shines afar.” Again recollecting that all kinds of fools have offered clouds of incense to all kinds of villains, they elude self reproach, by saying it is honorable fame, they pursue.

* Foster.

Odi profanum vulgus restores their self approbation. Having frequently declared, that a good and wise man prefers the approbation of the Supreme Being to all things else, they feel at liberty again to tolerate and cherish the love of glory. Is not ambition or a thirst for glory, that wild fury, which no man can tame? Does it not set on fire the course of nature? Is it not set on fire of hell? Why is Africa bound in chains? Why is Europe red with slaughter? The demon of ambition hath been let loose upon them. Like the grave it cries, "Give, give;" it swallows the applause of a nation, of the world, and cries for more. I know it will be said that emulation, or a laudable desire to excel, not ambition, is excited in our schools and academies. I know also that calling *bad* things by *good names* does not change their natures.

Emulation is the soft, the delicate, the pleasing name of *ambition*. Her voice is melodious, as a syren's song; but she has the jaw teeth of a lion; her face is smeared with gore; she lives on blood. "But children and youth are *idle* unless we rouse their *emulation*, their lives will be wasted, their opportunity for improvement for ever lost. What shall be done?" *What shall be done!* Inform them, that they are in a state of *probation*, that a *price* is put into their hands to obtain *wisdom*, that *eternity* may depend on a *moment*. Inform them how noble are their capacities, how *sublime their natures*, and yet how dependant, how *responsible they are to God*. Show them the use and importance of the sciences; the ingratitude and

baseness of idleness. Show what they owe to themselves, their friends, their parents, their country, and their God. *Let them be guided by their consciences*, but *you do not inflame their passions*. Treat them as *moral*, rational beings. If these things do not rouse them; let them slumber. Use no *unhallowed means* to save them from *infamous ruin*.

Because a magazine can be preserved perfectly free from the humidity of the atmosphere, if you light a torch, will you not set it on fire, and by the explosion hazard the destruction of yourself and the garrison?

Because human nature can be fired with the highest degree of zeal by *religious* motives, will you blow the coals of rivalryship, of eternal hatred, and quench every spark of human brotherly love, and goodheartedness? Will you labor to fill our seminaries so many furnaces in which are to be batched salamanders, Cesars, and Egiptians? Will you render our colleges so many volcanos, that annual explosions shall be succeeded by successive conflagrations throughout the country?

How did Jesus Christ inspire his disciples? Did he excite in them laudable ambition, their brotherly emulation! Did he balance one against the other? Did he excite a spirit of rivalryship, superiority, or distinction? Did he rouse Peter and James by presenting Barnabas and Paul, as surpassing them in eloquence and fame. Did he not tell them to *choose* the lowest seats at the table, to be the servants of all?

"These were *men*," it may be said; "children and youth

be stimulated by different motives." I pray you in what system of morals is this distinction made? By what kind of logic or divinity can it be proved, that those feelings, those motives, and passions, which are proper for children and youth, are improper for men, for parents, for the aged, for the dying?

If the preceptors of youth may; why may not ministers of the gospel, lay aside their exhortation to humility, abasement, and self-denial? *When* do youth begin to be *men*? How long shall they be excited to action by a spirit of rivalry and emulation? *When* shall they begin to be humble; when shall they be *christians*? Are not some modes of education dangerous, may they not be fatal to the peace of society? Is it said that "these are the bughbears of a winter's eve;" when has this mode of education produced any baleful effects in society?

Because men are often clumsy proficients in the work of moral ruin, shall we congratulate ourselves for their imbecillity, or be deluded into a confidence in their *wrong principles*?

Ponderous artillery may be so unskillfully levelled as to effect no damage. The *gospel* also may so *counteract* the lessons of *emulation* as to prevent their destructive influence. A powerful antidote may prevent the effects of the most malignant *poison*.

Though we think these are conclusive replies to the inquiry "When has this mode of education produced any baleful effects in society?" yet would I rather return the question "When has not this mode of education produced its baleful effects in socie-

ty? When were mankind a harmonious brotherhood? How many Nimrods, Tamerlanes, Attilas, Pizarros, Madocawaudos, and Suwarrows have been formed by these lessons of *laudable emulation*! Where are Babylon and Nineveh, Carthage and Tyre? Where are Thebes and Palmyra; the holy capital of Palestine, and the Temple of mount Zion? Swept away—by what?—the fury of emulation. What is the present state of Europe? What is the state of our own country? Are we not contending man against man, who shall have the mighty privilege of bursting open the doors of honor and public confidence? This is the spontaneous harvest of such seed, sown in the deadly soil of the human heart.

Further, if we have suggested the true object of education, it will follow that the *Bible* should constitute an essential branch of instruction. The *Bible* is the charter of immortal felicity; the map of glory. It draws the curtain, which concealed the invisible world, it brings life and immortality to light; it is the book of life. Is it possible, then, that this volume should be excluded from many and not studied, *as a classic*, in any seminary of science? The time makes haste, we trust, when this will be considered an incredible phenomenon in the history of this christian country.

To restore ourselves to the divine favor; to recover ourselves from the sad effects of the fall, without the study of revelation, would be like teaching navigation without the knowledge of the compass, music without sounds, and the beauty of colors

dered fragrant by every "sweet scented" blossom, and bespread with the golden harvest, could be so heedlessly trampled on by stupid mortals without attuning their minds to a single strain of devotion. This astonishment ceases on reflecting that *untaught* man is but a barbarian: it is but a short time since even our philosophers have been attracted to the study of plants. Youth, emphatically styled the flower of life, is the age appropriate to the study of botany: but what young man can take comfort in studying a science, the elements of which he has not previously been indoctrinated. And how can youth be indoctrinated in elements without teachers and elementary books of instruction? Thanks to the patrons of Harvard University, New-England is no longer destitute of an establishment for regular botanical instruction or of an able professor to teach the elements of the science: Thanks to our countrymen, Dr. Barton, the student in botany is no longer destitute of an elementary guide to conduct him by simple and easy steps to the revels of Flora: The writer of an elementary treatise, whose aim it is to *teach* the

untaught, should carry with him through his book a recollection of all the difficulties he had to surmount in his noviciate. This Dr. Barton has happily done in his Elements of Botany. In many places to the adept he may seem diffuse: to the student he seems clear without redundancy.

There is one excellence in the style of Barton's Elements of Botany, which, infused into all elementary treatises on science, would add much to their utility: it is a precision of language, which conveys neither more nor less than was intended by the author. The student however, who sees much to admire and praise, discovers one material defect, which a new edition only can remedy. A work, which has been well received in America, which has been reprinted in England, and which has been translated into French under a special order of the empress of Russia, the public might readily expect, would undergo a new edition enlarged by the author.

* The defect alluded to Dr. Barton apologized for in his preface. Vegetable physiology, or the philosophy of botany, a subject highly interesting and truly important, has not received attention proportionate to its merits.

RELIGIOUS INTELLIGENCE.

COPY OF A LETTER FROM THE REV. W. CAREY, TO THE REV. DR. MILLER, OF NEW YORK, DATED

Calcutta, Nov. 30, 1809

I RECEIVED yours, sent by favor of brethren Gordon and Lee, and beg you will accept my thanks for it, and the volume which accompanied it. It gives me great pleasure to receive, at any time, a letter from you.

The letter which you enclosed, gave an account of the remarkable work of divine grace in a neighboring town, that created much interest here: and has, I believe, occasioned many thanksgivings to God for his mercy.

Though we cannot boast of any rapid success attending the publication of the word in this country, yet we cannot refrain from rejoicing in the gradual spread of the sacred leaven. The progress of

dom of our Redeemer has been like the growth of vegetables; yet it has been real; and when in the present state of the interest of religion compared with its state formerly, any period, at a reasonable distance, hence is evident; and furnishes an occasion to praise God for what has accomplished, and to look to him with earnest expectation that he will complete all that he holds forth to our view.

There are now in Bengal, five churches, and furnished with pastors five more places in Bengal, where the word of God is published by evangelical clergy of the church of England; and two situations where churches are not yet erected, occupied by brethren belonging to our Mission. In all these there have been additions during the present year.

In Calcutta, the Lord has done great things for us. We have been enabled to erect a place of worship, 70 feet by 38, including the veranda, or portico, thirty two feet wide, through the whole length, making the whole a square of 70 feet, each side. The congregation is increasing; I think that, last Lord's day, to nearly two hundred persons. There are now about two thousand persons in this city, who are in full communion. I think the total of persons in churches in India, who are in full communion, amounts to about 140.

Various collateral circumstances, also, may be estimated by those alone who are on the spot and are acquainted with the state of society here, contribute to my encouragement; among which I might mention the great proportion of those persons to whom the word has been effectual, who are usually included under the general term, "Gentiles." Some of these persons come from the illicit connexion of Europeans with the native women; others are descendants of Portuguese, more or less intermixed with people of other nations by marriage, or illicit connexion; a great number of those who are the legitimate offspring of Europeans, and who have had a decent education, and some are a liberal one; those descended of Portuguese, are in general ignorant, and their education has either been confined, or altogether neglected; they are also mostly of the Roman Catholic persuasion. All these persons are acquainted with the current language of the country—they being, in-

deed, their vernacular languages; they also form a series of connecting links between Europeans and the natives of the country.

The work of God in Calcutta, has been chiefly among this class of persons; and thus a great number who were neglected as the dregs of society, (particularly the catholic Portuguese,) are brought to declare themselves on the side of the gospel. I, however, calculating upon the future progress of the gospel in this country, expect that a goodly number of persons will be raised up from these people, who will publish the gospel among the natives to much greater advantage than Europeans can ever be expected to do, and probably with greater success. Already two of the Armenian natives have been called by this church to the work of the ministry; and I hope in a reasonable time to see others, (besides those called from among the Hindoos of whom there are now three persons called to the gospel ministry,) engaged in the same glorious cause.

The translations of the word of God into the Oriental languages, are still going forward. The whole Bible is printed in Bengalee. The New Testament in Sungakrit and Oorissa—the poetical books and part of the prophets in Oorissa—nearly two thirds of the New Testament in Hindostanee—and nearly half of it in Mahratta. The printing is also going forward in Chinese, and the languages of the Seeka. The translations are well advanced in several of these, and two or three other languages. In short, we have great reason to bless God that he has assisted us thus far, and to look for his support and assistance to the end.

I am, very affectionately, yours,
W. CAREY.

OTAKEITE.

IN consequence of a serious war, which had broken out at Otakeite, the greater part of the missionaries had thought it necessary to retire to the neighboring island of Huakeine, where they had been received in a friendly manner. Four missionaries had been left at Otakeite, but were expected soon to follow the others. The war, it was thought, would end in the total overthrow of Ponnarree's government.

Ch. Obser. Jan.

CAPE OF GOOD HOPE.

A MISSION has been established among the Namaquas, which is said to proceed favorably; and the surrounding

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tribes have expressed a great desire to hear the gospel. The missionaries' congregation has increased to upwards of 700. Besides these, many who are obliged for the sake of their cattle to live near the water, come occasionally to hear the word of God, or one of the missionaries goes to them to instruct them and their children; for which reason, the missionaries observe, we want help in our labors, for we have a large field before us. *Ibid.*

MISSION TO TARTARY.

KARASS stands on the east side of the largest of the five mountains, called Besh-taw, in about 43 degrees north latitude, and 61 degrees east longitude from London. The missionary settlement is surrounded with two double fences with a ditch between, and the whole defended by a guard of six Cossacks. In consequence of being thus secured, it has not suffered such losses from bands of robbers this season (1809) as in former years.

At present there are ten dwelling houses or distinct families in the settlement, and the number of inhabitants young and old, that properly belong to it, forty three souls. The double fences include a piece of ground about 270 feet square on the declivity of the east side of one of the Besh-taw mountains, the gardens and other inclosures are pretty extensive. Little or no grain has yet been sown. The chief articles raised are potatoes, tobacco, cabbages, green peas, &c. Agricultural labor in this climate is severe for the constitutions of Englishmen. They are unable to support the fatigue, which it requires, for any length of time, without bringing on weakness and disease. As there are few good tradesmen on the lines of Caucasus, and as the Russians and Tartars are able to bear fatigue without inconvenience, the missionaries are likely to support themselves by mechanical trades. Watch mending would be a very profitable business, because there are plenty of watches in the country and but few to keep them in repair. There is not a watch maker in the whole country except an Armenian, and he knows nothing of the business.

As good potters' clay is found near Karass, pottery would prove very advantageous. A hatter likewise would do extremely well, as the materials for making fine hats can easily be procured.

About 7 days journey from Karass lies the Elbe or Sonna country, through which runs the Ager discharging itself into the Black Sea. This country contains upwards of 50 villages, some of which are considerable towns. Latli con-

tains 900 houses built chiefly of stone and lime. The greater part of the people are free; and at the same time a number of villages are at the disposal of the crown. The whole population is computed at two hundred thousand. The country is said to be very healthy, and abounds in soil of every kind. The Sonnas are professed christians. They believe in one God and in Jesus Christ, as their only Savior and King. They pray that God would bestow wisdom for Christ's sake, they baptize their children 4 or 5 days after they are born by washing them all over the body in their churches they have images, some of which they say were produced by the power of God in a miraculous way. In one church they have the image of a horse. When they swear they wish that they may be turned to the left at the day of judgment should their oath be false. They observe fasts and kill cattle to feed the poor, when they repent of their sins. They observe the Sabbath in a religious way, and have a number of priests who are allowed to marry.

In their churches they have a number of large books, which the priests read but do not pretend to explain. The services consist mostly in singing and prayer. The priests wear long garments, richly ornamented with gold and silver. When they pray, they look toward heaven with uplifted hands. They look on the preservation of christianity among them as a miracle. It is evident the Sonnas are Greek christians, and they probably belonged to the Georgian church. The Sonna country is very fruitful. Men and women eat together and both wear long hair. Some of them keep swine but the greater part of them disapprove of the practice, and dread lest it should bring calamities upon their nation. They inoculate their children with the small pox on the crown of their head.

Other tribes are the Abazas, and Abzichs, formerly christians, but now chiefly Mohammedians. The Lergiz are another numerous tribe. *Ch. Ob. Pth.*

WHEN we consider, say the missionaries in their Journal, March, 1809, the number of children gathered from among the heathen; the number of adults that have been baptized; the printing and circulating of a vast number of tracts, and particularly of the gospel by Matthew in the native language; the inquiry that prevails, and the suspicions of the truth of Mohammedianism, that have been excited; the alarm of the chiefs; the apparent disposition of whole nations to receive the christian religion, produced by our conversation and the reviv-

of our tracts; and especially our almost miraculous preservation till this period amidst the ravages of hostile incursions we cannot help pleasing ourselves with the idea, that Providence has dealt kindly with us.

Ch. Ob. Jan.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

FROM an address of Feb. 1. of the society for missions to Africa and the East, instituted by members of the established church in England, it appears that they are making commendable exertions to diffuse christianity among the natives of the western coast of Africa, and that they have favorable prospects of making some remuneration to Africa for her wrongs endured in consequence of the inhuman traffic in human blood, now abolished. A grammar and several catechisms have been published in Susoo and English. Two settlements are formed on the Rio Pongas. Four Lutheran ministers, the Rev Messrs. Renner, Butscher, Barneth, and Wenzell, occupy these settlements on a mission from the society to the Susoos. They receive under their care the children of the natives, of whom they have a considerable number, several of them children of the neighboring chiefs. Rev. Mr. Nylander supplies the place of chaplain to the colony of Sierra Leone.

The society has lately undertaken the establishment of a settlement at the bay of islands in the northern part of *New Zealand*. Two artisans, one a carpenter and ship builder and the other a flax dresser and twine spinner, have sailed under the care of Rev. Mr. Marsden, chaplain of *New South Wales*.

The Society has established a missionary seminary in England under the direction of the Rev. Thomas Scott, rector of Aston Sanford, Buckinghamshire. Two Lutheran ministers and one Englishman are preparing for their future labors under his superintendance.

Africa contains 150 millions of inhabitants, and Asia 500 millions, all with few exceptions heathens or followers of Mahomet.

DOMESTIC.

ANNUAL REPORT

OF THE BOARD OF DIRECTORS, OF THE NEW YORK MISSIONARY SOCIETY;

Presented and approved, April 3, 1810.

IN recounting to the brethren of the Society, at their annual meeting, the transactions of the past year, it would rejoice the hearts of the directors, to be able with truth to announce the rapid progress of the gospel in every quarter to which their labors have extended. But though they cannot boast of an event so grateful to the lovers of the precious Redeemer, they have cause to believe their efforts have not been altogether fruitless. The constant attendance, the serious and solemn attention visible among the Tuscaroras, and the earnest and anxious solicitude for the conversion of their brethren, testified by the believing part of the nation, are favorable symptoms, and presages, we hope, of the eventual success of the Mission.

Notwithstanding the reluctance of the Missionary to trust in appearances, which frequently prove fallacious, he is constrained to acknowledge in a late communication, that the word of the living God has, in some instances, reached the hearts of both white people and Indians.

No additions, it is true, have been made to the church among the Tuscaroras, by baptism, during the ministration of Mr. Gray. Applications for admission to the ordinance, have not been wanting; but these were deservedly rejected, as arising from mistaken ideas of the ordinance, and of the subjects proper to receive it.

A willingness to accept of baptism at the hand of the Missionary, steady attendance at church, and a disposition to break off from gross sins, were deemed sufficient qualifications for the ordinance, by those ignorant or misguided persons. In a few individuals lately, a better spirit has discovered itself. As these appear to be actuated by better motives; by a deep sense of their undone condition, and a conviction of the necessity of a Savior's righteousness, they have claims better authenticated; and after receiving the necessary instruction, and affording satisfactory evidence, by their life and conversation, of the reality of a saving work of grace on their hearts, will doubtless be admitted to a participation in the sacred ordinances of the Gospel, and contribute to the increase of the church among the Tuscaroras. The erroneous spirit formerly prevalent among that people, the Missionary humbly trusts, the Lord has rebuked, and is now spread.

ing sentiments more just, and more congenial to the nature of the gospel of Christ.

The Rev. Robert Forrest, who, at the special request of the Directors, visited the Tuscarora nation, in July, 1822, attended their council, and preached for them; gave ample testimony to the exemplary conduct, and growing attention to the good things, both among these Indians and among the white people in their neighborhood; as well as to the fidelity of the Missionary, and his qualifications for the trust committed to him. And this testimony, in itself inestimable, is corroborated by the opinion of other respectable persons, both in the Western District, and in Canada.

Mr. Gray, in summer, preaches twice every Sabbath. His first sermon is specially addressed to the Indians; his second is more particularly adapted to the situation and circumstances of the white inhabitants; and their numbers frequently exceed the number of his Indian hearers. In winter he preaches but once, and that almost exclusively to the aborigines; but few of the whites attending. The number of his Indian hearers varies from fifty to seventy; the proportion of females being commonly the greatest. The general deportment in the house of God is grave and solemn.

Though the youth appear sometimes to listen with attention to the voice of instruction and reproof, at others, like too many of the youth among ourselves, they break through every restraint, and pursue their wicked practices with avidity. The chiefs of the nation, and persons of more advanced age, are friendly, sober, and honest. Indeed, temperance and honesty are prominent traits in the Tuscarora character. The conduct of the professors of the gospel is irreproachable.

The seasons of catechising in the present state of things cannot be regular and fixed, but are necessarily accommodated to times and circumstances, wherever the Lord opens a door, either in visitation, or in private conversation. Afflictions, sickness, and death are the special seasons of ministerial visitation.

The Board of Directors unite with Mr. Gray, in earnestly soliciting every member of the society, in his private supplications at the throne of grace, to remember the interests of the Redeemer among the heathen in general, and particularly among the people more immediately under the charge of the Society. The promises and declarations of scripture on this subject, give the greatest encouragement to the duty, and the Missionary views the personal blessings he has enjoyed in his present charge, as precious answers to the prayers of the Society.

The farm purchased for the use of the Mission is said to be valuable, but will not require some additional fencing to complete its improvement, and render capable of yielding an increase proportional to its value. Though the acreage with Mr. Holmes are not yet finally settled, some of the materials which were in his hands, have been delivered up to an agent, and applied to the repair of the house, or used in the erection of a barn on the farm. The real expense of the building has, however, been little diminished by the materials recovered; but an immense disbursement of money, equal to their value, has been saved.

The school erected in the Tuscarora village for the instruction of the Indian children, in the estimation of all, is an object of the highest importance. A knowledge of the English language, and the principles of divine truth imbibed in youth, frequently repeated, and seriously inculcated by a faithful teacher, would not only greatly facilitate the labor of the Missionary, but give direct access through the understanding to the conscience. This department, however, has during the last year languished, through the indisposition of the teacher, whose labor has been much interrupted by the prevalence of a nervous indisposition. Exercise has now, in a great measure, renewed the complaint. The school is increasing, and is at present attended by twenty-four children; of whom eighteen are Indians, sixteen boys, and two girls; the remaining six whites. The Indian children have made but little progress. The most advanced class is only beginning to read. But their progress in numbers is greater than their progress in letters. The Lancaster plan of tuition has been attempted; but hitherto without success. The common mode of instruction has been pursued. The deportment of the teacher is becoming his Christian profession. He is now much encouraged, and able to give stated and regular attendance on his school. But by a statement of his necessary expenses, submitted to Mr. Gray, it appears that the allowance hitherto made him is insufficient. An augmentation of salary has been judged necessary to the continuance of the school.

Since the last annual meeting, a revival of correspondence with the different Missionary associations, with which an epistolary intercourse had formerly been maintained by this Society, has been attempted; but answers have been received only from the Northern Missionary Society of this state, and from the London Missionary Society.

From the Report transmitted by the former, it appears, they are pre-occupied the missionary cause among the Oneida

rit, and not without success. Mr. their missionary, was ordained work of the gospel ministry in 809; and from that time to the September, in the same year, had thirty children. He steadily of at Squasselow and Oneida. The number of Indians at Oneida, ng to 450 or upwards, profess ian religion, excepting 3 or 4; yet the number of communi- May, 1809, did not exceed 18 or

Indian, named Abram, labors h great zeal in promoting the of the gospel among the Onei- has been earnestly recommend- r. Jenkins, to notice and com- n from the directors of the North- sionary Society.

ommunication received from the Missionary Society has been d at large in the Christian's Mag- In addition to the information contained, it may be proper to for the encouragement of our of this Society, that the exten- ty of the pious and respectable en, connect- d with that associ- equalled only by the prudence everance with which their mean- o conducted. The success of ors is various. In Africa, a con- e number of Missionaries is em- with a zeal and success that have ed the world, particularly among tentots, whose ignorance and stur- ere proverbial, and who were allowed to claim a rank in the being superior to the brute crea-

ious, learned, and indefatigable der Kemp, has formed a plan for ng the chain of Missionary settle- along the east coast of Africa; a proposed, notwithstanding his d age, to proceed on a new mis- the Isle of Madagascar. In his on, he is to be accompanied, others, by Mr. Smit, who for ne resided in this city, and is well o many members of this Society. perous mission of the London As- s, was founded in Demarara, in the f February, 1808. It is occupi- seminating the knowledge of the gospel among the negro slaves. ch, 1809, the Missionary writes, f these had been received into ch of the Redeemer by baptism, t more than 150 of them were re- seeking the salvation of their

London Missionary Society is ending its exertions to new fields No practicable object escapes tie Besides their endeavors to the veil of Moses from the eyes ws, and the efforts they are mak-

ing for the translation of the Scriptures into many different languages, particular- ly into the Chinese: an undertaking hith- erto deemed insuperable, they are medi- tating a mission to the Greek Island, to preach the gospel, and circulate the mod- ern Greek Testament among the inhabit- ants.

From the Netherland Missionary So- ciety, a letter has been received, breath- ing a spirit of fervent piety and zeal for the promotion of the gospel. The for- warding of their transactions, though in- convenient at the time, may be expect- ed as soon as opportunity offers. These zealous followers of the Redeemer, in the midst of difficulties and discouragem- ents, are not unmindful of their chris- tian privileges, nor unwilling to impart what they have freely received at the hand of their gracious, heavenly Master. They were at the date of their letter, preparing a mission to the coast of Coro- mandel.

From the laborious and faithful Paul Cuffee, a communication was received soon after the last annual meeting of the society, detailing the state of the different congregations under his care. The sub- stance of his letter was published with the last annual report, and does credit to his piety and fidelity, while it furnishes addi- tional cause of gratitude to Jehovah Je- sus for the greatest manifestations of his love and power to the children of men, evi- denced in the work of his blessed Spirit on the hearts of many of the people un- der the care of Paul. A letter has been written to the Rev. David S. Bogart, who is the medium of communication between the Society and Paul, requesting some account of the present state of his congre- gations; but no answer has hitherto been received.

The Directors have for some time extended their views to other Indian na- tions, particularly to the Senecas, among whom it has been contemplated to erect a school; which is only delayed until a person can be procured, properly qualifi- ed for the office. A committee has been appointed also, to inquire what places may with propriety be occupied as Mis- sionary stations; and where it would be advisable to erect other schools. But some time must elapse, before these ob- jects in all their details, can be prepared for deliberation, and ripened into exec- ution, even if every pecuniary impediment were removed.

To inspire every heart with confidence in the bountiful goodness of the divine Head of the church, and to the honor of the Assistant New York Missionary So- ciety, their liberal donation of \$2,200, ought to be recorded with gratitude. This supply will be a reasonable one for the Directors, in establishing a school among

the Senecas; or, should this fail, may be employed to enlarge the sphere of the Society's usefulness in some other quarter.

A letter, inclosing a donation of \$ 40, has also been received from the Presbyterian Youth's Assistant Missionary Society. This Association was formed in November, 1809, for the sole purpose of promoting the views of the New York Missionary Society. If we consider the short duration of the establishment, and the spirit of piety and generosity from which it originated, the donors will be found to deserve, as they have received, the sincere thanks of the Directors.

The Young Men's Bible Society, is also entitled to the grateful acknowledgments of every friend to the Missionary cause, for the benevolent tender of their service to supply this Association with Bibles. The offer was accordingly

accepted with thanks, and with a determination to profit by their kindness, when circumstances call for its exercise.

In surveying the progress of the Missionary spirit, and reflecting on the amazing power of divine grace displayed in the various departments of the vineyard of God, while the Directors do homage to the zeal and activity of other Societies, less highly privileged than themselves, and acknowledge with shame their own inferiority, they are constrained to exclaim, "This is the Lord's doing, and it is wondrous in our eyes."

The Treasurer's account will exhibit a faithful statement of the receipts and expenditures for the year past, and will show the present amount of the Society's funds.

By order of the Directors,
P WILSON, Sec'y.

OFFICERS, AND OTHER DIRECTORS

Of the New York Missionary Society, elected at the late annual Meeting, for the ensuing Year.

Rev. Dr. JOHN RODGERS, President.
Rev. Dr J H. LIVINGSTON, Vice-President.
PETER WILSON, L L. D. Secretary.
Mr DIVIE BETHUNE, Treasurer.
Mr. JOHN E CALDWELL, Clerk.

Other Directors.

Rev. Dr. JOHN M. MASON,	Mr. JESSE BALDWIN,
Rev. Dr. SAMUEL MILLER,	Mr. RICHARD DURYEE,
Rev. Dr. JOHN N. ABEEL,	Mr ROBERT GOSMAN,
Rev. Dr. PHILIP MILLEDOLER,	Mr. ZECHARIAH LEWIS,
Rev. Dr. JOHN B. ROMEYN,	Mr. JOHN MILLS,
Rev. Mr CHRISTIAN BORK,	Mr ANTHONY POST,
Rev. Mr. JOHN SCHUREMAN,	Mr. HENRY RANKIN,
Rev. Mr. JACOB BRODHEAD,	Mr. JOHN STOUTENBURGE,
Dr. THOMAS BOYD,	Mr. WILLIAM WHITLOCK.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

REPORT from the Secretary of the Treasury, on the subject of American Manufactures, prepared in obedience to a resolution of the House of Representatives. April 19, 1810. Referred to Mr. Bacon, Mr. Macon, Mr. Pitkin, Mr. Fisk, and Mr Clapton. Boston: Published by Farrand, Mallory, & Co. and Lyman, Mallory, & Co. Portland, 1809.

A Discourse, delivered at the Funeral of the Rev. David Sanford, A. M. Late Pastor of the Second Church in Medway. Who died

April 7, 1810, Ætatis 73. By Nathanael Emmons, D D. Pastor of the Church in Franklin. Boston: Published by Farrand, Mallory, & Co. and Lyman, Mallory, & Co. Portland, 1810.

Two Dissertations. *First.* The Nature and Constitution of the Law, which was given to Adam in Paradise; designed to shew what was the Effect of his disobedience. *Second.* The Scene of Christ in the Garden of Gethsemane; designed to shew the Nature of the Cup, which he

light pass from him. By
ford, A. M. Pastor of a
Medway, Massachusetts.
Published by Fairand, Mal-
Suffolk Buildings; and
Mallory, & Co. Portland,

onary of Practical Surgery.
g a complete exhibition of
ples and Practice of Surge-
ed from the best and most
ources of information, and
by critical remarks. By
oper, Member of the Roy-
of Surgeons, London, and
the First Lines of the Prac-
urgery. With Notes and
, by John Syng Dorsey,
unct Professor of Surgery
iversity of Pennsylvania, &c.
. octavo. B. & T. Kite,
hia.

ild's Monitor; or Parental
n. By John Hornsey, au-
A Short Grammar of the
anguage," &c. The first
edition, corrected and im-
B. & T. Kite, Philadelphia.
rror of Taste, and Dra-
nsor, Numbers 3 and 4.
& Inskeep, Philadelphia.

avels, Imprisonment, and
, of John Nelson. In a
ct volume, from the twen-
den edition. J. Kingston,

rice of the Holy Week, ac-
o the Roman Missal and
The first American edi-
ed and corrected by a Cath-
gyman of Baltimore, and
with the approbation of
Rev. Archbishop Carroll,
Baltimore.

fe of the honorable major-
rael Putman: Embellished
pperplate Engraving, repre-
e General riding down the
cipice at Horse Neck, on
ot to elude the pursuit of
sh troops commanded by
Fryon. To which are an-
vo Poems; an address to
s of the United States, and
on the Happiness of Amer-
Col. D. Humphreys, aid-de-
Gen. Washington during the
ary War. M'Carty &
New York.
inburgh Review; or, Crit-

ical Journal, No. 89. October, 1809.
To be continued quarterly. E. Sar-
geant, New York.

The Eloquence of the British Senate;
being a selection of the best speeches
of the most distinguished English,
Irish, and Scotch Parliamentary
Speakers, from the beginning of the
reign of Charles the 1st, to the pres-
ent time, with Notes, biographical,
critical, and explanatory. By Wil-
liam Hazlitt. 2 vols. Prior & Dun-
ning, New York.

Vol III. No 4, of the Christian's
Magazine. Designed to promote
the knowledge and influence of evan-
gelical truth and order. Williams &
Whiting, New York

The Task; a Poem, by William
Cowper, of the Inner Temple, Esq.
To which is prefixed, a short account
of the Life and Writings of the au-
thor. Albany, B. D. Packard, 1810.

The Shepherd of Salisbury Plain.
New Haven, Walter, Austin, & Co.
1810.

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PROPOSED AMERICAN PUBLICA-
TIONS.

W. W. Woodward, Philadelphia,
proposes to republish—Butterworth's
Concordance, with which he will ac-
commodate those who shall give
their names for the new edition of
Scott's Bible, as well as those who
have subscribed for and received the
first edition. Proposals will shortly
be printed, with the terms to those
who subscribe for Scott's Bible, new
edition, and those who have had the
first edition of the work, and to those
who subscribe for the maps and con-
cordance alone.

Bernard Dornin, Baltimore, pro-
poses to republish—An edition of the
Lives of the Saints; by the Rev. Al-
ban Butler, in six volumes, octavo.

J. Kingston, Baltimore, proposes
to republish—The Substance of
Brooke's Fool of Quality, or, the Cel-
ebrated History of Henry, Earl of
Moreland. This fourth edition will
be printed verbatim from the last
London copy of this justly admired
work, collated and revised by a
learned Divine of the Church of
England. This work will be print-
ed in two handsome volumes, duode-
cimo, containing together more than

six hundred pages. The price to subscribers \$1 a vol. in boards.

Also—The American and European Biographic Dictionary, with an engraved likeness of Washington.

Williams & Whiting, New York, propose to republish—A new treatise on the use of the globes; or a Philosophical view of the Earth and Heavens, comprehending, an account of the figure, magnitude, and motion of the earth; with the natural changes of surface, caused by floods, earthquakes, &c. together with the elementary principles of meteorology and astronomy, the theory of the tides, &c. preceded by an extensive selection of astronomical, and other definitions; illustrated by a great variety of Problems, questions for the examination of the student, &c. designed for the instruction of youth. By Thomas Keith, private teacher of Mathematics, Geography, &c. In one vol 12mo.

John Teibout, New York, proposes to republish—The complete works of Flavius Josephus, the learned and au-

thentic Jewish historian and celebrated warrior. To which is added, a continuation of the history of the Jews, from Josephus, down to the present time, including a period of more than 1700 years. Containing an account of their dispersion into the various parts of Europe, Asia, Africa, and America, their different persecutions, transactions, various occurrences, present state, throughout the known world. With a great variety of other interesting and authentic particulars collected from various valuable works, recording the principal transactions of the Jews since the time of Josephus. Translated by William Whiston, A. D. professor of mathematics in the university of Cambridge.

Also to republish—Butterworth's Concordance.

Proposals have been issued for publishing, by subscription, A Sketch of Louisiana, by an American, lately returned from New Orleans. Subscriptions will be received by Farrand, Mallory, & Co. Boston.

POETRY.

THE DESIGN OF AFFLICTIONS.

HOW often in this world of woe
Fierce storms arise and tempests
blow!
Full oft are all our plans derang'd;
Our brightest prospects soon are
chang'd!
Our hopes and fears alternate rise;
Our joys must soon give place to sighs!
When we rejoice, we tremble too!
With anxious thoughts our comforts
view
Why are we thus expos'd to fear
From ills that seem approaching near?
Sure, some design pervades the plan
By which Jehovah governs man!
Yes; when we read the sacred page,

What bright designs our minds es-
gage!
Worthy of God, and full of grace—
Our profit and Jehovah's praise!
From creatures, thus our minds are
wean'd,
From tottering props on which we
lean'd;
Of this vain world, alas! too fond,
And oft forgetting all beyond!
Made humble thus, and taught to prize
The rest remaining 'bove the skies,
Where neither storms nor tempest
blow,
But endless joys from Jesus flow!

TO CORRESPONDENTS.

A Review of the Review of Dr. Griffin's Dedication Sermon in the *Anthology* for February last, was reluctantly postponed. It did not arrive till our pages were all in type. It shall appear next month. We have also on hand a very interesting letter from the missionaries in Bengal to their correspondents in Philadelphia. Several original pieces have been received, which we have not room to mention more particularly.



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